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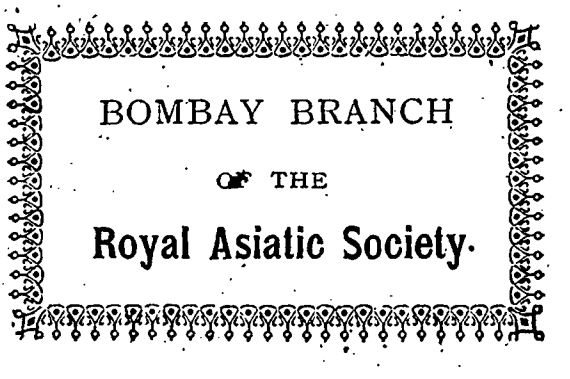

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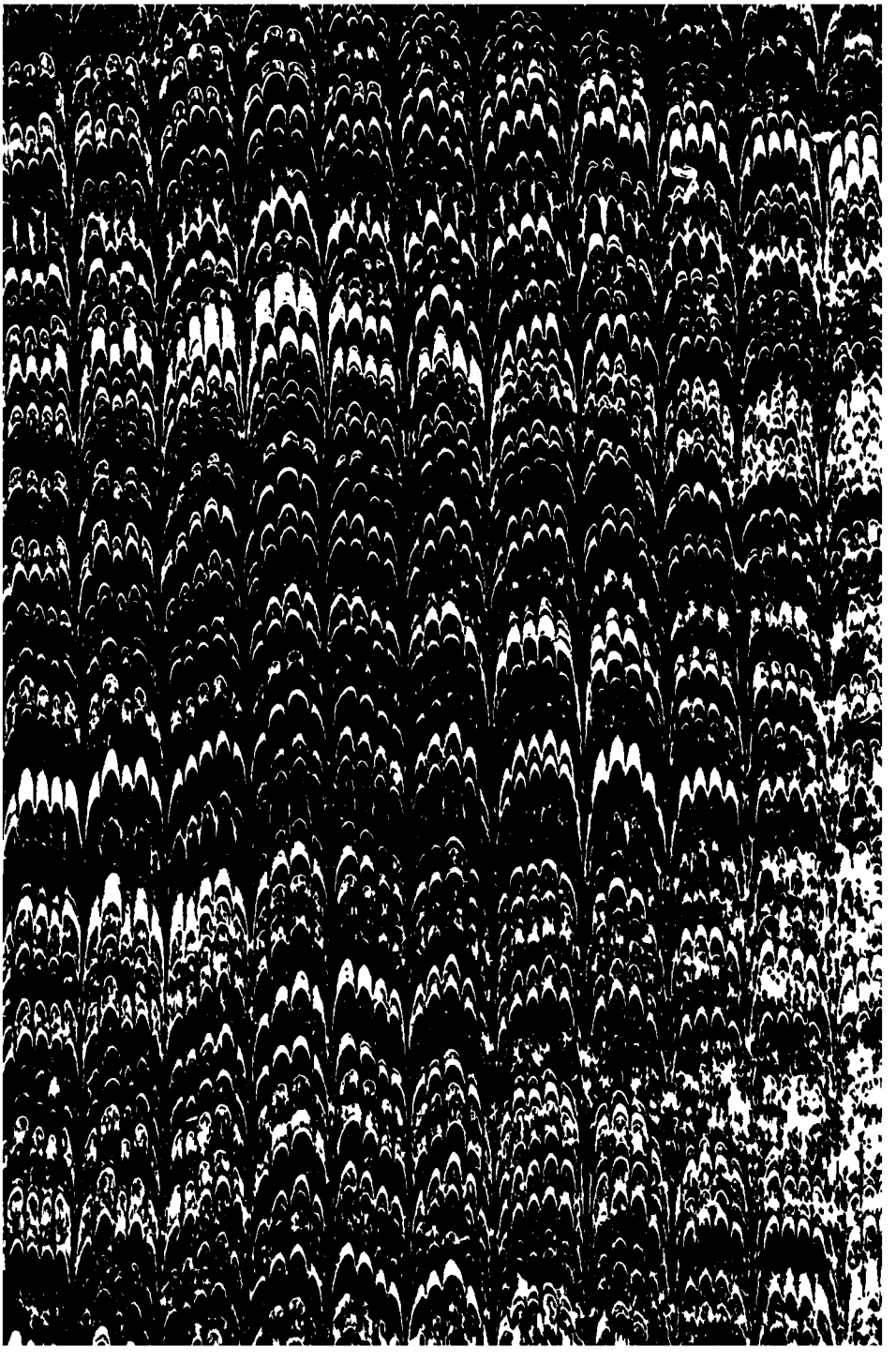

AN OLD

PAHLAVI-PAZAND GLOSSARY.

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AN OLD

PAHLAVI-PAZAND GLOSSARY

EDITED

WITH AN ALPHABETICAL INDEX

BY

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REVISED AND ENLARGED, WITH AN INTRODUCTORY ESSAY ON THE PAHLAVI LANGUAGE,

BY

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Preface.

I.

The Pahlavî-Pâzand glossary, or so-called Sasanian Farhang (which appears to be a work of ante-Mohamedan times), is here published for the first time in its primitive form and arrangement, with such additions as are likely to be of assistance to the Pahlavî student.

The delay in the publication of this work, the printing of which was commenced in 1867, has been occasioned by several circumstances. When I began to revise Destur Hoshangji's manuscript, with the publication of which I had been entrusted by the Director of Public Instruction in the Bombay Presidency, I was still suffering from the effects of the Indian climate, and could not command the strength, necessary for a speedy completion of this rather troublesome and tedious task. Afterwards, my appointment at the University of Munich, early in 1868, prevented me from devoting much time to this work; and finally, the numerous additions which I found it desirable to make, have occasioned further delay in the publication.

My share in this work has become much larger than I anticipated, and exceeds that of the Destur by three-fourths, as I have found it advisable to add, at the request of Sir A. Grant, the late Director of Public Instruction, such further matter as might be of special use to Parsi students of Pahlavî. The alphabetical index,

prepared by the Destur, has been not only revised and partly re-arranged, but all the Pahlavî words, in the Zand-Pahlavî glossary and in the two passages, from the Dîn-kart and the Ardâi-Virâf-nâmeh, which I published in the introduction to that glossary, have also been added, in order to make the index more useful to Pahlavî students, as a vocabulary, by increasing the number of words. Particular care has been bestowed upon the articles detailing the contents of the twenty-one Nosks of the Avesta, as I was able, in several cases, to avail myself of materials which, so far as I am aware, have been hitherto unknown in Europe. The principal object of my numerous remarks, has been to settle the etymology of many words, whose origin has been either hitherto doubtful, or regarding which erroneous opinions have been held, which were likely to mislead and perplex the student who was unable to examine them thoroughly. But as my knowledge of Pahlavî has made some progress, while this work has been in the press, the reader is recommended to refer to the corrections and additions at the end, if he wishes to be acquainted with my latest views on this subject.

As the character of the Pahlavî language has been hitherto misunderstood by European scholars, and most incorrect views as to its age and origin have been advanced, I considered it necessary to submit the latter to a thorough examination, and to investigate the whole subject anew. The results of my researches in this matter, are contained in the introductory essay, which has become rather comprehensive, and has been written with a view of paving the way for a rational grammar of the Pahlavî language, which is still a desideratum.

With regard to the transliteration, the reader will remark that no uniform system has been observed in the index; this will, no

doubt, be considered a great defect by those who lay a greater stress upon uniformity and formal correctness, than upon the rational explanation of words; but it can be readily seen to have been unavoidable in the present instance. In transliterating the Pahlavî-Pâzand glossary, the Destur adhered, in almost all cases, to the usual traditional readings, which he has thus judiciously recorded; in the Zand-Pahlavî glossary, he introduced several alterations in the readings, for the purpose of correcting the more obvious traditional errors; and finally, I adopted other alterations, in the transliteration of the Pahlavî passages, published in my introduction to the Zand-Pahlavî glossary. Now as the index is an alphabetical arrangement of all the readings derived from these three distinct sources, it includes, of necessity, many instances of various readings of the same word; but to obviate, in some measure, the inconvenience arising from this want of uniformity, I have added the original Pahlavî orthography to every word. Any one who has the slightest knowledge of Pahlavî and the ambiguous character in which it is written, will be aware of the difficulty of fixing its pronunciation, until the etymology of each word is established upon a satisfactory basis, or until its orthography can be discovered in the less ambiguous characters of the Sasanian period; many of the alterations, made by European scholars, in the traditional readings, are found to be erroneous, when tested by comparison with the Sasanian inscriptions, or by sound etymology; and such conspicuous failures prove the necessity of greater caution in proposing alterations of the traditional pronunciation. I have therefore felt myself justified in leaving the Destur's transliteration unaltered, but I have also paid much attention to the etymology of most of the doubtful words, and so far as my know-

ledge extended, have done my best to prepare the way for their more correct pronunciation.

In this endeavour I have been greatly assisted by my friend E. W. West who has been kind enough to furnish me with an article on the transliteration of Pahlavî (pag. 244—251), and also took an active part in correcting the proof-sheets of the greater part of the work. He also collected the Pahlavî words which I afterwards arranged and added to the Destur's index, and he likewise prepared a very useful list of the various phonetic powers of the Pahlavî characters and compounds (pag. 25-41), and instituted a comparsion of Destûr Hoshangji's edition with that of Anquetil (pag. 252-261). For his assistance and these useful additions my best thanks are due to him. As he is devoting much time and attention to the study of Pahlavî, our knowledge of the language will, no doubt, be advanced by his labors; and the extent of his own acquaintance with the subject, will shortly be shown, in his forthcoming edition of the Minokhirad, with a glossary and translation.

The present work, like the Zand-Pahlavî glossary, is published at the expense of the Government of Bombay; and it gives me much pleasure to state that this will not be the last publication of the kind; as the present Director of Public Instruction, J. B. Peile Esq., who shows the same favor to these studies as his two predecessors, the late much-lamented E. I. Howard Esq. and Sir A. Grant, has decided upon the publication of all the works prepared by Destur Hoshangji, at my recommendation before I left India. The Ardâi-Vîrâf-nâmeh has been sent to me for publication, and the Shikand-gumânî will be published in India.

Munich, 16. February 1870.

M. Haug.

II.

The text of this Pahlavî-Pâzand Glossary has been twice published, but in very modified forms. The first publication was by Anquetil Duperron in his Zend-Avesta, (Paris, 1771), when it was re-arranged after a plan of his own, with several omissions and alterations, and in many places erroneous meanings were given to the words. The second publication was with the Khordeh Avestâ of Kâwasjî Nushirwânjî Kângâ (Bombay, 1859), where it appears under the title ‏واژه‌نامهٔ پهلوی و پازند‎, and had been prepared and arranged in the order of the Persian alphabet, with some few omissions and alterations by the late Destur Jamshedjî Barjorjî of Surat, a Destur of considerable learning and ability, who was for some time employed to teach the Pahlavî class, in connection with the Sir J. J. Parsee Benevolent Institution.

This small glossary is considered by the Desturs as the foundation, or chief corner-stone, of the so-called 'Huzvânash learning', which they acquire by learning all the words in this glossary, with their Pâzand meanings, by heart. The Pâzand is nothing more than the old Persian language, with some peculiar formations and provincialisms, and a considerable admixture of words derived from the Zand; in the same way as modern Persian is much mixed with Arabic words. For the last 500 or 600 years, the knowledge of Pâzand, or pure Persian, has gradually declined amongst Persian scholars in general, and especially amongst the Pârsî priests; so much so, that very few of the Desturs can now either write, or understand it correctly, as can be readily seen from their imperfect

notes in Pahlavî books, and incorrect modes of expression in other writings. This ignorance has prevailed to such an extent, that though the priests learn this glossary, parrot-like, off by heart, yet they cannot critically make out the exact meanings of many words, but are satisfied with mere guesses, not caring to search for the true meanings; these guesses have been traditionally handed down to them by their professed teachers, and are often absurd and inconsistent; thus one man says that *basryâ* means 'flesh or meat', another that it means 'milk', and a third that it means 'food', and each one names his teacher as an authority. The same is the case as regards pronunciation; thus, one reads the word 𐬛𐬀𐬙𐬀𐬌 *dâdan*, another *jâtan*, though in my opinion it is the Zand *yazata* corrupted, in Pahlavî, into *yadada*. In this manner they can assign any meaning or pronunciation, to a word, on no other authority than that of their teacher, or as they say, they 'follow their own tradition'; and hence so many grievous blunders in the meanings of words, but more especially in their pronunciation [1]). These blunders have spread not only amongst the Desturs, but also unfortunately amongst European scholars, to whom they were conveyed by that learned and zealous, but misdirected, scholar Anquetil Duperron.

When preparing this glossary and the Zand-Pahlavî one, I neither intended, nor was I advised, to introduce in this first attempt, my own system of pronunciation; and consequently, I have not attempted, in the text, to make any radical change in the pronunciations generally used hitherto.

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1) Most of the Desturs have a practice, when seeing Huzvânash words in the text, of pronouncing them in Pâzand; thus for 𐬛𐬀𐬙𐬀𐬌 𐬯𐬀𐬥 𐬯𐬀𐬙 they will simply pronounce *pa nâm-e yazdân*, and not *pavan sham-e yadadân*, as it is written; and so in all other similar cases.

But as the Government of Bombay has now so judiciously and liberally come forward, to assist the bewildered Zand and Pahlavî scholars, by ordering the publication of a series of Pahlavî books under its patronage, I hope to be able to introduce, in them, the system of pronunciation, which I humbly propose as an improvement. As, however, the first work of this series, though nearly ready, may not be published for some little time, I must beg any learned scholars who may be anxious to have my system laid before them, to wait till then; at the same time, I must disclaim any pretension of superseding the learned and laudable efforts of those European scholars, who have laboured in the field of the much-neglected Pahlavî language; but I simply hope to introduce my system to the favorable consideration of scholars, as a change for the better.

The pronunciation of some few words of frequent occurrence I have, however, altered to a more correct form, such as 𐭩𐭭𐭭𐭲𐭭𐭲𐭮, 𐭩𐭭𐭭𐭲𐭭𐭲𐭥 and 𐭠𐭣, which have hitherto been pronounced, by the Desturs, *jânnnatan*, *dâbonatan* and *nad*, which I have changed to *yahvonatan*, *yahbonatan* and *vad;* and to some others I have, for the present, only added some short notes for the reader's consideration.

It is to be observed that almost all copyists of this glossary have mingled the headings of the chapters with the words contained in them, which has caused a great deal of confusion. This error I have corrected, as far as I was able; and when words appeared to belong to other chapters, I have pointed this out, in foot notes.

As regards the meanings of the words, there has been a great deal of misconception among the various copyists. All the good MSS. have an interlined Persian explanation of each word, which

explanation is sometimes a mere guess of the particular writer. Some writers give three or four different meanings to the same word, while other writers give a different series of meanings, without any consideration to the use of the word, or to the classification of the chapter to which it belongs. I have therefore, as far as I was able, given my own explanation from several authorities, and after some investigation; thus, the word 𐬑𐬀𐬞𐬀𐬯 *katas*, in chapter III., is originally rendered by *keh* کہ; now by almost all writers (including Dr. Spiegel in 'Die traditionelle Literatur der Parsen', pag. 385)[1] this is erroneonsly translated, and most of them give the meaning 'small, little'; of course the Persian word کہ means 'small, little', but it also means 'a wave'; and this word *katas* can be shown to mean 'a stream of water, a current of water', and occurs in a chapter relating to 'waters', under the heading *mîâhâ;* therefore the latter meanings must be right and the former wrong, and this is further proved by the following passages, in which the word occurs: 𐬑𐬀𐬞𐬀𐬯 𐬵𐬀𐬭𐬌 𐬑𐬀𐬞𐬀𐬯 𐬵𐬀𐬭𐬌 𐬑𐬀𐬞𐬀𐬯 𐬵𐬀𐬭𐬌 Ardâi-Virâf-nâmeh; 𐬑𐬀𐬞𐬀𐬯 𐬵𐬀𐬭𐬌 𐬑𐬀𐬞𐬀𐬯 𐬵𐬀𐬭𐬌 Bundehesh 61, 10—11. Wester.; 𐬑𐬀𐬞𐬀𐬯 𐬵𐬀𐬭𐬌 𐬑𐬀𐬞𐬀𐬯 𐬵𐬀𐬭𐬌 Bahman Yasht, Spieg. Trad. Lit. der Pars. pag. 131; it is evident, therefore, that the explanation of *katas* by 'small, little', is erroneous, and the first interpreter who adopted it, has led scholars astray. In the same manner, I have had to settle my own explanations of other words, not by guesswork, but by reference to various authorities.

1) Dr. Spiegel compares 𐬑𐬀𐬞𐬀𐬯 with the Persian کدہ 'a house', but that word likewise occurs in Pahlavî in the form 𐬑𐬀𐬞𐬀𐬯, therefore his explanation does not appear satisfactory to me, especially as the meaning 'house' is not suitable to the places where the word occurs.

The alphabetical Index has been carefully compiled, but should any omissions be discovered, I must crave the indulgence of the reader, as it was originally prepared under some pressure for want of time. In some places, where I have found similar words in cognate languages, I have inserted them, for the purpose of comparison, and as a means of settling the correct pronunciation.

In preparing the text, I have collated the six undermentioned MSS.:

First, D. J. [1]), a well written MS. by Destur Jamshedjî Edaljî Jâmâsp Asâ, dated in the year 1196 of Yezdegard.

Second, third, fourth and fifth, N. D., four MSS. much alike, in the library of my brother Khân Behâdur Destur Nushirwânjî Jâmâspjî, the high-priest of the Pârsîs in the Deccan; these MSS. do not contain the names of their writers, nor the dates when they were written.

Sixth, D. E., a MS. written and corrected by the late Destur Edaljî Dârâbjî Sanjana, the high-priest of the Pârsîs in Bombay. This MS. differs considerably from the others, in the interlined Persian meanings, as well as in the form and reading of some of the words.

As regards the age of this glossary, there is nothing to guide us to a conclusion, unless it is the fact that the meanings are not given in Pahlavî, as the original words are, but in Pâzand, or properly speaking Darî, or old Persian; this proves that the glossary must have been composed after the time of Shâpur the Great, A. D. 350, as we know from history that Darî was then the

1) The letters J. D., however, refer to the printed glossary before-mentioned, prepared by the late Destur Jamshedjî Barjorjî of Surat.

language of the common people, and Pahlavî that of the court and learned men.

The following are the few MSS. and publications of a similar description to this glossary, with which I am acquainted:

1. Amongst the so-called 'old farhangs', there is a small treatise commencing with the word אבזוד: it contains some prepositions, pronouns, nouns and verbs in the infinitive form. This was certainly composed after the Pahlavî-Pâzand glossary was in existence, as it includes several useful words which are omitted in the latter. It contains from 450 to 500 words, and is reported to have been compiled by the learned Destur Jâmâsp Asâ of Nausârî, my father's great-grandfather, but of this I am not certain.

2. Another small farhang, containing about 300 words, arranged in the order of the Persian alphabet.

3. A small note-book, in my possession, containing all the difficult words in the Yasna, with explanations in Persian. This copy is in the hand-writing of Destur Bahmanjî Jamshedjî Jâmâsp Asâ, and the original is said to have been written by Destur Jâmâsp Asâ, when he recapitulated his Pahlavî reading before the most learned Destur Hakîm Jâmâsp, who came from Persia in the year 1090 of Yezdegard, bringing with him the Neringistân and other Pahlavî books; and this report is confirmed by Anquetil's statement that Destur Jâmâsp of Nausârî was one of the pupils of Destur Jâmâsp of Persia.

4. A Pahlavî-Persian dictionary, containing about 1200 words, in my possession, prepared by my late uncle Destur Jamshed Edal, but left incomplete in consequence of his death.

5. When I was in Bombay in 1850, the late Destur Jamshed Barzor of Surat kindly showed me a Pahlavî-Persian dictionary,

which was being composed by himself, after the fashion of the Persian lexicon Burhân-i qâti'; it had then reached the letter ز, but I have heard nothing of it since.

6. My learned friend, Destur Peshutan of Bombay, has often mentioned a Pahlavî-Persian dictionary, prepared by his grandfather Destur Edaljî Dârâbjî Sanjana, and has stated that it contains about 30,000 words, but I have had no opportunity of examining it, as it is not permitted to leave the book-shelves of the learned Destur.

7. In the library of Destur Jâmâspjî Mancherjî of Bombay, there is a very old Pahlavî-Persian dictionary, written in Arabic characters, but unfortunately incomplete at both ends. I have not yet been able to examine this work, but intend to do so (D. V.) on some future occasion.

Besides these, there are several other small MS. lists of words, which need not be more particularly mentioned.

Amongst the European publications of this nature, after that in Anquetil's 'Zend Avesta', I am acquainted with the Pahlavî-German dictionary in Dr. Spiegel's 'Die traditionelle Literatur der Parsen' pag. 351 — 469. It appears that, as usual, Dr. Spiegel has taken great trouble in explaining the words, but as is the case with him, the learned Doctor has rendered several words from mere guesses, as the reader will see from the word *katas* mentioned above; Dr. Spiegel has taken it for 'house', comparing it with the Persian كده, and not observing that 𐬐𐬀𐬑 is used in the Zand Avesta for 'house', and that this 𐬐𐬀𐬑 is a different word.

Any detailed criticism of the above-mentioned works, can scarcely be expected from me, in this place; my present duty being merely to enumerate them.

As regards the present glossary, it is evident that it is a collection of most of the useful and common words, and if studied carefully and critically, will serve the student as a good introduction to the study and understanding of the Pahlavî, or Huzvânash, language. We do not find in it some of the words used in the Pahlavî versions of the Vendidâd, Yasna and other portions of the Zand-Avestâ, but it gives, however, much assistance in the study of those works.

In preparing this work, I have been greatly indebted to my kind and most learned friend Dr. Martin Haug for the assistance which he has always so readily afforded me, likewise for the careful revision and numerous learned notes, without which the work would have been very different from its present state.

Poona.

Hoshang Jamasp Destur.

An introductory essay on the Pahlavi language,

by M. Haug, Ph. D.

The Pahlavî language is one of the most enigmatical languages known to have existed. Its nature is difficult to determine, since it exhibits itself, at first sight, as a very curious mixture of Semitic and Iranian elements; its origin and especially the age which gave risé to it, are enshrouded in darkness. Although it is well known that it was used as the official language of the Sasanian kings (A. D. 266—640), as appears from inscriptions on coins and rocks, and though there still exist many works, connected with the Zoroastrian religion, which are written in this language, yet we are still left in the dark as to the causes which led the Iranian kings to adopt such a strange language for their official communications, and induced the priests to use it in their commentaries on the sacred books.

Like other languages, the Pahlavî as the official language of a once mighty empire, which struck terror into the Roman and Byzantine emperors, has been made a subject of study by some European scholars; but their efforts to unravel the mysteries of this idiom, have been rewarded as yet with but little success. Even the inscriptions of Assyria and Babylonia, though handed down to us in a very complicated and cumbrous system of writing, have been read and partly deciphered, before we have succeeded in understanding even the general sense of a single

Pahlavî inscription of any length, which has not a Greek translation attached to it, although the alphabet was known, and a knowledge of the Iranian, as well as the Semitic, elements of the Pahlavî was easily obtainable. It has even been doubted whether the language used in the inscriptions is the same as that we find employed in the books; and some scholars have considered the Pahlavî as a very odd mixture of different linguistic elements, such as Persian, Afghanic, Armenian and Chaldee, and have thereby made 'confusion worse confounded'.

The chief reasons why the results hitherto obtained have proved so little satisfactory to thoughtful scholars, have been first, the difficulty of the subject, arising from the ambiguous Pahlavî writing and the strange character of the idiom; secondly, the want of sufficient available material; and thirdly, the circumstance that the few scholars who took any interest in Pahlavî, were divided into two parties, one of which investigated only the meagre legends on coins, whilst the other was almost exclusively engaged on the Pahlavî of the books, without studying the inscriptions.

In the following pages, I shall endeavour to determine the true character and nature of the Pahlavî language, and to fix the age in which it may have originated, by availing myself of all the materials at my disposal, of the inscriptions as well as of the books, and especially by making an attempt at deciphering the Sasanian inscriptions. Before entering however, upon the proper subject of this essay, I shall give a short sketch of all that has been written in Europe regarding Pahlavi, with occasional critical remarks on some of the principal works on the subject, chiefly for the benefit of young Pahlavî students among the Parsi community.

1. History of the researches made in Europe into the Pahlavî language and literature.

The first European who possessed some knowledge of Pahlavî, was Anquetil Duperron, the celebrated Frenchman who first made Europe acquainted with the sacred books of the Zoroastrians. Even before he gave the learned world his translation of the Zend-avesta, he published

(in 1768) two memoirs in the Mémoires de l'Académie des inscriptions [1]), forming an essay on the ancient languages of Persia, in which he made known the Zand and Pahlavî alphabets. He stated the number of characters in the latter to be twenty-four, but he gave no account of the language itself. In his 'Zend-avesta' (Paris 1771, vol. III. pag. 343—422) he published a translation of a whole work written in Pahlavî, the so-called Bundehesh, which is a collection of various fragments on cosmogony, cosmography, mythology and legendary history; this translation was accompanied by a facsimile of the first nineteen lines of the Paris MS. of the work, with a transliteration into the Roman character and a translation of them. In the same volume (pag. 476—526) he also printed a Pahlavî-Pâzand vocabulary in Roman characters, which is the same as that published in the present work; but the original arrangement in chapters was disregarded, and the order of the Persian alphabet introduced, to the great disadvantage of the vocabulary.

Anquetil made no attempt at deciphering or explaining any of the Pahlavî inscriptions, and was so little acquainted with the writing, that he declared the Pahlavî inscriptions, which are found in the caves of Kanheri near Bombay, to be Mongolic.

The honour of having laid the first foundation in deciphering the Sasanian inscriptions on rocks and coins, belongs to Sylvestre de Sacy, one of the most eminent oriental scholars who ever lived. His 'Mémoires sur diverses antiquités de la Perse' (Paris, 1793) form an epoch as regards the study of the monuments and coins of ancient Persia. The work in question contains five memoirs. In the first, he treats of the monuments and Pahlavî inscriptions which are found at Naksh-i Rustam, where there are two short Greek inscriptions accompanied by inscriptions in two kinds of Pahlavî character [2]). Incorrect copies of these inscriptions,

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1) Tome XXXI. pag. 339—442. Both memoirs had been read before the Academy in 1763.

2) See Flandin, Voyage en Perse vol. IV. pl. 181ter.

made by Chardin and Sam. Flower, existed already before the time of Niebuhr, to whom we are indebted for the first transcript of them which was sufficiently accurate to make a decipherment possible. De Sacy compared all these copies carefully, and arrived at the conclusion that there existed only two Greek inscriptions, and that those communicated by Chardin, Flower and Niebuhr were identical. Dr. Hyde, the celebrated author of 'Historia religionis veterum Persarum' (1700), had already made an attempt at explaining the Greek text, but had signally failed. He had read *ΑΡΤΑΞΑΡΟΥ* as *ΑΛΕΞΑΝΔΡΟΥ*, and consequently referred the whole inscription to Alexander the Great [1]). De Sacy showed that this reading was incorrect, and that the king mentioned in the inscription was Ardeshîr *(Artakhshatr)*, the founder of the Sasanian dynasty. After having restored the Greek text in a critical manner, he made it the starting-point for deciphering one of the two texts in oriental characters, as he believed their contents to be the same. He was successful beyond expectation in his attempt, and thus laid a solid foundation for all future decipherments [2]). In a similar attempt upon the other oriental text, he was however much less successful. Although he had Greek translations at his disposal, the task was by no means an easy one, as nothing at all

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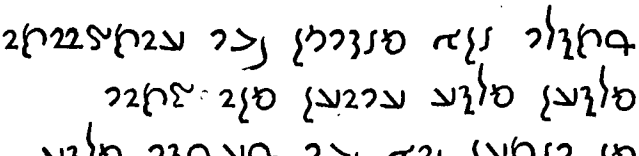
1) See Hist. de relig. vet. Pers. 1st edition, pag. 519—520.

2) The following are the Greek and one of the Pahlavi texts of one of the inscriptions at Naksh-i Rustam. The small Greek letters indicate those which are defective in the original, as appears from the copy in Fland. voy. en Perse, vol. 4, pl. 181ter; and the letters *E*, *Σ* and *Ω* are formed like *ε*, *c* and *ω*, in the original.

ΤΟΥΤΟ ΤΟ πΡΟΣΟΠΟΝ ΜΑΣΔΑΣΝΟΥ
ΘΕΟΥ ΑΡΤΑξαρΟΥ ΒΑΣΙΛΕΟΣ ΒΑΣΙΛΕΩΝ
ΑΡΙΑΝΩΝ εκγενΟΥΣ ΘΕΩΝ ΥΙΟΥ
ΘΕΟΥ ΠΑΠΑκΟΥ ΒΑΣΙΛΕΩΣ



was known of Pahlavi, except the scanty and uncritical notices and remarks to be found in Anquetil's works.

In his third memoir, he applied the results thus obtained (which however explained only a few names and titles) to the elucidation of the legends on some of the Sasanian coins, as he found the characters and most of the words were identical with those at Naksh-i Rustam. He read on them correctly the names of Ardeshîr (𐭠𐭫𐭲𐭠𐭧𐭱𐭫𐭠𐭩 *Artakhshatr*), Shâpûr (𐭱𐭠𐭩𐭠𐭯𐭱𐭲 *Shahpûhrî*), Behrâm (𐭥𐭠𐭩𐭱𐭲 *Varahrân*) and Hormazd (𐭠𐭥𐭥𐭮𐭱𐭠𐭩 *Aûharmazdî*); but his other readings of names were doubtful, or erroneous. In his fourth memoir, he also succeeded in explaining the Pahlavî inscriptions of *Kirmanshah* or *Bisutun*, with the exception of their commencements.

In a subsequent 'Mémoire sur les monumens et les inscriptions de Kirmanschah ou Bisoutoun, et sur divers autres monumens Sassanides' (1815) [1]), he corrected some of his previous mistakes. The results published by him, in his various memoirs, have formed the basis on which all subsequent investigations have been founded.

The first who applied these results to further researches, was Sir W. Ouseley, in his 'Observations on some medals and gems, bearing inscriptions in the Pahlavî or ancient Persick character' (London, 1801.) By means of De Sacy's discoveries, he was able to read the legends on about 23 silver coins in the Hunterian Museum, containing names already known; but the only addition he made to our knowledge of Pahlavî, was

Transliteration of the Pahlavî text.

Patkalî zanman mazdayasn bagî Artakhshatr,
malkân malkâ Aîrân, minû chitrî
min yaztân, barman bagî Pâpakî malkâ.

Translation.

The image, this, of the Mazda-worshipping, divine Artakhshatr, king of the kings of Aîrân, of spiritual origin from God, son of the divine Pâpakî, the king.

1) In the 'Mémoires de l'Institut Royal de France, classe d'histoire', tome II. pag. 162—242.

by reading, for the first time, the name of Khosru (𐭧𐭥𐭮𐭥𐭱𐭥 *khûslûî*) on certain coins.

J. C. Tychsen of Göttingen also published some articles on the Sasanian coins [1]), but he made no advance whatever; all he could do, was to apply the results obtained by De Sacy, and venture on some guesses.

For a long time no scholar directed his attention to Pahlavî; the learned world seemed to rest satisfied with thé labors of Anquetil Duperron and Sylvestre de Sacy.

Twenty-four years after their last publication on the subject (De Sacy's final memoir on the inscriptions of Kirmanshah), Marc Joseph Müller, Professor at the University of Munich, took a fresh start in his admirable 'Essai sur la langue Pehlvie', published in the 'Journal Asiatique' (April 1839). This is the first paper written to elucidate the Pahlavî of the books in a truly scientific spirit. He started from the Pahlavî alphabet published by Anquetil, and especially from the critical remarks, made by the celebrated Danish scholar, E. Rask, on some of the values ascribed by Anquetil to several Pahlavî characters [2]). Several of his objections he successfully maintained; for instance, he showed, by numerous examples, that the final 𐭪 *k*, which is considered by the Desturs either as an equivalent of *h*, or as a mute, was originally a real *k* and pronounced as such, e. g. 𐭠𐭯𐭩𐭮𐭲𐭪 *apestâk*, Syr. ܐܣܬܐܟ, Arab. ابستاق. His remarks on the value of 𐭮, which he proves to be *âi* and not *â* (although the character used for *â* in Zand is of the same form), are very sagacious. He also made a successful attempt at elucidating the most difficult part of Pahlavî writing, the homonymity of some letters, that is,

1) 'Commentationes IV de numis veterum Persarum', in Comment. Soc. Reg. Scient. Gott. rec. T. I—IV. 1808—13.

2) See Journal Asiatique for 1823, vol. II. pag. 143—150. The article refers both to the Zand and Pahlavî alphabets, and had been communicated to Sylvestre de Sacy who had it printed.

the fact that several sounds are expressed by one and the same character. He started with the traditional readings of the Pahlavî characters, but did not hesitate to correct them, when they were contradicted by sound etymology; thus, he showed that cannot be read *boman*, as the Parsis pronounce it, but בנמן *benman*, as is evidently identical with the Hebr. בֵּן, Chald. בַּר. Although this essay contains many valuable remarks, and shows the sound scholarship of its author, it is incomplete, as only part of the alphabet has been discussed in it, and the grammar was left untouched.

In the following year (1840), Longpérier published a comprehensive work on the Sasanian coins, entitled 'Essai sur les médailles des rois perses de la dynastie sassanide (Paris)'. It contained the description and figures of a large number of coins struck by the Sasanian rulers, from Ardeshîr I. to Yazdagird III. (or IV.), that is, from the rise to the fall of the Sasanian dynasty (A.D. 226—640). Some names hitherto undeciphered on coins, but readable without difficulty, were read by him for the first time, such as Kobad (*Kavât*); that of Yazdagird had already been hinted at by Tychsen; but some of his readings of names were doubtful, such as Shehryar and Azermidokht. Excepting names, no fresh addition to our knowledge of Pahlavî, was made by Longpérier, who had scarcely anything to guide him save the readings of De Sacy and Sir W. Ouseley. His work however, as a collection of all the then available material, was a considerable advance in Pahlavî numismatics, and exhibits very clearly the difference, in form, of the Pahlavî characters of the earlier and later centuries of the Sasanian rule. The author justly remarked, that there is but little difference between the characters on the later coins and those used in the MSS.

A decided advance in our knowledge of the inscriptional Pahlavî, was made by J. Olshausen, in his pamphlet on the Pahlavî legends which are found on the coins of the later Sasanian kings, on the earlier coins of the Khalifs, on the coins of the Ispehbeds of Taberistân, and on

the Indo-Persian coins of east-Iran (1843) [1]). He may justly lay claim to have deciphered, for the first time, the legends on the classes of coins just mentioned; and he discovered names, numerals written in words, and other terms, which had not been read by any of his predecessors. On a certain class of coins, for instance, he read the name Tapûristân (the country of Taberistân), together with some other proper names and numerals. Some of the coins have only Pahlavî legends, while others have legends both in Pahlavî and Kufic characters; some of the proper names are Arabic, such as 'Omar and Hârûn, others are Persian, such as Khurshîd. He deciphered the term אפזאת *afzât*, 'crescat!' which is of such frequent occurrence on the later Sasanian coins. He also read, on the earlier coins of the Arab governors, the names חראסאן *Khorâsân*, *Omari-Ubeid-allâ-ân*, i. e. 'Omar the son of Ubeid Allah, etc.

The decipherment of the legends on Sasanian coins now began to receive more attention from oriental scholars. B. Dorn devoted to the subject, several papers which were published in the 'Bulletin de la classe historico-philologique de l'Académie Impériale des sciences de St. Petersbourg' (vol. I. 1844, pag. 107—110, 207—272 and 274—294.) He made no fresh discoveries of any importance, but read the names, which were already known from De Sacy's and Longpérier's works, on all the Pahlavî coins accessible to him. He still retained the erroneous reading בה for יזך *bagî*, 'divine', which had been proposed by De Sacy. Our knowledge of Pahlavî numismatics has, however, considerably gained by his description of coins which had not been accessible to any other Pahlavî scholar.

A. Krafft published, in 1844, a valuable review [2]) of Olshausen's

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1) The pamphlet is in German, and its title is: 'Die Pehlewi-Legenden auf den Münzen der letzten Sasaniden, auf den ältesten Münzen arabischer Chalifen, auf den Münzen der Ispehbeds von Taberistân und auf den indo-persischen Münzen des östlichen Irân, zum erstenmale gelesen und erklärt von Dr. Justus Olshausen. Kopenhagen, 1843'.

2) The German title is: 'Ueber Herrn Professor Olshausen's Entzifferung der Pehlewi-Legenden auf Münzen'.

pamphlet, in the 'Wiener Jahrbücher für Literatur' (vol. 106, Anzeigeblatt, pag. 1—33). He gave some information regarding the native rulers of Taberistân and the subsequent Arab governors of the province, and the different dynasties to which they belonged; and especially endeavoured to settle their chronology, by aid of the coins on which numbers referring to an era are found, the commencement of which he placed at A. D. 645. He likewise deciphered the legends on the Pahlavî coins of the Vienna collection.

It appears that the discoveries of Olshausen, whose pamphlet had been translated into English (London Numismatic Chronicle for 1848, vol. IX.) induced E. Thomas, of the Bengal Civil Service, to investigate the Pahlavî coins of the earlier Arab rulers. He published a very comprehensive essay on this subject, in the 'Journal' of the Royal Asiatic Society of Great Britain' for 1850 (vol. XII. pag. 253—347.) As the material at his disposal was more extensive than that used by Olshausen, he was able (aided by the latter's discoveries) to make a further advance in the decipherment of the legends on the later Pahlavî coins. He described, *a)* the coins of 'the purely initiative, imitative coinage of the Arabs, from A. H. 18 to 43', during which period the Arab conquerors used the coins of the later Sasanian kings, or struck coins with similar dies, bearing Pahlavî legends, merely with the addition of the words بسم الله; *b)* the coins of the Arab governors, viz. Ziad bin Abu Sofian, Obeidullah bin Ziad, Selim-i Ziad, Abdallah bin Zobeir, Abdallah bin Hazim and others of the first century of the Hijra era, down to Hejaj bin Yusaf (A. H. 81). He also showed that these later coins bore the names of the mint cities, on the right side of their reverse; and he tried to identify some of these names, such as بصره = *Basrah* and يزد = *Yezd*. Whether this was an independent discovery of Thomas, or whether it was suggested by the remarks of Mordtmann to the same effect, does not clearly appear; suffice it to say, that Mordtmann's note on the subject appeared in 1848 (Zeitschrift der Deutschen Morgenländischen Gesellschaft, vol. II. pag. 112), whereas Thomas's essay

was read in June 1849. He likewise added a valuable note 'regarding the unidentified characters composing the legends on certain classes of Sasanian coins'. Some of these coins which are depicted in Wilson's 'Ariana antiqua', had from their singularity (as they also bear Indian characters), already attracted attention; but the honor of having first more minutely examined them, belongs certainly to Thomas. He treated of these coins more fully, in a separate note to his edition of 'Prinsep's essays on Indian antiquities', 1858 (vol. II. pag. 107—116); and in the same edition, he has made several other scattered remarks on Pahlavî coins (vol. I. pag. 12—15, 32—35, 62—72, 93—96 and 120—126.) He has also published several articles, on the same subjects, in the 'London Numismatic Chronicle', which is however not accessible to me.

In all his writings, Thomas shows himself to be a skilful palæographer, who can identify characters which are difficult to read; but in his philological explanations he is not very successful.

Let us now return to the Pahlavî of the books. After the publication of M. Jos. Müller's essay on the Pahlavî language, which has been already noticed, nothing appeared on this subject, for about twelve years (from want of easily accessible materials), except a very valuable essay by the same author, containing researches into the opening chapter of the Bundehesh (1843). [1]) It was written with a view to settle the position (in Zoroastrian theology) of *zarvan akarana*, 'time without bounds', which is mentioned in the Bundehesh.

In 1851, N. L. Westergaard published a lithographed facsimile [2]) of the oldest codex of the Bundehesh (written A. D. 1330) which had

1) Its German title is: 'Untersuchungen über den Anfang des Bundehesch', published in the Abhandlungen der ersten Classe der K. bayerischen Akademie der Wissenschaften, vol. III. pag. 615—644. A separate impression of it has also been published.

2) Bundehesh, liber Pehlvicus. E vetustissimo codice Havniensi descripsit, duas inscriptiones regis Saporis primi adjecit N. L. Westergaard, professor Havniensis. Havniæ. Impensis Librariæ Gyldendalianæ lapidibus excudebant Bing et Ferslew. 1851.

been brought from India by Rask, and is now preserved in the library at Copenhagen. He added two Sasanian inscriptions, each in a different kind of Pahlavî character, which he had copied himself at Hâjîâbâd, when travelling in Persia; and in the preface, he hinted that the language of these inscriptions differs very considerably from the Pahlavî of the books.

In 1853, another and more important text, viz. the Pahlavî translation of the Vendidâd, was published by Fr. Spiegel, who had been enabled, by the liberality of the Bavarian goverment, to copy the most valuable Zand and Pahlavî MSS. which are extant in the libraries at Paris, Copenhagen, London (British Museum and India Office) and Oxford, the only places in Europe where such MSS. are to be found [1]). And in 1858, it was followed by the Pahlavî (Huzvâresh) texts of the Yasna and Visparad [2]).

Shortly after the publication of the Huzvâresh text of the Vendidâd, the writer of this essay began the study of Pahlavî, with no other materials but those furnished by that text and that of the Bundehesh, together with Anquetil's Pahlavî-Pâzand vocabulary and his translation of the Bundehesh. The results were published in the form of a review of Westergard's Bundehesh, which appeared in the 'Göttinger Gelehrte Anzeigen' of 1854 [3]). In this review, the present writer made the *first* attempt at giving a short sketch of Pahlavî grammar (pag. 7—22); to which he

1) A sixth collection, which is particularly rich in Pahlavî MSS., is in my own possession.

2) Avesta. Die heiligen Schriften der Parsen. Zum ersten Male im Grundtext sammt der Huzvâresh-Uebersetzung herausgegeben von Friedrich Spiegel. Vol. I. Vendidâd. Vienna, 1853. Vol. II. Vîsparad and Yasna. Viçnna, 1858.

As this edition of the Pahlavî texts was prepared from insufficient material, I recommended the Bombay goverment to employ Destur Hoshengjî in the preparation of a more correct edition, with glossaries of all the words which occur; the MS. of the Pahlavî text of the Vendidâd is now ready, and its glossary is being prepared.

3) A separate impression of it was published under the title: 'Ueber die Pehlewi-Sprache und den Bundehesh, von Martin Haug. Göttingen 1854', (in der Dieterich'schen Buchandlung.)

added a translation of the first three chapters of the Bundehesh. He also endeavoured to decipher some words of the two Sapor inscriptions at Hâjiâbâd which, except the titles, had not been previously read by any scholar; he made this attempt, in order to form an opinion as to the relationship between the inscriptional Pahlavî and that of the books, and he came to the conclusion that there was, in the main, little difference between the two inscriptional languages and that of the books, as all three exhibit the same character, viz. a mixture of Semitic and Iranian elements. With respect to the Semitic words, he believed them to belong to some eastern Aramaic dialect, standing nearest to the Chaldee, but not identical with it; and as regards the general character of the language, he declared it to be Iranian. His pamphlet, on the whole, contained the first detailed investigation into the character of the language.

I may here call attention to some valuable remarks made, in 1854, by Westergaard on Pahlavî, in the preface to his edition of the Zend-avesta (pag. 19—21). He distinguished between the *Sasanian Pahlavî* found in inscriptions, and the *Zand-Pahlavî* of the books; the first he considered as a Semitic tongue, intermixed with Persian words; and the second as a purely Iranian language, identical with the *Pâzand*, or older form of the modern Persian; the Semitic words in the latter being, in his opinion, only arbitrary or ideographic signs.

Whilst these attempts were made to investigate the language of the Pahlavî books, the legends on coins were by no means neglected. In 1854, Dr. Mordtmann, of Constantinople, published a most comprehensive and valuable essay on the coins with Pahlavî legends [1]). He divided them into four classes: *a*) Sasanian coins (A. D. 226—651); *b*) the older Mohamedan pieces coined by the Arab governors (down to A. D. 700), with legends in Pahlavî and Kufic characters; *c*) coins of the rulers of

1) 'Erklärung der Münzen mit Pehlevi-Legenden, von Dr. A. D. Mordtmann', in the 'Zeitschrift der Deutschen Morgenländischen Gesellschaft', (vol. VIII. pag. —194.)

Taberistân (down to A. D. 800); *d*) coins of the eastern provinces of Persia, which exhibit Devanâgarî and other characters which are unintelligible, besides the Pahlavî. The material at his disposal was the most extensive that had been available to any scholar; for he states that he had been able to examine about 2000 Pahlavî coins, ranging from the time of Ardeshîr Bâbegân, down to the latest coins with Pahlavî legends, struck under the Arab rule. His researches extended however, only to the first three classes of coins; the fourth, or so-called Indo-Sasanian, class, which is the most difficult to handle, he does not appear to have examined.

The legends on the coins are divided by him into eight classes, which follow one another almost in chronological order. Here we need only observe, that at first, the name of the king with all his titles appeared on the obverse, while on the reverse the name was repeated with the addition of some other word [1]); this repetition alone enabled De Sacy to decipher the legends on the earlier Sasanian coins, as the same names and titles appear in about the same form; in the course of time (from Behrâm IV., A. D. 389—399) the titles were shortened, and frequently only *malkân malkâ*, 'king of kings', was used; on those of Hormazd III. (A. D. 457—458) and Piruz (A. D. 458—485) even this title was omitted, and merely the name was given, with some benedictive formula, such as *afzût*, and this custom was continued till the end of the Sasanian rule.

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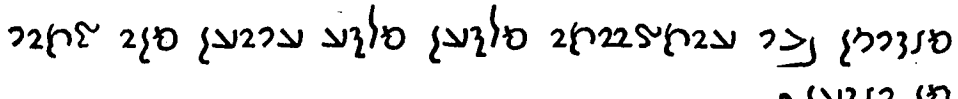
1) As a specimen, I give here the legends on a coin of Ardeshîr:

Round the obverse.

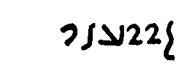


Mazdayasn bagî Artakhshatr malkân malkâ Aîrân minû chitrî min yazdân.

'The Mazdâ-worshipping divine Artakhshatr, king of the kings of Irân, of spiritual origin from God'.

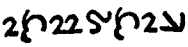
On the reverse.

Left side.



Nivâzî.

Right side.



Artakhshatr.

From a palæographic point of view, that is, as regards the shapes of the Pahlavi characters, he divided the coins into three periods: *a*) those whose alphabet is identical with that used in the rock inscriptions, (from Ardeshîr to Nersi, A. D. 226—300); *b*) those whose letters are intermediate in form, between the lapidary alphabet and that of the books (A. D. 300—600); *c*) those whose alphabet is identical with that of the books (A. D. 600—800).

Notwithstanding the extent of his material, Mordtmann did not rest satisfied with his researches, but deeply interested in the subject, he sought for more, and examined 3000 more coins, in addition to the 2000 previously mentioned. His further researches, the aim of which was to complete and rectify his former ones, were published in two subsequent articles, in the Journal of the German Oriental Society for 1858 and 1865 [1]). He also wrote an essay, in which he explained the Pahlavi inscriptions on seals [2]).

His results, so far as they went beyond those obtained by De Sacy and Olshausen, were contested, especially by B. Dorn [3]), Bartholomæi [4]) and Khanykov [5]), who seem to represent the Russian branch of Pahlavi numismatists. They specially objected to his explaining certain words and abbreviations, on the reverse of the later coins, as the names of the mint cities; also to his treatment of the Kobad and Khosru coins, etc. But although the observations of Dorn contain much valuable matter, and even some real corrections of Mordtmann's readings, the latter appears to be right as regards the mint cities. His opponents are undecided how to

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1) Zeitschrift der Deutschen Morgenländischen Gesellschaft, vol. XII. pag. 1—56, XIX. pag. 373—496.

2) Studien über geschnittene Steine mit Pehlevi Inschriften; Zeitschr. d. D. M. G. vol. XVIII, of 1864, pag. 1—47.

3) Mélanges asiatiques, St. Petersburg, vol. III, of 1858—59, pag. 149—165, 426—459, 460—475 and 502—531.

4) Mélanges asiatiques, vol. III, pag. 139—165 and 349—372. And Bulletin historico-philologique, vol. XIV. pag. 371—378.

5) In a letter addressed to B. Dorn.

read the words and signs which he so interprets; they suppose they may be the names of the die-cutters, or signs indicating the value of the coin, or honorific epithets; but all these opinions seem groundless, and have been very ably refuted by Mordtmann [1]), and I doubt if they will ever find favor with oriental scholars out of Russia.

Notwithstanding the objections which may be raised against his treatment of Pahlavi numismatics, no impartial scholar can deny that Mordtmann has greatly advanced our knowledge of this branch of antiquarian research. His judgment is sound, his oriental scholarship and acquaintance with the Byzantine, Arab, Persian and Armenian historians (who are the chief sources of information regarding the Sasanian kings), is very considerable, and his zeal is indefatigable; so we may hope for further contributions from him [2]), for the advance of our knowledge in Pahlavi numismatics and the history of the Sasanian kings.

Two years after the publication of my short sketch of Pahlavi grammar, Spiegel gave to the world his 'Huzvâresh grammar' [3]), which treated of the same subject, on a much more extensive scale. His attention was principally directed to the Pahlavi of the books; that which is found on coins and in inscriptions was treated by him in an appendix, in which he merely registered the results obtained by De Sacy, Olshausen, Mordtmann, etc., without making any researches of his own.

The works which he used for preparing his grammar of the Pahlavi of the books, were the Pahlavi translations of the Vendidâd, Yasna and Visparad, with the Bundehesh, which are a mere fraction of the whole Pahlavi literature, and do not afford any great variety of style; moreover, these texts had never been critically examined, and many of their readings are either doubtful, or erroneous. If we take into account this insufficiency

1) In an article in the Zeitschrift der D. M. G. vol. XIX. pag. 373—413.

2) His latest contribution is: 'Hecatompylos' (the capital city of the Arsacidæ), in the 'Sitzungsberichte der K. bayerischen Akademie der Wissenschaften, 1869', pag. 497—536.

3) Grammatik der Huzvâresh-Sprache, von Fr. Spiegel. Wien, 1856; 194 pages.

of material and the great difficulty of the subject, both as regards the written characters and the language, we cannot expect from him anything very complete, or accurate. It must, however, be acknowledged that he has registered a good many grammatical facts, and his work is useful as a collection of materials, for those who intend making researches of their own into the Pahlavî language.

As regards his views on the character of the language, and his explanations of its non-Iranian element, linguists are not likely to feel satisfied; for instance, no scholar of sound judgment can place the slightest confidence in his opinion regarding the origin of the personal pronouns, which form, according to him, a very curious medley drawn from various languages; thus, he derives 𐭠 'I', from the Afghanic [1]), 𐭭𐭩 'his, it', from the Kurdish, and 𐭠𐭥 'we', from the Semitic languages. Such a proceeding would no doubt be ridiculed, if applied to some better known language; for instance, if any one now-a-days were to derive the pronoun 'I' from Russian, 'we' from French, and 'he' from Celtic, the general verdict upon his opinions can well be imagined.

Spiegel is equally unfortunate in his explanation of those verbal forms which end in 𐭥𐭭𐭲𐭭 and 𐭱𐭥𐭭𐭲𐭭 (traditionally read *ôntan* and *îtôntan*), and are all evidently of Semitic origin. For instance, he reads *dchavanntann* for 𐭱𐭥𐭭𐭲𐭭𐭱 'to be' (traditionally *jânôntan*), although he accepts the derivation from Chald. הֲוָא 'to be', which I had already proposed in my sketch of Pahlavî grammar mentioned above. The initial 𐭣 of the Semitic verbs, he reads *d* in all cases where the Desturs read it *j*, without however giving any explanation of this prefix, but merely comparing it with the Armenian prefix z (e. g. *zantzanēl* = *antzanēl* 'to transgress'), in which I can see nothing but the remnant of a preposition; but of what preposition is 𐭣 a relic? or is it at all likely that a Semitic

1) This language cannot even be included among the proper Iranian tongues; it is much more akin to the Indian vernaculars than to the Persian dialects, as has been shown beyond doubt by Dr. Trumpp, in two valuable papers on this language, which appeared in the Journal of the German Oriental Society, vol. XXI and XXII.

verb would be compounded with an inseparable Aryan prefix, in much the same way as one might compound an English verb with the Arabic prefix سَ, by writing *sa-be*, *sa-is* for 'will be'? Again, he takes *ann* as an Aryan participial termination *an*, but for the second *n* he does not account. The final *tann* is of course the Persian termination of the infinitive, but this does not explain the second *n*, for in what Aryan language do the infinitives end in *nn*? If Spiegel's views were correct, the word 𐭱𐭭𐭭𐭬𐭮 would, therefore, consist: *a*) of an unusual Aryan prefix, *b*) of a Semitic root, and *c*) of two modified Aryan suffixes; and the infinitive would be formed from the present participle, but can this be shown to be the case in any Iranian tongue? for instance, can the Persian *guftan* 'to speak' be traced to a participle?

On a careful consideration of these arguments, probably no sound scholar would be satisfied to adhere to Spiegel's reading of 𐭱𐭭𐭭𐭬𐭮, but we have besides a positive proof that it is wrong, by the freqnent occurrence of the word in the Sasanian inscriptions, where it is written 𐭩𐭭𐭥𐭥𐭩 which can only be read *yahvûn*, or *yahvôn*, as 𐭩 has no other phonetical value than *î*, or *y*, (see the index, pag. 234). In other cases also, where Spiegel reads *d* for 𐭣, the inscriptions use 𐭩 *y*, as in 𐭩𐭪𐭫𐭥𐭩𐭪𐭩 *yekavîmûnt* = 𐭩𐭪𐭫𐭥𐭣 (see pag. 255), and 𐭩𐭪𐭩𐭪𐭩 *yaktîbûn* = 𐭩𐭪𐭫𐭥𐭣 (see inscription of Naksh-i Rajab, lin. 25). These instances, with others, also show that 𐭱 must be read *ûn*, or *ôn*, when found following Semitic roots in crude verbal forms, as its equivalent in the Sasanian inscriptions is 𐭩𐭭 *ûn*, *ôn*, which cannot be read *nn* [1]); the traditional reading *ûn*, *ôn*, of 𐭱 by the Desturs, is therefore confirmed by the inscriptions.

Spiegel's reading *anman*, *hanman*, for the auxiliary verb 𐭧𐭣, is

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1) The only instance which seems exceptional, is in Westergaard's copy of the Hâjîâbâd inscription A. (Bund. pag. 83). where in lin. 6 we read 𐭪𐭪𐭩𐭪𐭩𐭭𐭭 *shadîtann*, but according to Stannus's plaster cast of the inscription, there is no second *n*, neither is there one, in the same word, in lin. 5 of Westergaard's copy.

also refuted by the inscriptions, in which it often occurs and is always written 𐭧𐭭𐭲 *hûman*, which cannot be read *hanman* (see pag. 128).

He has likewise been unfortunate in his explanations of the dative particle 𐭤, the pronoun 𐭩, and the particle 𐭠 (see pag. 226, 227, 222—223). As regards the nature of the Pahlavî language, which he calls Huzvâresh without sufficient reason (as we shall hereafter see), he considers it an Iranian tongue with an intermixture of Semitic words; but this opinion, which I also shared, we shall find reason to consider incorrect. The Semitic portion he traces to the Nabathæan language, and believes the Huzvâresh to have originated in Sevad, i. e. Chaldæa, in the second century of our era; opinions which prove untenable on further researches.

Although I cannot agree with many of his explanations, nor with his general views of Pahlavî grammar, I readily acknowledge that he has done good service, by collecting many (often too many) examples, and by giving now and then correct explanations. I reviewed the work in detail in 1857, in the Göttinger Gelehrte Anzeigen (Stücke 68—71), to which paper I may refer the reader. A Pahlavî grammar is still a desideratum, and the want has been felt by many, especially by the decipherers of inscriptional Pahlavî, who do not seem to place much confidence in Spiegel's researches.

In 1860, Spiegel published, as a second part to his grammar, a work on the traditional literature of the Parsis, with original texts, translations and a glossary [1]). It contains very valuable notices of various Pahlavî works for those European scholars who have no access to a Pahlavî library. He treats of the Pahlavî translations of some parts of the Avesta, viz. the Vendidâd, Yasna and Visparad, and discusses the method followed by the translators, and the value of their renderings and the glosses which they frequently intermix. He endeavours to show that the Christian

1) Die traditionelle Literatur der Parsen, in ihrem Zusammenhange mit den angränzenden Literaturen dargestellt, von Fr. Spiegel. Wien, 1860.

literature of the Syrian church had some influence, not only upon the ideas and the divine worship of the Zoroastrians, but even upon the external appearance of the Pahlavî books, such as their size, their division into chapters and verses, and the colophons in which the writers state the day, month and year, in which they finished their transcript; but his arguments have no more value than his supposition that Zoroaster conversed with Abraham, and borrowed his ideas from him; as similar divisions and colophons occur in Indian MSS. His critical remarks on the Pahlavî translations are also far from satisfactory, and a new and more searching investigation of this important subject, is wanted. The question of their age he does not discuss, nor does he enumerate all the Pahlavî translations which are extant.

After his remarks on the Pahlavî translations, he goes on to enumerate the works of the later literature of the Parsis, so far as they are known to him, which are partly Huzvâresh, and partly Pârsî and Persian. He treats successively of the Bundehesh, of which he states the general contents, translates some chapters [1]), and gives some extracts; of the Ardâi Virâf-nâmeh, according to Pope's English translation; of the Bahman yasht, according to the Pahlavî text in one of Anquetil's MSS.; of the Mînokhirad, some passages of which he translates; of the Rivâyats; of the Sad-der Bundehesh, according to a Persian version; and then follow scanty notices of some smaller works in Persian, such as the Zertosht-nâmeh, Jâmâsp-nâmeh, Shâyist-nishâyist, etc.; the interesting Shikan-gumânî is barely mentioned; with its contents the author seems to be wholly unacquainted. There are a good many appendices, containing transliterations of the Pahlavî texts, in Hebrew characters, of the 1st, 2d, 3d and 31st chapters of the Bundehesh, and the 5th and 19th fargards of the Vendidâd; also texts in the original characters, such as Destur Dârâb's version of the 5th fargard and a Patet,

1) The first chapter had been already transliterated in Hebrew characters, translated and explained by him in 1857 in the Zeitschrift der D. Morgenl. Ges. vol. XI, pag. 98—110.

and some extracts from the Rivâyats referring to some of the heroes of the Shâhnâmeh. At the end is a glossary of the Pahlavî words, in Hebrew and Pahlavî characters, for which the author deserves great credit, as it is the first attempt to prepare a Pahlavî glossary in the European fashion; but, as might be expected in a first attempt, the results are not much to be relied on, especially as regards the explanation of the Semitic words.

The author believes he has given his readers a view of the whole range of Pahlavî literature [1]), but in this he is mistaken, for not even a fifth part of the still existing Pahlavî literature was then known to him. For instance, he had no knowledge of the largest and most important work of all, the Dîn-kart, which would alone comprise 2000 folio pages, if printed; nor of the Dâdestân-i-dîni, which is nearly thrice as large as the Bundehesh; nor of the Neringistân, which is one-third larger than the Bundehesh; nor of several minor works, such as the Kâr-nâmeh-i Ardeshîr Bâbegân, the Pandnâmehs of Adarbât Mahraspand [2]) and Buzurji Mihir, etc., which are all well-known to Pahlavî scholars in India.

The title of this work, 'the traditional literature of the Parsis, in its connection with the conterminous literatures', is therefore more pretentious than appropriate, and calculated to mislead superficial readers, as he was acquainted with only a small fraction of the 'traditional literature', and of the 'conterminous literatures', by which he appears to mean chiefly the Syriac, his knowledge seems to be even less than that of Pahlavî, if we may judge from what appears in this work. His translations even from Persian can only be used with caution, as Destur Hoshengji, who is a

1) In the preface to his Huzvâresh grammar (pag. X.), he actually claims to have read and understood the largest portion of Huzvâresh literature. No Parsi priest would assent to this statement, but would think it rather presumptuous, as the study of the whole existing Pahlavî literature might well occupy a lifetime.

2) This has been lately published, with several transliterations, a Gujarâtî translation, notes and a Pahlavî-Gujarâtî-English vocabulary, by Herbad Shehriarji Dadabhoy, at Bombay, 1869, as a Haug's prize essay; the author having obtained the prize proposed by me, for such a work, in 1864.

better Pahlavi and Persian scholar than Spiegel, frequently showed me. A proper title for the work would be: 'Contributions towards a knowledge of the traditional literature of the Parsis, with occasional hints on its probable connection with the literature of the Syrian church, with appendices and a glossary' [1]).

I may here mention Windischmann's German translation of the Bundehesh, with notes [2]), which was published by Spiegel (1863), after the author's premature death. That European scholars have paid more attention to the Bundehesh than to other Pahlavi works, may surprise my Parsi readers, who do not generally attach much value to this work; but this is easily accounted for by its contents (see pag. 3), in which European scholars take a great interest, and from the circumstance that it had already been made somewhat familiar in Europe by Anquetil's translation, and Westergaard's publication of a facsimile of the old Copenhagen codex of it. In his translation, Windischmann could only use this text and Anquetil's work; if therefore we take into consideration the scantiness of his means, and their insufficiency for arriving at a complete understanding of the numerous particulars and rare words occurring in the Bundehesh, we may well admire the translator for what he has achieved.

Although the text of the Bundehesh, as well as a tolerable translation were before the public, an edition based upon all available materials was still a desideratum. A young and industrious scholar, F. Justi of Marburg, who had already made himself known by the rather premature publication of a so-called 'Old-Bactrian (Zand) Dictionary' [3]), came forward

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1) On this occasion I may mention an intersting article by Dr. Sachau which is published in the Journal of the Royal Asiatic Society (New Series vol. IV, 1.). It bears the modest title of 'Contributions to the knowledge of Parsee literature', but contains much information which will be sought for in vain in Spiegel's far more pretentious work.

2) In the 'Zoroastrische Studien', pag. 56—120. There is besides, in this work, a separate chapter on the geography of the Bundehesh (pag. 1—19.)

3) I have already shown on several occasions, and finally in my German pamphlet 'on the present state of Zand philology, with special reference to F. Justi's

to supply the want. He published, in 1868, an edition with the Pahlavi text lithographed, a transliteration into Persian characters, a German translation, various readings and a glossary. On the title-page (Der Bundehesh

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so-called Old-Bactrian Dictionary (Stuttgart, 1868)', that this work is very unsatisfactory and cannot be regarded as a Zand dictionary, as the author, when he made his compilation, had no such knowledge, either of the original Zand text, or of the Pahlavi translation, as would qualify him to undertake so arduous a task. My pamphlet has not been ineffectual, so far as I can judge from the numerous letters I have received from oriental scholars on the subject. How necessary it was to put all those oriental scholars on their guard, who had not made Zand a special subject of study for a number of years, and were therefore not prepared to detect the shortcomings of the 'Dictionary', may be shown by the circumstance that even so eminent an orientalist as Max Müller has been led astray by it. In the first volume of his 'Rigveda-Sanhita translated and explained' (pag. 206), the celebrated Oxford scholar quotes the explanation of *zairimyañura* in Justi's dictionary, as a proof that the Vedic word *harmya*, which is phonetically identical with the Zand *zairimya*, means originally 'fire-pit', and not only 'house' as the Hindu scholars interpret it; but he has not enquired into the authority for this explanation. Justi interprets *zairimyañura* by 'eating in the depth', but this interpretation, like most of his other explanations, is merely copied from Spiegel, as Müller will find on reference to Spiegel's translation of the Avesta (vol. I. pag. 190—191, note 3.), and the authority for the explanation will be rather unexpected, as Spiegel is entirely guided by Roth's interpretation of this very word *harmya*, as 'depth', in fixing the meaning of *zairimya*, which Müller has quoted as a collateral proof of the meaning of *harmya*, which is decidedly a case of reasoning in a circle. The meaning 'pit, depth', for *harmya*, if strictly investigated, can scarcely be proved from the Vedas, as there is not a single passage, among those quoted, that necessarily requires this meaning, which will probably prove ultimately to be nothing but one of the many guesses of Prof. Roth that young Vedic students must discard, if they wish really to understand the Vedic hymns. *Zairimyañura* itself is interpreted by the Parsi priests as a 'tortoise' (comp. Sans. *harmmuṭa*); the meaning 'eating in the depth', besides being very vague, as it might be applied to a mouse, or a mole, or a hamster, is also in itself too absurd to have ever become the name of an animal.

Professor H. Kern of Leyden has also been misled by Justi and Spiegel. In a recent article on the Persian cuneiform inscriptions, published in the Journal of the German Oriental Society, vol. XXII., he relies (pag. 219) upon Justi's dictionary for the meaning 'protection' for the Zand *yaona*, and tries to restore and explain the cuneiform text in accordance with that meaning. But how far his reliance has been misplaced, Dr. Kern, as a scholar of sense and sound reasoning,

zum ersten Male herausgegeben, übersetzt und mit Glossar versehen von Ferdinand Justi) he claims to have published all this for the first time, which is only strictly correct as regards the glossary. The honor

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will readily see on examining the pasages in which the word occurs. Let us take the passage Yt. 5, 87. *thwãm kainînô vadhrê yaona khshathra hvâhâo jaidhyâoñti*, which is thus translated by Justi: 'the marriageable girls pray thee in a sisterly way for a rule which wards off (i. e. a husband, a lord)'. Now in the first place, can any man of sound logic suppose that young girls could have addressed a prayer, couched in such odd terms, to the deity Anâhitâ, if they prayed for a husband? Besides, the following words *takhmemcha nmânô-paitîm* 'a strong husband', forbid such an interpretation, as the idea of 'husband' would thus be expressed twice, first by *yaona khshathra*, which is Justi's 'rule which wards off', and secondly by the appropriate words. On a closer examination, it will be found that Justi has completely misunderstood three words in the sentence, viz. *vadhrê*, *yaona* and *hvâhâo*. To the first he ascribes the meaning 'marriageable', which he has simply copied from Spiegel; no other proof is adduced but the supposed etymology from *vad* 'to marry', and no attempt is made to connect it with *vadhairi* which is evidently the same, but to which the meaning 'belonging to a caravan' is ascribed, without any proof, but tracing it to the same root *vad* in the sense 'to go', which it never has in Zand. It would be much more natural to identify *vadhrê* with the Vedic *vadhri* (Rv. 1, 32, 7. 33, 6. 2, 25, 3. etc.) which means 'a male deprived of his sexual powers, an eunuch'; *vadhairi* is generally applied to the camel, in which case it can only mean 'gelded'. *Yaona* is taken by Justi in the sense of 'warding off', but of course no proof is given save an etymology tracing it to *yu* 'to join' (the root *yu* 'to ward off' seems to have been forgotten). But besides this meaning of 'warding off', he ascribes three others to *yaona*, viz. *a)* connection, residence; *b)* the airy region; *c)* power; but all these will be found by Dr. Kern, on closer enquiry, just as fanciful as that of 'warding off'; for none of the passages quoted can be really explained by any of them. Thus Justi (following Spiegel) translates Vend. 21, 6. *hãmyaêtâoñhô yaonemcha avi zãmcha, zãmcha avi yaonemcha*, by 'it draws the air to the earth, and the earth to the air' but I doubt whether this would be considered intelligible by either Müller or Kern. In the whole explanation of *yaona*, there is, I think, only one statement which is correct; for at the end, he compares it with the Sans. *yoni*, which is no doubt identical with *yaona*, but has none of the meanings assigned to the latter by the writer, except perhaps 'residence' which seems merely accessory in his opinion; *yoni* means 'womb' and also 'home, place, house, space', and these meanings alone are applicable to *yaona* in all passages. — Thus, Vend. 21, 6. is to be translated: 'they (the waters) are striving for their home (to reach it) and the earth, for the earth and for their home' (that is to say, they issue from their home, which is the lake *Vourukasha*, and

of having published the Pahlavî text 'for the first time' belongs to Westergaard; (his edition is a facsimile of a MS. at Copenhagen, that is the oldest known to exist, having been written in A. D. 1330; next in age is one in my possession, written in A. D. 1396, but belonging to a different class of MSS., commencing with the 15th chapter, like the MS. 121 in the Ouseley collection of the Bodleian library, but more complete.) For the transliteration, which is in the Persian character, Justi had the assistance of a Pâzand Bundehesh, where the Pahlavî words are written

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are poured on the earth, and after having been poured on the earth, they return to their home again). Again Vend. 4, 45., *ukhshnê khrathwê yaonê âstê* means clearly, 'he (the student) sits at home to improve his knowledge'; but Justi's translation is, 'that he may remain in connection (with purity joined through prayer) for the growth of the intellect'; vague and scarcely intelligible statements of this kind are quite foreign to the Vendidâd. — How is the meaning 'protection' to be proved? Dr. Kern thinks it follows of necessity from such compounds as *perethuyaona*, *huyaona* and *hvâyaona;* but on examining the passages he will find rather strange ideas result from the application of this meaning; for instance, *hvâyaona* is an epithet of *garô-demâna* 'paradise'; how can this be termed 'protected by itself'? such an idea is quite foreign to Zoroastrianism; but the true meaning is 'having its own place, its own abode' i. e. being on a separate spot, not assigned to anything else; so also *perethuyaona* means 'having a wide place, home or abode'. Returning now to Yt. 5, 87. the third word misunderstood in it, is *hvâhâo;* this is made to mean 'sisterly, like a sister'; but without taking into consideration the etymological difficulty of deriving *hvâhâo* from *qañhar* 'sister', it can scarcely be supposed that young girls would regard a goddess as a sister; nor could it mean 'like a sister', even if the derivation were correct, for *hvâhâo* must be either a substantive or adjective, governed either by *jaidhyâoñti* or by *khshathra*, but cannot be an adverb. As the word occurs only in this place, its exact meaning can be scarcely ascertained. I propose translating the whole of clause 87 thus: 'girls whose womb is barren pray thee for the possession of fertility (?) and for a strong husband; young women who are pregnant pray thee for a good delivery; thou who possessest this, wilt bestow that upon them, O Ardvî sûra Anâhitâ'.

Want of space alone prevents me from discussing other instances, in which Dr. Kern has been misled by Justi's copying Spiegel; but the above remarks may be sufficient to convince both Dr. Kern and M. Müller, that the 'Old-Bactrian Dictionary' can be used only with great caution, as they can further see from my pamphlet mentioned above, for articles like that on *yaona*, in which nearly all the explanation is incorrect, are not unfrequent in that book.

in the easily legible Zand characters; it cannot therefore be considered a first attempt. He differs, of course, very frequently from the traditional readings, and not always with advantage, as he is a faithful copyist of Spiegel, even of his gravest errors, such as *nad* for *vad* 𐬬𐬀𐬛, *ajash* for *avash* or *apash* اپوش (as the Sasanian inscriptions show beyond doubt), *dchavûntann* (where *ûn* is certainly an improvement upon Spiegel's *nn*) for *ychavûntanu* ۱۱۳۱۱۳۵, etc. (see pag. 16. 17), and as these are all words of frequent occurrence, every page is full of errors that must be very perplexing to the Pahlavi student.

In the translation he has relied chiefly on Windischmann's translation, improving it mostly in those places where he found more correct readings in the additional MSS. he used; it is not very readable, and in some places almost as unintelligible as Spiegel's translation of the Vendidâd. Any reader of it, who has any acquaintance with Pahlavi, will do well to refer to the original text, as has been already pointed out by Dr. E. Sachau (now Professor at Vienna) in his able review of the work (Zeitschrift der D. Morg. Ges. vol. XXII. pag. 506.) The very commencement of the chapter, with which Justi's edition begins, he appears to have misunderstood. That chapter commences with a heading, as I have already shown in my pamphlet 'Ueber die Pehlewi Sprache und den Bundehesh'; the words ﻣﻦ زﻧﺪ ﺁﮔﺎﺱ *men zand âkâs* 'from the *Zand-âkâs*' (one who knows the Zand, Zand teacher), denote the source whence the compiler took his statements; for *Zand-âkâs* was evidently the name of some ancient Pahlavi work, now lost. The passage can be simply translated thus: 'From the *Zand-âkâs;* firstly, on the creations of Hormazd and the counter-creations of Aharman; secondly, on the quality of the creatures from the beginning to the end which is the future body (the resurrection)'; that is to say, the compiler of the fragments in question (chap. I—XIV, XXIV—XXVII and XXXI, which follow one another in my old MS.) borrowed all his statements, on the subjects mentioned, from that work. Quotations of this kind are frequently introduced in this way, in Parsi literature, by such words, for instance, as از روایت کامه بهره 'from the Rivâyat of Kâmah Bahrah'.

The most valuable part of the work is, no doubt, the glossary, which is arranged according to the Persian alphabet, the Pahlavi words being given in the Persian character and generally according to Spiegel's readings. This transliteration is a great draw-back, as in a glossary, the original characters are essentially necessary, since the mode of reading many of the compound characters is still very unsettled, and many of Spiegel's readings can be shown to be erroneous, as the reader will see from my remarks above and the index to this volume. Justi has proved himself to be a good index maker, as his glossary is complete, even beyond reasonable bounds, for he quotes all passages in which the 'idhâfat' occurs, and under each word he repeats in most cases all the sentences in which it is found, whereas a simple quotation of page and line would have been quite sufficient. Besides the words found in the Bundehesh, he has inserted those of the Pahlavi-Pâzand glossary, according to one of Anquetil's MSS. which, however, is differently arranged from the text published here.

With regard to the explanations he gives of Pahlavi words, he depends almost entirely on Spiegel's statements, which are generally blindly adopted by him, (thus, he derives the pronoun ﺍ 'I' from the Afghanic *râ*; for a refutation of which opinion, see the index s. v. *ra*, pag. 189—190). He has therefore not sensibly advanced our knowledge of Pahlavi beyond the point arrived at by Spiegel who, as we have seen, has left it in a very confused state. His collections of information regarding the proper names of various kinds, form the most useful part of his glossary. In tracing Huzvâresh words to their Semitic equivalents, he is particularly unfortunate, especially in those cases where he had not Spiegel's ideas to guide him. Dr. Sachau, in his review (pag. 508—510) above mentioned, has already pointed out several instances which clearly show that Justi's references to Semitic dictionaries have not been quite sufficient for a successful explanation of the more difficult Huzvâresh words, which had not been explained by previous investigators. Thus he traces ﺷﻨﻔﺶ 'the back' to Chald. אף 'face', ﺷﻨﻔﺶ 'nose' to Chald. תל 'hill', ﺍﻨﻔﺶ 'servant' to Chald לפום 'to the mouth', etc.; derivations which seem childish, and

I could fill pages by enumerating and refuting similar absurdities to be found in his glossary, but I have only space to notice his remarks upon Destur Hoshengji's reading 𐭬𐭥𐭲 'word' in the traditional way *modâ*, instead of *mandâ* which is Spiegel's reading. The Destur was fully aware of the latter reading, but he was also aware that Spiegel can show no more appropriate meaning for his *mandâ* than 'knowledge', which is a different idea from 'word', he therefore rejected the proposed alteration, and adhered to the traditional reading, till a more satisfactory etymology should be offered; this the reader will find in the index, pag. 159—160, where the word is read *mânyâ* = *malyâ*, 'word'.

In his introduction, Justi discusses the age of the Bundehesh, the composition of which he places in the time of Firdûsî (A. D. 1000), or even later; for he is not disinclined to believe that the Copenhagen codex (dated A. D. 1330) may have been copied from the original; but none of his proofs are in any way convincing, whether based upon the historical, or geographical, remarks found in the work, or upon philological grounds. It is true the Arab rule is mentioned twice; 57, 3. and 82, 2. (chap. 34); but in both cases in a remark, at the end of a chapter, where it may very probably have been added by later copyists, especially as it tends to complete the short sketch of the history of Iran, contained in ch. 34., which does not properly belong to the Bundehesh. The geographical arguments for a late date, are exceedingly doubtful, since the geography of the Bundehesh is more mythical than real, as any one will soon find on examining the book. The supposed identity of *Kãnsiyâ* with the *Hâmûn* lake in Sejestân has to be proved: for *Kãnsiyâ* is apparently the mythical water *Kãsaoya* of the Zend-avesta, whence the prophets of the world's latest period are expected to rise. The philological proofs appear to be founded upon a grave error, for Justi seems determined to find Arabic words in the Bundehesh; the groundlessness of this assumption has been clearly shown by Dr. Sachau in his review (pag. 503—505) mentioned above; but the derivation of the word 𐭠𐭫𐭬𐭮𐭲𐭭 *armôshtîn*, B. 74, 10., (the name of a certain fire) from the Arabic اَلْمُشْتَعِل 'inflamed' is particularly absurd, as it can scarcely be supposed that so

vague a term as 'inflamed', with a foreign article prefixed, would be borrowed from another language, and made the name of a particular kind of fire; in fact, there is not a single word in the whole Bundehesh that can be proved to belong to the Arabic language exclusively.

If the work had been really composed at so late a date as Justi asserts, we should certainly know the name of the author, but none such is either mentioned, or known. It is merely a collection of detached fragments which have been put together in various ways (as the MSS. show three different modes of arrangement), sometimes with additions, and sometimes with omissions. The statements made in it, are based upon a certain interpretation *(a zand)* of the Avesta, which is always mentioned as the source of the information, and is called *dîn.* As the Bundehesh contains may things which are not found in the present Avesta texts, we must conclude that the author, or authors, had a much larger portion of the Nosks to refer to, than is now extant; and this all points to Sasanian times. The style is very like that of the Naksh-i-Rajab inscription, which is of the end of the 3d century A. D. These remarks may suffice for the present; but on a future occasion, I shall treat more fully of this question.

Although Justi's Bundehesh contains some valuable information, a new edition in the Pahlavî character, with a more correct transliteration and glossary is wanted, to prevent the spread of so many groundless readings and meanings of Pahlavî words; and it gives me pleasure to state that my friend E. West will shortly undertake it, with my assistance, as I cannot as yet find the necessary leisure for carrying it out.

Among the Pahlavî texts published, besides the Bundehesh and the translations of the Vendidâd, Yasna and Visparad, I have to mention the old Zand-Pahlavi Glossary, published by Destur Hoshengji, at my recommendation and with my assistance, in 1867 [1]). I added two minor

1) An old Zand-Pahlavî Glossary. Edited in the original characters, with a transliteration in Roman letters, a translation and an alphabetical index by Destur Hoshengji Jamaspji. Revised, with notes and introduction, by M. Haug. Bombay and London, 1867.

Pahlavî texts, both bearing on the fate of the Zoroastrian writings in ancient times, viz. an extract from the Dîn-kart, and the beginning of the Ardâi-Vîrâf-nâmeh, with transliteration and translation. In the introduction, I made some remarks on the age, origin and character of the Pahlavî language, which I shall develop more fully and set in a clearer light in the present essay. I expressed my doubts as to the correctness of the current opinion, that it originated in the period immediately preceding the Sasanian kings, and showed the probability of its origin having to be sought in a much earlier portion of Iranian history. I likewise endeavoured to make some progress in the decipherment of the Hâjiâbâd inscriptions, and to show a probable connection between the Pahlavî and the Assyrian.

Let us now return to the inscriptional Pahlavî before concluding this historical sketch. In 1865, François Lenormant published, in the Journal asiatique (sixième série, tome VI. pag. 180—226), his Palæographic studies on the Pahlavî alphabet, its different varieties and its origin [1]). Referring to the researches of De Sacy, Olshausen, etc., into the Sasanian Pahlavî on coins and in inscriptions, and to the numismatic studies of the Duc de Luynes [2]) on the coins of the Satraps during the Achæmenian rule, and of E. Thomas on a certain class of Arsacid coins with Pahlavî legends [3]), he draws a very lucid and instructive sketch of the development of the Pahlavî alphabets from the Aramæan of the third period (B. C. 300—100). He distinguishes four varieties of the Pahlavî alphabet, discoverable on coins and monuments, viz. *a*) Proto-Pahlavî, on a certain class of Arsacid coins; *b*) Persepolitan Pahlavî, that used in the Hâjiâbâd inscription B, and similar versions of other bi-lingual inscriptions; *c*) Sâsanian Pahlavî; and *d*) the Pahlavî of the MSS. The Proto-Pahlavî is

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1) Études paléographiques sur l'alphabet Pehlevi, ses diverses variétés et son origine.

2) Essai sur la numismatique des Satrapies sous les rois Achæménides. 2 vols. Paris, 1846.

3) Numismatic Chronicle, vol. XII, pag. 68—77 and 91—114.

regarded by him as being nearest to the Palmyrenian branch of the Aramæan alphabet of the third period; but this intermediate step is not required, as the several characters can be derived, without difficulty, direct from the Aramæan of the later period, as can be readily seen on glancing at Lenormant's fourth table, 'origine de l'écriture Pehlevie'. He also gives some valuable notices, from the Paris MS. of the Kitâbu-l-fihrist, regarding the different kinds of writing used during the reign of the Sasanian dynasty.

Also bearing on the subject of the early use of Pahlavi writing in Persia, is a very interesting article by M. A. Levy, Professor at Breslau, published in 1867, in the Journal of the German Oriental Society (vol. XXI, pag. 421—465) under the title [1]): 'contributions to the Aramæan numismatics of Iran, and to a knowledge of the earlier Pahlavi writing'. He discusses the so-called sub-Parthian coins, meaning thereby the coins of local dynasties which existed and ruled in the East, under the shadow of the Arsacidan empire. He had a more extensive material to work upon than E. Thomas, his predecessor in these investigations, as the Duc de Luynes had placed at his disposal, impressions of all the coins of this class which are in his collection; he was, therefore, able to arrive at more satisfactory results. He has shown, and I believe on sufficient grounds, that these coins may be traced to the end of the fourth and beginning of the third century B. C.; that they were struck by Persian vassal kings, in the south, who were subject to Alexander and the Seleucidæ; that the characters found upon them closely resemble the Aramæan character of the third period; and that the kings who coined them were Ormazd-worshippers. The explanations he proposes, of the legends, must be taken as tentative; the principal legend on most of them, he reads פרתכרא זי אלה and translates by 'the image of the divine' (viz. of the king who is depicted on them). With the reading I quite agree, so far

1) Beiträge zur aramäischen Münzkunde Eran's und zur Kunde der ältern Pehlewi Schrift.

as I can judge from the figures given by him in a lithographed table; but I object to the translation of פרתכרא by 'image', which is *patikara* in old Persian, and not *prati-kara*, as the form פרתכרא would require; the *r* of the Sans. *prati*, being always wanting in Zand (*paiti*) and old Persian; besides, the term 'image' would be rather strange on a coin. It is, no doubt, an Iranian word, but means, very likely, 'worshipper' [1]), and with זי אלה, 'worshipper of God'; the king being actually represented on these coins, as praying to Ahura-mazda. The legend would thus be equivalent to the title *mazdayasn* on the Sasanian coins; and this is the more likely, as a royal name is often associated with it.

After discussing this very interesting and important class of coins, he treats of those Arsacidan coins which bear legends in Pahlavi characters, and finally makes some remarks on the Sasanian rock-inscriptions, but without advancing our knowledge of them to any considerable extent. Like Lenormant, he gives an instructive comparative table of the Pahlavi alphabets, the earliest of which he traces as far back as the fourth century B. C.

A most important service to the study of the Sasanian inscriptions, was rendered by E. Thomas, through the publication of his memoir on the 'Early Sasanian inscriptions, seals and coins (London, 1868)'. [2]) It contains the texts of all the Sasanian rock-inscriptions, in both kinds of Pahlavi characters, which are as yet known to exist in Persia, with partial attempts at translating and explaining them. The so-called Pâi-Kûlî inscriptions, of which Sir H. Rawlinson alone possessed copies, have been here published for the first time. The information he gives, regarding the Semitic alphabets, Phœnico-Babylonian and Ethiopian, of the time of Sargon (B. C. 721), the Aramæan and finally the Chaldæo-Pahlavi and

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1) It may be traced to a supposed old Persian word *frathangra* (the *n* is not expressed before gutturals, in the cuneiform writing of ancient Persian documents), and this would have to be traced to *thah* = Z. *sah*, *sañh* = Sans. *śaṁs* 'to praise', and would mean 'praiser, worshipper'.

2) It first appeared in the Journal of the Royal Asiatic Society of Great Britain, New Series, vol. III. pag. 241—358.

Sasanian-Pahlavî alphabets, is very interesting. Regarding his readings, and still more his translations, considerable doubts may be raised, and in many cases they can be shown, on good grounds, to be erroneous. The author has too much neglected the Pahlavî of the books, which must be of the greatest service to the decipherer of the inscriptions, if its identity with the language of the latter can be proved, as appears to be the case. I need not enlarge here on this subject, as E. W. West has ably carried out my views regarding it, in an article of the latest number of the Journal of the R. A. S. (1869), headed 'Sasanian inscriptions explained by the Pahlavî of the Pârsîs'. Since Thomas does not lay claim to profound Pahlavî scholarship, but calls himself (pag. 72 of his memoir) only an 'amateur learner' who makes 'an independent search after knowledge', we cannot judge harshly of his shortcomings in so difficult a subject, and can only feel indignant at the vicious attack made upon him by one who, although laying claim to profound Zand and Pahlavî scholarship, has (as I have repeatedly shown) published grave errors, and proved himself in many respects, not as an independent-scholar, but as a mere follower of Spiegel. Thomas has, on the whole, rendered more real service to the advance of our knowledge of Pahlavî, than his assailant, who has mainly propagated the views of others.

It was chiefly owing to the publication of Thomas's memoir, that I resumed my investigation of the Pahlavî inscriptions, especially those found at Hâjîâbâd, and of the character and nature of the Pahlavî language itself. A short abstract of the results I had arrived at (on the character of the Pahlavî language, with especial reference to the Sasanian inscriptions) was read by me, on the 6th February 1869, before the Royal Bavarian Academy of sciences, and published in the 'Sitzungsberichte' of that learned institution (1869 vol. I, pag. 86—118). [1] The object of the present essay is to develop, more fully, the views I published in that article.

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1) A short notice of the article appeared in Trübner's American and Oriental Record (February, 1869).

2. On the appellations 'Pahlavî' and 'Huzvâresh'.

The official language of the Sasanian dynasty is generally called Pahlavî [1]), and various interpretations of this word have been proposed. Anquetil derives it from the Persian *pahlû* پَهلُو 'side'; and Pahlavî would accordingly mean 'the language of the frontier'. But although this opinion has been held by many scholars, it is certainly not correct, as it is difficult to imagine that a frontier language would have spread over a vast empire. As no suitable meaning can be obtained from *pahlû*, it has been traced to *pahlav*, which is also written پَهلَو, but has very different meanings. According to the native Persian dictionary Farhang-i Jehângîrî (See Vullers, Lexicon Persico-Latinum vol. I. pag. 386), *pahlav* has the following meanings: *a*) a town; *b*) the environs of Ispahan; *c*) a courageous man; *d*) a man of rank; *e*) a province which has given its name to the Pahlavî language. To this the following remarks are added: 'Some say, it is that language which was spoken at the capital of the Kayanians; according to others, Pahlav was the name of a son of Shem, the son of Noah'. In the Farhang shu'ûri (see Vullers, l. c.), it is further explained, that the province, called Pahlav, comprised five towns, viz. Isfahân, Reî, Hamadân, Nehâvand and Adarbeijân [2]). No doubt, the five meanings assigned to *pahlav*, afford ample material for etymologists, and they have readily availed themselves of it. Native lexicographers have traced Pahlavi to *pahlav* 'town', according to which it would mean 'the language of towns'; but this is inadmissable, as it was just the

1) This subject has been discussed by Anquetil Duperron, in the 'Mémoires de l'Académie des inscriptions et belles-lettres', pag. 407—408; by Quatremère, in the 'Journal des Savants' for 1840, pag. 343—347; by Marc Jos. Müller, in an article 'Ueber den Namen Pehlvi', published in the 'Bulletin der K. bayerischen Akademie der Wissenschaften' for 1842, pag. 93—111; and by Spiegel, in his Huzvâresh grammar, pag. 16—20.

2) These notices have been taken from the writings of Hamza Isfahânî and Ibn Muqaffa; see Marc. Jos. Müller's article in the Bulletin der K. bayer. Akad. der Wissensch. for Sept. 1842, pag. 106.

village squire, the دِهقان [1]), or دِهگان, who preserved the Pahlavi traditions in Persia, as we learn from Firdûsî's Shâhnâmeh. It has also been connected with *pahlavân* 'a hero', in which case it would be 'the language of heroes', which meaning is also open to objection.

The derivation of the word from Pahlav, as the name of a large district, is certainly preferable to any of the etymologies above mentioned. As that district comprised the ancient Media, Pahlavî would thus be the language of Media; but this country is never called Pahlav by Persian, or Arab, historians. Quatremère is of opinion that Pahlav was identical with the province Parthia, mentioned by the Greeks; he shows, by reference to Armenian authors, that *pahlav* was a royal title of the Arsacidæ, or the descendants of Arsak the Great, the founder of the dynasty. As the Parthians regarded themselves as the most warlike people of the orient, it is not surprising that *pahlav* and *pahlavân* in Persian, and *palhav*, or *pahlav*, and *pahlavig*, or *palhavig* [2]), in Armenian, became appellations for a warrior; the name thus lost its national meaning altogether, and became only a honorary title for bold champions of old. The name spread beyond the frontiers of Iran, eastwards to the Indians; for we find the Pahlavâs, as a mighty foreign nation, mentioned in the

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1) This is the Arabic orthography, as the word is also used in Arabic, though borrowed from the Persian; with regard to its meaning, see Vullers Lexicon Pers.-Lat. vol. I. pag. 942; and Jawâlîqî's Almuarrab, ed. Sachau (1867) pag. 65 of the Arabic text.

2) The Armenian writers derive this word from the town of Bahl, Balhgh, i. e. Balkh which is stated, by Moses of Chorene, to have been the residence of Arshak the Great (Arsaces, the founder of the Arsacidan dynasty); see his 'Armenian History' Venice edition of 1843, pag. 148, and Quatremère in the Journal des Savants of 1840, pag. 345. This is apparently only owing to the similarity of sound in *pahlav*, and *bahl;* but there is still a distinction marked by the initial letter; when *bahl* means the town of Balkh it is not written with an initial *p*, and in like manner, *pahlavig* 'a royal prince, a hero', is not written with *b*. The words, *pahlava* and *balhika (bâlhika, bâlhîka)* are also distinguished in Sanscrit. The name of *balhika* occurs already in the Atharveda-Saṁhitâ (5, 22, 7. 9.) where it signifies the Bactrians, as well as in later times. I make these remarks only to caution against a derivation of Pahlavî from Balkh, as has been ventured upon by Dr. Mordtmann in the Zeitschrift der D. Morg. Ges. vol. XIX, pag. 413.

Râmâyana, Mahâbhârata and the Laws of Manu, and we can only understand them to be the Persians. Regarding the origin of the word, we may connect it with پهلوم *pahalûm* 'excellent', but cannot derive it therefrom.

As the name of a nation, we can discover it only in the Parthva of the cuneiform inscriptions, which is the Parthia of the Greeks and Romans. The change of *parthva* to *pahlav* is not surprising, as *l* is not discoverable in the ancient Iranian tongues and *r* is always found in its stead; *th* in the middle of a word generally becomes *h*, comp. Z. *mithra*, Pers. مِهر. It may be objected that the Parthians were not Persians, but probably a Scythic race, and that Pahlavi could not have been the language of the Parthians. This objection, however, will not hold good, when we consider that the Parthians were, for nearly five hundred years, the actual rulers of Persia, and made themselves respected and famous everywhere, by their fierce and successful contests with the mightiest nation of the ancient world, the Romans. It is, therefore, not surprising that the name, which once struck such terror into the hearts of Roman generals and emperors, was retained in Persia, and that everything connected with antiquity, such as history, religion, letters, writing and language, was called پَهلَوی *pahlavî*, i. e. ancient, belonging to the ancient rulers of the country, the Parthians. Pahlavi thus means, in fact, nothing but 'ancient Persian' in general, without restriction to any particular dialect. This we may see from the use made of the word by the later Mohamedan writers; thus, Ibn Hauqal, an Arab geographer of the tenth century, states, when describing the province of Fârs, the ancient Persis, that three languages were used there, viz. *a*) the Fârsî (Persian) spoken by the natives when conversing with one another, which was spread all over Persia, and understood everywhere; *b*) the Pahlavî, which was the language of the ancient Persians, in which the Magi wrote their historical records, but which in the writer's time could not be understood by the inhabitants of the province, without a translation; *c*) the Arabic, which was used for all official documents. Of other languages spoken in Persia, he notices the Khûzi, the language of Khûzistân, which he states to be

quite different from Hebrew, Syriac, or Fârsî [1]). In the Mujmilu-t-tewârîkh (Journ. Asiat. April 1841, pag. 346), there is an interesting statement regarding the inscriptions at Persepolis, which must be those in cuneiform characters, although they are called 'Pahlavî' [2]).

From all this, we may clearly see that the name Pahlavî was not limited to any particular period, or district. In the time of Firdûsî (A. D. 1000), the cuneiform writing, as well as the Sasanian and Chaldæo-Pahlavî, passed for Pahlavî character; and the ancient Persian and the Zand were regarded as Pahlavî, equally with the official language of the Sasanian period, to which the term has been now restricted, since the others have become better known. The term Pahlavî was thus, in fact, never used by

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1) See Quatremère, Journal des Savants for 1840, pag. 411—412. The Khûzî is in all probability the language of the second class of the Achæmenian inscriptions, as has been already pointed out by Dr. Mordtmann, in his very able article on this class of cuneiform writing, in the Zeitschrift der D. M. G. vol. XVI.

2) I give here a translation of the passage (the original Persian will be found in the Journal Asiatique quoted above): 'And at this place (هزار ستون = Persepolis) there are writings in Pahlavî. They say, that once upon a time, they called a Mobed to read them; *in summa* the contents were these: 'Jam has made this at this time, in such a month and such a day'; and the Pahlavî writing contains these words and many others; I did not copy them because I did not understand the character, which does not represent any other shape but that of plaitings (که از صورت غرضی بر نخیزد); they call the place *hazâr setûn*, i. e. a thousand pillars'. This description of the writing clearly shows that the author was referring to the cuneiform writings, and not to the few Pahlavî inscriptions which are found there. That the cuneiform inscriptions of Persepolis excited the interest of some Arab rulers of Persia, and that they were anxious to know their meaning, we learn from the Arabic and Persian inscriptions to be found there, and which have been read and explained by De Sacy, in his 'Mémoires sur des diverses antiquités de la Perse' (pag. 125—165). One of the Arabic inscriptions, in the Kufic character, runs as follows (Mem. pag. 137): 'The Emir Abu-Shoja Adhad-ed-daula has seen this, in the month of Safar of the three hundred and forty-fourth year (A. D. 955), and the writing which is on these ruins has been read to him. Ali, the son of Alserri, the Kurdish writer, and Mar Said, the Mobed of Kazerun, read it'. Perhaps the statement of the Mujmil refers to the same circumstance; but the Emir was no doubt deceived by the writer and mobed, when they professed to read the characters which they cannot be supposed to have understood.

the Persians themselves, in any other sense than that of 'ancient Persian', whether they referred to the Sasanian, or Arsacidan, or Achæmenian, or Kayanian, or Peshdadian times. Any reader of the Shâhnâmeh will arrive at this conclusion.

The meaning of the term Huzvâresh, which is frequently applied to Pahlavî, is more difficult to settle. The earliest passage in which the word occurs (but in the form زوارش *zèvâresh*) is to be found in the Kitâbu-l-fihrist of Mohamed ben Ishaq, who has taken this, as well as his other statements regarding the seven kinds of writing used by the Persians of the Sasanian and ante-Sasanian times [1]), from Ibn Muqaffa, a Mohamedan writer of the latter half of the eighth century, who was of a very inquisitive mind (like Mas'ûdî who lived two centuries after him), and asked for information from the most learned priests, as appears from the notices which have been published regarding him [2]). His statements seem, therefore, to be well-authenticated and deserving of full credit. It is, on this account, much to be regretted that all the passages from his work, relating to the languages and alphabets of Iran, have not yet been published in full, in their original language.

The important passage relating to Huzvâresh, was first given to the world by Quatremère, in his excellent essay on the Nabathæans (Journal asiatique for 1835, vol. 15, pag. 256), but only in a French translation, without the original Arabic text. The honor of having published the latter for the first time, belongs to Charles Ganneau (Journal asiatique for 1866, vol. 7, pag. 430), and he has also made some critical remarks on Quatremère's translation, showing that it was not sufficiently accurate to prevent wrong inferences from being drawn. As the passage is of paramount importance for judging of the true character of the so-called Huzvâresh language, I give it here in full, with a translation of my own.

1) Quatremère, Journal des savants for 1840, pag. 415—416. The passage has also been quoted (from Quatremère) by Spiegel, in the introduction to his Huzvâresh grammar.

2) See, besides the articles of Quatrèmere, Lenormant, Journal asiatique for 1865 (Sixième série, tome VI. pag. 197—199).

ولهم هجاء يقال له زوارش يكتبون بها الحروف موصول ومفصول وهو نحو الف كلمة ليفصلوا بها بين المتشابهات مثال ذلك انّه من اراد ان يكتب كوشت وهو اللحم بالعربية كتب بِسْرَا وتقراه كوشت على هذا المثال ردورـ واذا اراد ان يكتب نان وهو الخبز بالعربية كتب لَهْمَا وتقراه نان على هذا المثال لسپرـ وعلى هذا كل شى ارادوا ان يكتبوه الا اشيا لا محتاج الى قلبها تكتب على اللفظ

Translation. 'They (the Persians) possess also a kind of spelling which they call *zevâresh;* they write by it the characters connected as well as separated (i. e. the characters appear sometimes joined, sometimes separated). It consists of about a thousand words (which are put together) in order to distinguish those which have the same meaning [1]). For instance, if somebody intends to write *gosht*, that is meat (*lakhm*) in Arabic, he writes *bisrâ*, but reads *gosht*, according to this example ردورـ; and if somebody intends to write *nân*, that is bread (*khubz*) in Arabic, he writes *lahmâ*, but reads *nân*, according to this example لسپرـ. And in this manner they treat all words that they intend to write. Only things which do not require such a change, are written just as they are pronounced'.

This passage, although it appears simple enough at first sight, requires some explanation. Quatremère translates هِجَاء by 'alphabet'; but Ganneau objects to this, and I think on good grounds. The author of the Kitâbu-l-fihrist introduces his information, on the different alphabets existing in Persia, by noticing that 'there are seven kinds of writing (خطّ) in Persia'; and after decribing seven kinds of alphabets, he then adds this notice on Huzvâresh. Had he considered it as an alphabet, he would have stated at first that there were 'eight', and not 'seven', alphabets in Persia.

1) Thus I translate متشابهات, as the meaning can hardly be otherwise than indicating that in the Pahlavî-Pâzand Glossary, which is evidently here alluded to (see pag. 39–40), each Semitic word has its Persian equivalent attached, by which it is read. It cannot refer to words which are written alike, or in a similar way.

Besides, the Arabic word هِجَاء does not mean 'alphabet', which is expressed by حُرُوفُ ٱلْهِجَاء, but هِجَاء is explained by the Turkish Qâmûs as follows: الهجاء كساء وزننده بر لفظى حروفيله تقطيع ايلمك معناسنه در 'the meaning of *hijâ*, which is formed and declined like *kisâ*, is this: to break up a word into its (several) letters'. As the Arabic alphabet omits the short vowels in writing, and each حرف, or letter, therefore represents a syllable, we can only define *hijâ* as 'spelling'. Ibn Muqaffa certainly did not understand any alphabet by it, as is clearly shown by his detailed description of the practical application of this *zevâresh*, which is of the highest interest, and from which we must infer that he meant the substitution of Persian words in reading, for the foreign and strange-sounding ones that appeared in writing. The correctness of this statement can be ascertained from the fact (to which I have, on several occasions, directed the attention of European scholars) that the Parsi priests of the present day, read the Semitic portion of the Pahlavî exactly in the manner indicated. For instance, they never read 𐭩𐭰𐭱𐭥𐭱𐭭𐭲𐭭 *yctîbûntan* (to sit) as the letters actually sound, but always pronounce it *nishastan*, which is its Persian equivalent; but the Persian words in the Pahlavî, they read just as they are written, and this is also indicated in Ibn Muqaffa's statement, by the words: 'only things which do not require such a change, are written just as they are pronounced'.

This *zevâresh* is further stated, by Ibn Muqaffa, to consist of 'about a thousand words', which is also contrary to the definition of *hijâ* as 'alphabet'; for all the Pahlavî alphabets, according to his own showing, consist of a much smaller number of letters, even if all the compound characters were counted; the highest number of letters, according to him, is only 40; but in a Rivâyat at my disposal, there are 41. So large a number as 'a thousand words' would induce the student to understand by *zevâresh* a kind of vocabulary; and in fact, such a vocabulary is still extant and called the Sasanian Farhang, which is the same as is published in this volume, for the first time in its primitive order, by Destur Hoshengji, and which actually consists of about a thousand words, if the

appendices are deducted [1]). It is arranged exactly as one might expect from Ibn Muqaffa's statement; first comes a foreign word which is generally Semitic, though sometimes modified Persian, and this is always followed by its ordinary Persian equivalent; it also contains the very words which are quoted, as examples, by Ibn Muqaffa, thus *lahmâ* = *nân* نان . لحما occurs in 3, 6. and *bisrâ* = *gosht* گوشت . بسرا occurs in 6, 9. We can hardly therefore be wrong in assuming that the Farhang here published, was that one known to Ibn Muqaffa, and must therefore have existed, as an old work, in the eighth century.

Let us sum up what Ibn Muqaffa meant by *zevârcsh*. It is according to him a peculiar way of writing and pronouncing; that is, a foreign word was really written, but its Persian equivalent was always pronounced in its stead; but this strange proceeding was confined to a certain number of words, contained in a list or vocabulary, in which words having the same meaning were put together, the foreign word (generally Semitic) being written alongside its Persian equivalent. This peculiar way of writing and pronouncing a limited number of words, can by no means be called a language; so that a Huzvâresh language does not exist, according to Ibn Muqaffa.

The question now arises, whence is this word *zevârcsh* to be derived. Its identity with *czvârsh* in Pâzand, and *huzvârashna* سرکاسن or سرکاسن in Pahlavî, can hardly be denied. We may take سرکاسن as the more primitive form. It occurs in a gloss of the Sasanian Farhang (pag. 17) which runs thus: ۱۱۴۱۱۳۴۳۳۱ سرکاسن ۱۱۱ لـ ۱۱۴۳۳۱۱ ۴۴ ۱۱۴۳۳۱۱; this is the amended reading of Destur Hoshengji, but the MSS. read ۱۱۴۳۳۱۱ instead of لـ ۱۱۴۳۳۱۱. If we adhere to the reading of the MSS., it must be translated thus: 'as regards writing, in

1) The older part of the glossary, as it now stands (pag. 1—19 of the Pahlavî text), contains 1023 words, including the Pâzand; 27 of these are repetitions, but many of them unavoidable; so that the original glossary must have contained, as nearly as possible, 1000 words. The appendices (pag. 19—24) are evidently later additions.

Huzvâresh *yektîbûntan* is to write'; but although this remark is quite correct, it is very strange to find it in a list of verbs, in which the Huzvâresh verb is, in all other instances, explained merely by a Persian verb being placed in juxta-position, and without a single additional explanatory word; the clause 𐭩𐭱𐭲𐭥𐭭𐭲𐭭 · 𐭩𐭱𐭲𐭥𐭭𐭲𐭭 would have been quite sufficient, and in conformity with all the rest. The passage in the MSS. is no doubt corrupt, and the Destur's emendation is preferable; so that the meaning is: 'as regards writing, *yektîbûntan* (to write) is not used in Huzvâresh for *napeshtan*'; that is to say, in writing Huzvâresh, the word *yektîbûntan*, which is the proper term for 'writing', is not employed, but the Persian *napeshtan* is retained. And, indeed, 𐭭𐭩𐭯𐭩𐭱𐭲𐭩 *nipishtî*, 'written', is more frequently found in the inscriptions than 𐭩𐭱𐭲𐭩𐭥𐭱𐭲 *yektîbûn*; the former occurs at Naksh-i Rajab, lin. 22. 31. and at Naksh-i Rustam, lin. 8., while I have found the latter only once, at Naksh-i Rajab, lin. 25; the same may be observed to be the case in the Din-kart.

With regard to the form of the word 𐭮𐭥𐭩𐭫𐭠𐭮 *huzvârashn*, or 𐭮𐭥𐭩𐭫𐭠𐭮 *huzvânashn* as Destur Hoshengji says it is sometimes written, it is clearly an abstract noun formed with the suffix *eshn*, like *bundeheshn* 'beginning'. Now such a noun can scarcely be the name of a particular language, as that would be expressed by some adjective, but it means a 'method of writing', as we have also seen is the case with the word *zevâresh*. But we have other proofs that it does not mean a language. In Pahlavî books we find frequently the notice: 𐭩𐭱𐭲𐭥𐭭𐭲𐭭 𐭩𐭩 𐭮𐭥𐭩𐭫𐭠𐭮 'I write (this) in Huzvârashn', that is, in the peculiar method according to which a Persian word is read for each foreign one. In one of Anquetil's MSS. (VII, fonds, pag. 106) there is the remark: نه در کلام مانثر و نه در ازوارش و نه در کلام بزرکان دین و نه در کتابهای اهل فرس 'neither in the language of the Mânthra (Avesta = Zand), nor in Ezvâresh, nor in the language of the chiefs of the religion (Pârsî), nor in the books of the Persian people'; here Zand and Pârsî are called languages, and Persian books are spoken of, but Ezvâresh has no such denomination; if the author had considered it as a language, he would have

added the word كلام, but it was to him a kind of orthography, or writing. Another Pâzand passage, which proves the same, is also found in another of Anquetil's MSS. (VI. fonds, pag. 94): [1]) *ba khata awstâ, yâ khata sevât avâit navêsht kê uzvârsh*, 'it is to be written in the writing of the Avesta, or in that of Sevât which is *uzvârsh*'; here *uzvârsh* is taken as the writing of Sevât (Sevad), i. e. Chaldæa, but by no means as a language. The only passage, known to me, which might be quoted to show that Huzvâresh was the name of a language, occurs in Anquetil's modified copy of the Pahlavî-Pâzand glossary (see Zend-Avesta, tome II, pag. 523), where we find the phrase: *yektibûnam benâ lisân huzvâreshn*, 'I write in the Huzvâresh language'; but this is, no doubt, merely a gloss written by Destur Dârâb, who re-arranged the glossary, in an alphabetical form, for Anquetil (as appears from the colophon, pag. 525—526), and therefore only represents the opinion of some Pârsî priests about a century ago.

Though there can now be little doubt as to the meaning of Huzvâresh, its etymology is by no means easily discovered. Destur Hoshengji explains it as *huzvân-asór*, 'the language of Assyria', an interpretation which I had also adopted before examining the actual use of the word [2]); but this can no longer be entertained. Some scholars trace it to the Zand *huzvârena* (Yasht 5, 6. ed. Westergaard), but that reading is very doubtful, as almost all the MSS. differ, and its meaning is also quite uncertain; it would therefore be unsafe to base any etymology upon it. But even supposing the meaning 'good power, strength' (which has been attached to it, by a mere etymological guess) were correct, what

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1) These passages are taken from Marc Jos. Müller's paper, on the name of Pahlavî, in the Bulletin der K. bayer. Akademie der Wissenschaften for Sept. 1842, pag. 102.

2) I had followed the current opinion that *huzvâresh* is a language, and taking it as such, I sought for a reasonable explanation. The simplest etymology which presented itself to the Destur and myself, was to take the word as a corruption of سوریا سوریا *huzvân asôr*; but I was fully aware that an original *n* is never changed to *r*.

possible connection could it have with *huzvâresh*, whose proper meaning is, as we have seen, a peculiar mode of writing and pronouncing? That *huzvâresh* is to be traced to an Aryan root, there can be little doubt. The first syllable سوز is very likely only the preposition *uz* = Sans. *ut* (ـد being only a so-called *mater lectionis* and not to be pronounced, or it may be a later addition, comp. Pers. هیزم 'wood', Z. *aêsma*); the second syllable *var* must then be the root, and *esh*, or *eshn*, the abstract suffix. If we trace it to *var* 'to choose, select', the word would mean 'selection, choice', but this would be no appropriate meaning for *huzvâresh;* if we take *var* 'to cover', as the root, *uz* + *varesh* would mean 'uncovering, revelation', which is also unsuitable. More probably it has some connection with the Sanskrit *varṇa* 'a letter', which has that meaning in such early works as the Prâtis'âkhyas (see the Prâtis'âkhya of the Rigveda I. 9. 10.); in that case, the word might mean 'spelling, pronouncing', which would agree very well with the meaning of *huzvâresh*. With this I rest satisfied, till a better etymology is found.

3. The Sasanian inscriptions deciphered.

Since the languages found in the inscriptions which the kings of the Sasanian dynasty have left in Persia, must form the basis on which any sound opinion, regarding the character and nature of the Pahlavi language, can alone be founded, it will be necessary to attempt deciphering at least one of the longer inscriptions as completely as possible. I am fully aware that it is an arduous task to decipher, for the first time, an inscription which has as yet baffled all attempts, and has been unintelligible for centuries; but I have never shrunk from difficulties, if I could render any real service to the advance of knowledge [1]), though it is an ungrateful

1) I may be permitted here to instance my work on the Gâthas, and my edition and translation of the Aitareya Brâhmana. The former was the *first* attempt to give a full explanation of the most difficult and (as regards the origin of the Zoroastrian religion) the most important portion of the Zand-avesta; although it is

undertaking to pave the way for others. Fifteen years ago I made the first attempt to go a little beyond De Sacy, by deciphering some words of the Hâjiâbâd inscriptions; two years ago I made another advance, but it was only this year, that I was able to venture upon a tentative translation of a whole text, after having settled, to my own satisfaction, the meanings of most of the words, so that no doubt could be entertained as to the general tenor of the inscription. In my attempt I was greatly assisted by Thomas's Essay on early Sasanian inscriptions, and by my friend E. W. West who is a skilful palæographer. He prepared for me a transcript of the Hâjiâbâd inscriptions according to Westergaard's copy and the photograph given by Thomas, and placed at my disposal, an alphabetical index of all the words which can be read with any degree of certainty in all the known Sasanian inscriptions.

The Sasanian alphabet, with which the greater number of the inscriptions are inscribed, is as follows: *â*, *b*, *g*, *d*, *h*, *kh*, *v*, *û*, *r*, *z*, *y*, *î*, *k*, *l*, *r*, *m*, *n*, *s*, *p*, *f*, *ch*, *sh*, *t*; and besides these seventeen letters, there are two compound characters *man* and *kat*. In transliterating the Sasanian words, I shall use the letters attached to each of these characters, and where they have more than one phonetic value, that one will be used which best accords with the orthography of the word in the cognate languages. The vowels *A*, *â*, *î* and *û* are expressed by the Sasanian characters , and ; but the vowels *a*, *i* and *u*, without a circumflex, are not expressed in the original character, but are added to facilitate pronunciation, and in accordance with the etymology of the word. The phonetic value of the character has been thought to be *î*, chiefly on

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nothing final, but would admit of great improvement, our knowledge of the Gâthas has not advanced, in the slightest degree, since its publication, but has been brought into a complete state of confusion by Spiegel, his transcriber Justi, and their common follower Kossowitsch. The question whether the Gâthas contain sense, or not, seems to be now considered of little importance, so long as due attention is paid to the etymologies of old Desturs, however absurd they may be.

account of its resemblance, in form, to the Zand letter ; but its identity with the Pahlavî is sufficiently proved by its occurrence as the final character in the words *barman* = , *hûman* = , *zanman* = , *ûlman* = and eight others that are readily identified [1]). The phonetic value of the compound character is known only from its occurring twice, as the initial character in the word *katab*. — Of the Chaldæo-Pahlavî inscriptions, I cannot give the alphabet, which contains 19 characters, for want of the necessary type.

a) The Hâjîâbâd inscriptions [2]).

I commence with the Hâjîâbâd inscriptions of Sapor I. (238—269 A. D.), as we possess better copies of them than of any of the other inscriptions of any length. They are two in number, one in the so-called Sasanian and the other in the Chaldæo-Pahlavî [3]) character; the former is marked A, the latter B, by Westergaard. They are found engraved on the rock-wall at the entrance of a cave near Hâjîâbâd, a village which is at no great distance from Persepolis; no sculptures have been discovered at the same place, but if there were any, they might be of great assistance to the decipherer.

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1) For a fuller discussion of this subject, see the Zand-Pahlavî Glossary, pag. XXI, and E. W. West's 'Sassanian Inscriptions explained by the Pahlavî of the Parsis', in the Journal of the Roy. As. Soc.

2) Copies of these inscriptions will be found in Ker Porter's Travels, vol. I, pag. 513; in Westergaard's Bundehesh, pag. 83—84; in Flandin's Voyage en Perse, vol. IV, pl. 193; and in Thomas's 'Sasanian Inscriptions', Journal of the Roy. As. Soc. new series, vol. III, pag. 241. Of these, the first and third are of little use to the decipherer.

3) I adopt these terms, which have been used by Mr. Thomas, for the sake of convenience. Others propose for the Sasanian Pahlavî, the expression, east-Pahlavî, and for the Chaldæo-Pahlavî, that of west-Pahlavî.

S. The Sasanian text of A is as follows:

S. Transliteration of A.

1. *Tagalâhî zanman li mazdayasn bagî Shahpûhrî malkân*
2. *malkâ Aîrân û Anîrân minû chitrî min yaztân*
3. *barman mazdayasn bagî Artakhshatr malkân malkâ Aîrân*
4. *minû chitrî min yaztân napî bagî Pâpakî malkâ âpan*
5. *âmat zanman hatyâ shaditun âdinan lûînî shatardarân*

6. *û barbîtân û..lkân û âzâtan shadîtun âpan ragalman pavan*
7. *zanman dîkî hanakhtûn âpan hatyâ lachadû zak chîtâk*
8. *barâ ramîtun barâ ûlman vayâk âik hatyâ ramîtun*
9. *tamman vayâk zak ârgûn lâ yahvûn âik hat chîtâk*
10. *chîtî hûman âdîn bîrûnî patyâk yahvûn hûman*
11. *âkhar lanman ‖ armât minû chîtâkî âûlandalî*
12. *chîtî minû yadman katab hûman zak ragalman pavan*
13. *zanman dîki âyû hanakhtûn û hatyâ ûl zak*
14. *chîtâkî âyû shadîtun âkhar minû*
15. *hatyâ ûl zak chîtâk ramîtun*
16. *ûlman yadman katab*

Ch. Transliteration of B.

1. *karzâvanî zanman îi mazdayazn âlahâ Shahîpûhar*
2. *malkîn malkâ Aryân û Anâryân minû shîhar min*
3. *yâztan bari mazdayazn âlahâ Artakhshatr malkîn malkâ*
4. *Aryân minû shîhar min yâztan pûhri-pûhar bag Pâpak*
5. *malkâ û âmat lan zanman hararyâ shadît qadmatman ḳhshatardarîn*
6. *barbîtân rabân û âzâtan shadit nagarîn pavîn (patan) zak vîm*
7. *haqâîmût û hararyâ lahad lehû shîti lebarâ ramît bish*
8. *tamman ânû hararyâ napalt lehavînd âtarman lâ yehût âik*
9. *âk shîtî banît havîndi kal lebarâ shaddrâ ârqî yehût*
10. *havîndi âdîn lan âûpdasht minû shîti panman qatar*
11. *banît âvat minû yadâ kadab havînt nagarîn pavîn (patan)*
12. *zanman vîm hîp haqâîmûd û hararyâ kal hû*
13. *shîtî hîp shadyû minû hararyâ kal hûp shîtî*
14. *yâmzûd lehûp yadâ kadab havîndi*

Commentary.

Lin. 1. S. תכלעיה *tagalâhî*, Ch. *karzâvanî*. As to the correctness of the reading of *tagalâhî*, there can hardly be any doubt, as the letters are quite clear and distinct in W.'s copy, and it is not contradicted by the photograph, in which only the two letters לע are somewhat indistinct. Instead of *karzâvanî*, E. West reads *karzâvâ;* but in W.'s copy the last *â* is dissolved into two letters which represent *nî;* in the photograph also there are traces of two letters visible after *karzâv*, which very probably represent *nî*. As both texts have the same meaning, *tagalâhî* and *karzâvanî* must be equivalent terms, and both have apparently to be traced to a Semitic source. *Karzâvanî* can only be derived from the Chaldee כְּרַז 'to proclaim'; *van* is a nominal suffix, probably identical with 𐭬 *man*, as *v* is not distinguished from *m* in Assyrian (see the index, pag. 194); *î* is the terminating vowel which so frequently occurs in the inscriptional Pahlavî (comp. *tagalâhî*, *bagî* in A., *shahîpûhar* in B.); the whole means evidently 'proclamation, edict'. As a root *tagar*, *tagal*, does not give any sense, *tagalâhî* must be traced to a root *nagal*, *nagar* (*r* and *l* being frequently interchanged in Pahlavî), which I identify with the Ethiopian *nagara* 'to speak, recite, relate', *nagar* 'a speech, an exposition', *tanâgârî* 'an orator'; the *t* prefixed to a verbal root, or to a modification of the root, denotes an abstract noun in the Semitic languages [1]), and verbs with *n* as the first radical (the so-called נ"פ) occasionally drop this letter, when ת is prefixed, as for instance in Hebrew, we have תְּקוּפָה 'circuit, revolution', from הֵקִיף 'to revolve' (Hifil of נקף) [2]). The original form of *tagalâhî* seems to have been *tagarâ*, instead of

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1) Compare Chald. תּוּכְחָא 'chastisement', from יְכַח 'to chastise'; Hebr. תְּשׁוּעָה 'help, salvation', from יָשַׁע 'to help'; Assyr. *taldit* 'birth', from *'alad* 'to generate'; etc.

2) This is certainly the correct derivation of the word, as given by Professor Ewald in his 'Ausführliche Lehrbuch der hebraischen Sprache' 6th edit. pag. 362. Gesenius derives it from a root קוּף which, however, does not exist in the Semitic languages.

tangarâ; hî is no suffix, but *h* is only the guttural which follows final vowels in Pahlavî words, and in the books is generally represented by 𐭪 *k*, and *î* is similar to the *î* in *karzâvanî*.

S. 𐭦𐭭𐭭𐭭 *zanman*, Ch. id.; demonstrative pronoun, P. 𐭣𐭭𐭭 *denman* 'this', (see index, pag. 110.)

S. 𐭤 *lî*, Ch. id., P. 𐭤; 1st personal pronoun sing. 'I', Chald. לִי 'to me', (see index, pag. 189—190).

S. 𐭬𐭦𐭦𐭩𐭮𐭭 *mazdayasn*, Ch. *mazdayazn*, P. 𐭬𐭦𐭦𐭩𐭮𐭲 *mahêst* (see index, pag. 152), Z. *mazdayasna*, 'an Ormazd-worshipper, a Zoroastrian'.

S. 𐭩𐭲𐭪 *bagî*, Ch. *âlahâ*; 'god', θεός. This has been taken as an adjective, whenever it occurs among the titles of the Sasanian kings, in their inscriptions; but the equivalent *âlahâ*, in B., is against its being so understood; for this latter is clearly a substantive, meaning 'god', Chald. אֱלָהּ, אֱלָהָא, Hebr. אֱלֹהַּ, אֱלֹהִים, Arab. إِلَهٌ, إِلَهٌ, Syr. ܐܠܗ; if it were an adjective, we might expect *âlahî*, as אֱלָהִי in Chaldee really means 'divine'. In *bagî*, the *î* is no adjectival termination, but the vowel so frequently found at the end of Pahlavî words (see *karzâvanî*, pag. 48); on coins the *î* is frequently omitted, and also in Ch. lin. 4; *bag* itself is the *baga* of the Persian cuneiform inscriptions, Z. *baga*, meaning 'god'. If the Sasanian kings styled themselves *bag*, 'god', it is no more than the Seleucidæ did, when they assumed the title θεός.

S. 𐭱𐭲𐭧𐭠𐭲𐭫𐭲𐭪 *Shahpûhrî*, Ch. *Shahîpûhar;* the name of the king Shâpûr or Sapor. The form in Ch. differs from that in S., by placing the *î* after the first, instead of the second part of the word; the original form was, no doubt, *khshathra-puthra*, i. e. 'prince'. The king referred to, was Sapor I. who reigned A. D. 238—269.

S. 𐭫𐭠𐭤𐭪𐭭 𐭫𐭠𐭤𐭪𐭭 *malkân* [lin. 2.] *malkâ*, Ch. *malkîn malkâ*, 'king of the kings', Pers. شاهنشاه, old Pers. *khshayathiya khshayathiyânâm.* This has been the title of the Persian kings from the most ancient times. That the words *malkân malkâ* admit of no other interpre-

tation than 'king of kings', has been clearly proved by Mordtmann (Zeitschrift der D. M. G. vol. XIX, pag. 405—409). The word *malkâ* is Semitic, Chald. מַלְכָּא, and so also is the plural termination *în*; the Semitic character of the plural termination *ân* will be hereafter discussed.

S. 𐭠𐭩𐭥𐭠𐭭 2 𐭠𐭩𐭥𐭠𐭭 *Aîrân û Anîrân*, Ch. *Aryân u Anâryân*, 'Iran and Aniran, i. e. Turân'. In Ch. the original forms are better preserved; they must have been *airyana* 'the country of the Airyas' (Aryans), and *anairyana* 'the country of the non-Airyas' (non-Aryans); *û* is the Semitic copulative particle, Hebr. וְ, Arab. وَ.

S. 𐭥𐭲𐭧𐭩𐭬 2𐭥 *minû-chitrî*, Ch. *minû-shîhar*, 'of spiritual origin'; in the Greek versions ἐκγενους (see pag. 4). *Minû*, Z. *mainyu*, Pers. مینو, is a peculiar Zoroastrian expression, with which we frequently meet in this inscription. The Parsi priests generally explain it by 'invisible'; and the term may be used of all things which exist, as it denotes the ideal, or celestial, existence of any thing whatever, as contrasted with its real existence, the visible object. Thus they speak of a *mînû zamîk*, 'an invisible earth', lit. 'a spirit-earth', of 'an invisible river', lit. 'a spirit-river', etc.; it does not mean the spirit of the thing, but only its spiritual, invisible existence, simultaneous with its material existence. *Chitrî*, Z. *chithra*, Pers. چهر, is 'seed'; and the whole compound means 'one whose seed (origin) is spiritual'.

S. 𐭩𐭬𐭧𐭭𐭲𐭩 𐭥 *min yaztân*, Ch. *min yâztan*, 'from God'; for *yaztân* = *yazdân*, see index, pag. 235; *min* = מִן 'from'.

Lin. 3. S. 𐭥𐭫𐭠𐭭 *barman*, Ch. *barî*, 'son', Chald. בַּר, P. 𐭥𐭫 which must also be read *barman*.

S. 𐭠𐭫𐭲𐭧𐭱𐭲𐭫𐭠 *Artakhshatr*, Ch. id., 'Artaxerxes, Ardeshîr', the father of Shâpûr.

Lin. 4. S. 𐭯𐭰𐭥 *napî*, Ch. *pûhrîpûhar*, 'grandson'. Both terms are Aryan; *napî* is the old-Pers. *napâ*, Z. *napât*, nom. *napô*, *napâo*, Sans. *napât*, Lat. *nepos*; *pûhrîpûhar* is 'son of the son' (*pûhar* = old Pers. and Z. *puthra*, Sans. *putra*), *î* being a connecting vowel.

S. 𐬐𐬀𐬨𐬀𐬑 *Pâpakî*, Ch. *Pâpak*, the name of the father of Ardeshîr, from whom he is styled Bâbegân, 'the Pâpakan, or descendant of Pâpak'; P. پاپک.

S. 𐬀𐬨𐬁 *âpan*, Ch. *û lan*, 'we, also we'. Here the difficulties commence; I had first identified *âpan* with اوں, but this is only the Persian او, or آن, which would not give any intelligible sense. The word occurs also in lin. 6 and 7, always at the beginning of a clause in the sentence, but in the two latter instances it is not fully rendered in the Chaldæo-Pahlavî version. In lin. 4—5, the sentence commences in S. with: *âpan âmat zanman hatyâ shadîtun*, which is rendered in Ch. as follows: *û âmat lan zanman hararyâ shadît.* Now *âpan* cannot correspond to *û* alone, the meaning of which is 'and', as may be seen from lin. 2 and 6; for if we made that assumption we should leave the Ch. *lan* without any equivalent in S.; *âmat* and *zanman* are alike in both versions, S. *hatyâ* is Ch. *hararyâ*, and S. *shadîtun* is Ch. *shadît*, consequently *âpan* must correspond to the remaining *û lan* in Ch.; *lan* occurs again in Ch. lin. 10, but as an equivalent of S. 𐬭𐬀𐬥𐬀𐬙 *lanman* = 𐭠𐭭 'we'. The *âpan* in S. lin. 7, is in a similar position to *û* in Ch. lin. 7, but the *âpan* in S. lin. 6 has no corresponding word in Ch.; as the three clauses commencing with *âpan* in S., are closely connected and have the same subject, it is not surprising that the subject is expressed only once in Ch., by *lan* in the first clause. If we analyse *âpan*, the first syllable *âp* must correspond to *û*, and the latter, *an*, to *lan; an* is therefore the suffix of the first person plural, and *âp* is a conjunctive particle, like *û*, and is easily identified with Hebr. Chald. אַף 'also'; it occurs also in other inscriptions, but with other suffixes, e. g. 𐬀𐬨𐬀𐬙 *âpam* (Naksh-i Rajab, lin. 22. 24. Naksh-i Rustam, lin. 9.) 'I, also I', 𐬀𐬨𐬀𐬱 *âpash* (N. Raj. lin. 21. Pâi Kûlî, 10, lin. 3) 'he, also he, it'. In the two latter instances, we easily recognise the Pahlavî 𐭠𐭯𐭬 *âpam*, 𐭠𐭯𐭱 *âpash*, which the Parsis read *avam* and *avash* (see the index) [1]. The only difference between *âpan*

1) The reading *ajash* for 𐭠𐭯𐭱 does not require any further refutation, after finding the original form of the word in the inscriptions.

and *âpam*, or *âpash*, lies in the nature of the suffix; *am* and *ash* are Iranian, but *an* is clearly Semitic and expresses the first person plural; in the books we find אשפן used instead of *âpan*. In Chaldee the suffix of the first person plural is *ânâ*, but with the preposition לְ, it sometimes becomes לָן, in Syriac it is *an*, e. g. ـبَن *ban*, 'in us', ـلَن *l'votan*, 'at us, with us'.

Lin. 5. S. אמת *âmat*, Ch. id., P. אם 'when, as'; see index, pag. 88.

S. חטרא *hatyâ*, Ch. *hararyâ*, P. אשתא *hatyâ*, 'an arrow'. That this is the meaning of *hatyâ*, follows unmistakeably from our glossary (10, 5.), in which it is explained by *tîr* تير 'an arrow'; it occurs five times in this inscription (lin. 5. 7. 8. 13. 15.) and is always rendered in Ch. by *hararyâ*, or *khararyâ* (חררא), which must therefore mean the same. Both words are Semitic; *hatyâ*, or *khatyâ* is readily identified with Heb. Chald. חֵץ, Ethiop. *ḥess*, 'an arrow'; *t* = ט is frequently, in the Aramaic languages, the representative of Heb. צ, e. g. טְבַע = צָבַע 'to immerse', טוּר 'a mountain' = צוּר 'a rock'; *hararyâ*, or *khararyâ*, may be identified with Chald. גִּרְיָא, גִּרְיָא 'an arrow', as ח sometimes interchanges with ג, e. g. Heb. אֶפְרֹחַ = Syr. ـܦܪܓܐ 'the young one of a bird'.

S. שדיתן *shadîtun*, Ch. *shadît*, 'threw'. This is the verb belonging to *hatyâ*, and in lin. 8 *ramîtun* is used instead of it; the meaning of both verbs is 'to throw', which is another proof that *hatyâ* must mean 'arrow'. There are also passages in Pahlavî books, where *shadîtun* is used in connection with *tîr* which is, as we have seen, the equivalent of *hatyâ;* thus, in the Bundehesh 47, 1—2; אש אשתו ול כו אלן אש-נשתן 'they (the devils) throw (nails) at this bird like arrows'; Dîn-kart, vol. VII. pag. 282, lin. 5: אש-נשתנד אש 'the shooting of an arrow'. *Shadîtun*, *shadît*, are no doubt identical with Chald שְׁדָא, Syr. ـܫܕܐ, 'to throw', which in both these languages, is chiefly used of the throwing of arrows; for instance, compare the Targum (Chaldee translation) of 1 Sam. 20, 3: גִּירָא דִּי שְׁדָא יְהוֹנָתָן 'the arrow which Jonathan threw'; 1 Sam. 20, 36: יָת גִּירָיָא דַּאֲנָא שָׁדֵא 'the arrows which I threw.

(was throwing)': S. Ephræmi carmina Syriaca (ed. Hahn) 1, 3: ܕܡܫܕܐ ܣܓܝ̈ܐ ܒܠܝܠ̈ܐ ܕܣܟܠ̈ܐ 'who is foolish, throwing arrows at the nights' (i. e. one who seeks to unravel impenetrable mysteries); ibid. 17, 3 (pag. 129): ܐ ܕܫܕܝܬ ܣܓܝ̈ܐ ܒܛܘܪܐ ܪܒܐ ܠܐ ܬܗܝܡܢ ܕܠܐ ܡܫܟܚ ܠܟ 'O (thou) who throwest (arrows) at a great mountain, do not believe thy arrows will hit'. Regarding the terminations *tun*, *t*, see section 4.

S. עדינן *âdînan*, omitted in Ch., but in lin. 10 we have *âdîn* in both versions, 'then'; P. אדין, אֲדַיִן (see index, pag. 90); *an* is the suffix of the first pers. plur. (comp. *âpan*). In the Pahlavî books it is used with the Iranian suffixes, as 𐭠𐭣𐭩𐭭 *adînam* 'then by me', 𐭠𐭣𐭩𐭭𐭬 *adînat* 'then by thee', in the Ardâi-Virâf-nâmeh; 𐭠𐭣𐭩𐭭𐭱 *adînash* 'then by him', Bundehesh 4, 7. 59, 11. etc.; 𐭠𐭣𐭩𐭭𐭱𐭧𐭠𐭭 *adînshân* 'then by them', Bund. 36, 15. 72, 16. etc.

S. קדמתמן *kâdmatmân* (*râdmân*), Ch. *qadmatman*, 'in the presence, before'; P. קדמן = پیش (see index, pag. 198); it is best identified with Chald. לְעֵינֵי 'in the eyes', i. e. before. There can be no doubt as to the meaning, as *qadmatman* must have the same signification, being connected with Chald. קֶדֶם, קֳדָם.

S. שתלדלן שתרדרן *shâtaldalân, shatardarân*, Ch. *khshatardarîn*, 'satraps, governors'; this is an Iranian word whose primitive Persian form must have been *khshathra-dara*, 'holder of sway, ruler, governor', and equivalent to *khshathra-pâvâ*, 'satrap', in the Bisutun inscription.

Lin. 6. S. וברבתן 2 *û barbîtân*, Ch. *barbîtân*; in Ch. *û*, Heb. Chald. וְ 'and', is omitted. This word occurs also, in its singular form בלבט, in the glossary (see index, pag. 94). It has been identified by Westergaard (Zend-avesta, vol I, preface, pag. 21, note 1) with Chald. בלבטין 'a councillor'; but this word, which occurs very rarely in Talmudic literature, seems to be only another orthography for בולישין *βουλευταί*, 'senators' sing. בלווטים *βουλευτής*; and it appears strange for the Persians to have adopted a Greek word into Pahlavî, for a dignity, for which they might have used indigenous, or Semitic, terms; besides the words *bûlîtîn*

and *barbîtân* do not correspond very closely in sound; I cannot therefore approve of this derivation. 𐭥𐭫𐭱𐭫𐭥𐭩𐭥 can be read *rabrabîtân*, instead of *û barbîtân*, but the corresponding *barbîtân* in Ch., and *barbîtâ* of the books, are opposed to this reading, as is also the recurrence of the conjunctive *û* before each of the other terms for dignities in S. lin. 6; however, if we assume the original Pahlavî pronunciation to have been *rebarbîtân*, which is quite possible, we can easily account for the dropping of the initial *r;* I therefore identify the word with Chald. רַבְרְבָן 'grandees, peers', Syr. ܪܒܪܒܢ; the first part *rab* is identical, the second *rabît* differs, and exhibits an abstract feminine formation; but such formations were used in the Semitic languages for denoting dignities held by men, as is shown by Heb. קְהִלַּת 'an orator before an assembly'.

S. 𐭥𐭭𐭫𐭮𐭠𐭭 (Wester.), Ch. *rabân.* The reading of this word in S. is doubtful, as Westergaard differs here from Stannus's plaster cast; the four last letters are clearly *lkân;* the first letter is apparently 𐭥 *û*, 'and', the second may be 𐭥, but 𐭮 is very doubtful. According to Westergaard's copy, we should read *û ramanlakân*, a word which I cannot explain; it certainly signifies a class of noblemen, as it corresponds with Ch. *rabân* 'the great ones' (Heb. Chald. רַב 'great'); and the last four letters —*lkân* may suggest the reading *raûmalkân*, for *rabmalkân.* by which 'dukes, or counts', may perhaps be understood.

S. 𐭥𐭩𐭮𐭭𐭥𐭱𐭥 *û âzâtan*, Ch. *âzâtan*, 'noblemen'. This is probably the plural of the Persian آزاد 'a nobleman'; the omission of the long vowel 𐭠 *â* in the plural suffix, looks strange, but the same omission occurs in Ch. *yâztan* = S. *yaztân* pl. of *yazata*, in the sense of 'the supreme being'.

Lin. 6. 7. S. 𐭥𐭲𐭩𐭮𐭩𐭥𐭩 𐭭𐭩𐭭 𐭮𐭩𐭱 𐭥𐭲𐭦 𐭮𐭩𐭱 𐭥𐭦𐭯 *âpan lagalman (ragalman) pavan zanman dîkî hanakhtûn*, Ch. *nagarîn pavîn (patan) zak vîm haqâîmît*, 'we placed the feet in this cave'. Of the meaning of this sentence there can be as little doubt, as of that of the preceding one, as the signification of the several words can be clearly made out. S. *lagalman*, Ch. *nagarîn*, (see also S. lin. 12) is P. لگام

ragalman, 'foot', Chald. רַגְלָא 'the foot'; *nagarîn* corresponds well with Chald. pl. רַגְלִין 'legs', the interchange of the liquid consonants being frequent in Pahlavî. S. *pavan* is P. 𐭯𐭠𐭭 'in'; the corresponding word in Ch. may be read *pavîn*, or *patan*; whatever its etymology may be, its meaning is clear. S. *dîkî* is rendered in Ch. by *vîm*, both here and in lin. 13; the latter word is clearly Aryan, and is readily identified with the Zand *vaêma*, Vend. 4, 52. 13, 38. 15, 6. (Wester.) which must, according to the context, mean a 'ditch, hole, or pit', as a dog is mentioned as falling into something, a well, or water, or a ditch, etc.; regarding *dîkî* it is difficult to etymologize; the Persian دیگ *dêg*, which stands nearest, means 'a cooking pot, a cauldron', and the word occurs also in Pahlavî in this sense, as may be seen from the following passage from the Ardâî-Vîrâf-nâmeh: 𐭯𐭩𐭥 𐭩𐭣𐭲𐭥 𐭫𐭥𐭫𐭥𐭣 𐭫𐭥𐭮𐭥𐭣 𐭥𐭯𐭣 𐭩𐭣𐭲𐭥 𐭫𐭥𐭫𐭥𐭣 𐭫𐭥𐭮𐭥𐭣 𐭥𐭯𐭣 𐭩𐭣𐭲𐭥 𐭫𐭥𐭫𐭥𐭣 𐭫𐭥𐭮𐭥𐭣 𐭥𐭯𐭣 𐭩𐭣𐭲𐭥 𐭫𐭥𐭫𐭥𐭣 𐭫𐭥𐭮𐭥𐭣 𐭥𐭯𐭣 *apam dîḍ rûbân i gabrâ-î mûn tanu yîn dîg-î i rûyîn karḍ yekavîmûnêḍ, apash hamâî appunaḍ, lagalman-î i dashenu ulman bîrûnu i zak dîg yekavîmûnâḍ;* 'also by me was seen the soul of a man whose body was put into a brazen cauldron, also they always cook it; one foot that is the right, that shall remain outside of that cauldron'. As the inscription is at the entrance of a cave, it is only natural to understand *vîm* as 'cave', the rather as we obtain a perfectly clear sense by doing so. *Hanakhtûn* has been already identified by me, in the Zand-Pahlavi Glossary (pag. XXII.), with Chald. אַנְחַת = אַנְחַת 'to put down', from נְחַת 'to descend', 𐭠𐭭𐭲𐭩𐭥𐭭𐭥𐭩𐭭 (index pag. 61); in Ch. it is rendered by *haqâîmût*, which I formerly read *hasâîmût*, but the character which was read *s*, appears to correspond to ק, as it is the initial letter of *qadmatman* in Ch. lin. 5; *haqâîmût* is clearly traceable to Heb. הֵקִימוּ, Chald. הֲקִימוּ 'they placed', Hifil of קוּם 'to stand'; regarding the termination *t*, see remarks further on.

Lin. 7—8. S. עפץ יחיבע לצ כצ יכחעבץ צלע לסכחץ *âpan hatyâ lachadu zak chîtâk barâ (balâ) ramîtun*, Ch. *û hararyâ*

lahad (*lakhad*) *lehû shîtî lebarâ ramît*, 'we shot the arrow out (of the cave) that it might reach that target'. The meaning seems perfectly clear, though two words offer some difficulty, viz. *lachad* and *chîtâk*. The latter occurs also in lin. 9 and 15, and with the additional final *î*, forming *chîtâkî*, in lin. 11 and 14, and is always rendered in Ch. by *shîtî*. As the *chîtâk* is shot at, and is an object that has been built, or constructed, which follows from *banît*, 'built', in Ch. lin. 11, it must mean a kind of target constructed of wood, or earth, which was at some distance from the mouth of the cave. Etymologically, the word can only be traced to Sans. *chi*, 'to pile up, heap up, build up', which is chiefly used in the later Vedic books, with reference to the construction of a peculiar kind of altar, consisting of a large number of bricks; this is called *chayana* and *chiti; chitâ* is 'a pile of wood'. In the fragments of the Zand-avesta, which are still extant, the root *chi* does not occur in this sense; but that does not prove that it did not so exist in former times. In Pârsî and modern Persian, *chîdan* means 'to pick up, collect', thus in Mînôkhirad LXII. 41: *vash kâr iñ, ku ā thûm i ezh darakht i harvisp tukhma i Jaḍ-bēsh khasâneḍ, ôi chîneḍ, u ânô ku Tishtar âw staneḍ, frîneḍ*, 'and his (Chañmrôsh's) business is this, that he picks up that seed which has fallen off from the tree of all seeds, *Jaḍ-bēsh*, and carries it there where Tishtar keeps the water'. That *chi* had, in ancient Persian, the meaning 'to build, construct', follows clearly from the participle *chîtî* (comp. *kartî* in other inscriptions = פוּרתוּ *kartu*) in S. lin. 10. 12. corresponding with Ch. *banît*, which can only be traced to Chald. בְּנָה, Heb. בָּנָה 'to build'. S. *lachadû* (*lakhadû*), Ch. *lahad*, is to be traced to Chald. אַחַד 'to take, seize', here 'to hit'; the ס *ch*, in Westergaard's copy, is probably a misreading for ס *h*, *kh*, which always corresponds to the Ch. letter which is read *h*, *kh*, and occurs here in *lahad*, whereas ס *ch* always corresponds to the Ch. letter which is read *sh*. The form of the word is that of the infinitive, with the prefix ל 'to, in order to'; not like the form used in Chaldee מֵיחַד, or Syriac ܡܶܚܰܕ, with the prefix *m*, but resembling the infinitive in Hebrew אֶחָד, with לְ, לֶאֱחֹד, and in Assyrian (see Menant Grammaire Assyrienne, pag. 144. *ashab*, 'to in-

habit'), in which languages the prefix *m* is not used in the infinitive. The *û*, in *lakhadû*, is the final ו *u* of the books, generally represented by 𐤉 *î* in the inscriptions; in Ch. it is wanting. S. *zak*, 'this', P. كو, is here rendered in Ch. by *lchû*, in lin. 13 by *hû* and in lin. 15 by *hûb*, while in Ch. lin. 14 we find *lchûp*; it is clearly the demonstrative pronoun זה = *zak*, with לְ, the characteristic of the dative, or accusative; *hû* stands in the same relationship to *hûb*, or *hûp*, as the Hebrew הוּא *hû* does to the Arabic هُوَ, which may have been pronounced *huva*, instead of *hûa* which is its modern pronunciation. S. *barâ*, P. برا, Ch. *lebarâ*, 'out, out of'; Chald. בָּרָא 'out, out of doors'. S. *ramîtun*, Ch. *ramît*, 'threw, shot'; Chald. רְמָא, Heb. רָמָה, Syr. ܪܡܐ, Arab. رَمَى, Ethiop. *ramaya*, 'to throw', often used of shooting arrows, like שְׁדָא; comp. the Targum of Jerem. 22, 7. הֵיךְ קַשְׁתָּא דְּרָמְיָא גִּרְדִין 'like a bow that shoots arrows'; Heb. Psalms 78, 9. רוֹמֵי קֶשֶׁת 'the shooters of bows', i. e. archers; Motanabbi carmina 158, 10. أَتَحْفُرُ عَلَى مَن رَمَتْهُ ٱللَّيَالُ 'dost thou protect him at whom the nights (i. e. misfortunes) shoot (arrows)'? The terminations *tun*, *t*, will be explained hereafter.

Lin. 8. S. וַלְא בַּרְא רַמִית *barâ ûlman vayâk*. Here the Ch. version seems to be wanting; after *lebarâ ramît*, corresponding to S. *barâ ramîtun*, there follows *bîsh* which has nothing corresponding in S. I connect *bîsh* with the verb *ramît*, and take it as the preposition בְּ, with the suffix of the 3d person singular, which as it is ش in Persian and *shu* in Assyrian, may be traced either to a Semitic, or an Iranian source; *ramît bîsh* thus means 'we shot with it'; the occurence of the word *hararyâ*, 'arrow', in the same sentence, does not militate against this explanation of *bîsh*, for in the Semitic languages, the object can be expressed twice in the same sentence, once by a substantive and again by a pronoun. S. *ûlman* = P. اوشان 'that' (see the index, pag. 227.) וַיְכָא *vayâk* can also be read *rayâk*, but it is difficult to make out its meaning, as no corresponding word can be discovered in Ch., where after *ramît bîsh*, there follows *tamman ânû hararyâ napalt lchavînd*, which I translate: 'there that arrow was falling down', i. e. it did not hit the target.

Which of these words expresses the meaning of *vayâk*, is not easily ascertained; *tamman*, 'there', occurs also in S. lin. 9, and is there followed by *vayâk*; *ânû* can be only a demonstrative pronoun, comp. Syr. ܗܢܘ, as the following *hararyâ*, 'arrow', seems to indicate; *napalt* may correspond, but this is a verb, and is readily identified with Chald. נְפַל 'to fall', and *lehâvînd* which follows, serves only as an auxiliary verb to *napalt*, to express some tense, probably the imperfect, or perfect; it is used in the same way, but without the prefix *le*, in Ch. lin. 9—10: *yehût havîndî*, lin. 11—14: *kadab havînt*, and must no doubt be traced to Chald. הֲוָא; the grammatical nature of these forms will be considered hereafter. Returning to *vayâk*, although its meaning may correspond with *napalt*, it cannot be a verbal form, but seems to be a substantive, or adjective; we cannot trace it to the Semitic languages, and must therefore look for an Aryan etymology; we can derive it from the Zand root *vî* 'to go, move', whence *vayu* and *vaya*, not meaning 'air' as the element (as has been supposed by some scholars), but a certain genius who is always moving [1]); *vis*, pl. *vayô*, is 'bird' (Lat. *avis*), both in Zand and Vedic Sanscrit; in Vend. 5, 8. 9. *vayô* (nom. sing., to be distinguished from the pl. *vayô*, 'birds', in the same passage), Pâzand *vaê*, means an evil spirit who does injury to a man's life; but it may also mean a good genius, as may be seen from Minokhirad II. 115 [2]), where the *vaê i veh*, i. e. the good genius, is connected with the angels Serosh and Behram, whilst the *vaê i vatar*, i. e. the evil genius, occurs in the same passage, associated with the devils. Although there can be little doubt as to the root of *vayâk*, it is impossible to determine its precise meaning, as neither 'bird', nor 'genius' will suit the sense of the context; it must express something indicative either of the flight of the arrow which had

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1) *Vayu* and *vaya* should not be derived from *vâ* 'to blow', as has been done. The chief objection to such a derivation is that *â* does not generally become *a* in derivatives, comp. *vâta* 'wind', Sans. *vâyu*. The Zand *vayu* is therefore not identical with the Sans. *vâyu*.

2) I quote here from the MS. of E. W. West's edition of the Pâzand text, which will shortly be published with a translation and glossary.

been shot by the king, or of its having fallen to the ground, as is clearly stated in Ch. I propose taking it as an adjectival form, meaning 'moving, flying'; the verb 'to be' being understood; *barâ ûlman vayâk* thus means 'beyond it (the target), it was flying', i. e. it missed the target.

Lin. 8—9. S. עיך יתיבא לפרתך חפתר ברעך זך עבדך ׳זך ארגון לא יהוון *âîk hatyâ ramîtun tamman vayâk zak ârgûn lâ yahvûn*, 'whither the arrow had been shot, thither it was flying, (but) a place was not'. In Ch. there is no exact rendering of this passage, but its meaning is expressed by *tamman ânû hararyâ napalt lchavînd âtarman lâ ychût*, 'there that arrow was falling (but) a place was not (to receive it)'. S. *âîk* 'where, whither', is P. אַיְגְ *aîgh*, Chald. אֵיכָא 'where'; *tamman* is P. תַּמָּן, Chald. תַּמָּן 'there'; *ârgûn* is difficult to explain, but as it is rendered in Ch. by *âtarman*, Chald. אַתְרָא 'place', we are justified in assigning the same meaning to it; *lâ*, Ch. id., P. לא, Chald. לָא 'not'; *yahvûn* rendered by Ch. *ychût*, both here and in lin. 10, must be identified with P. יהוֵנתן *ychevûntan*, Chald. הֲוָא 'to be' (see index, pag. 234); *lâ yahvûn* = *lâ ychût* = יהוֵנתן לא 'it was not'; regarding the termination *t*, see hereafter.

Lin. 9—10. S. עיך יתיבך יתיבך אן עבדך כלשך ארז יתיבך חת *âîk hat chîtâk chîtî hûman âdîn bîlûnî (bîrûnî) patyâk yahvûn hûman;* Ch. *âîk âk shîtî banît havîndî kal lcbarâ shaddarâ ârqî ychût havîndî.* The meaning of both texts must be the same, although Ch. contains more words than S.; the latter may be translated thus: 'where if a target had been constructed then it (the arrow) would have been visible outside'. S. *hat* is P. אַת 'if' (see the index, page 76); the corresponding Ch. *âk* is identical, in sound, with Heb. Chald. אַךְ 'only, certainly', but the latter is not used as a conditional particle, as *âk* is here. S. *chîtî hûman* is evidently a compound tense in the conditional mood, rendered in Ch. by *banît havîndî*, 'if it had been built'; the meaning of *chîtî* (past participle, with the final *î* instead of *û*) has been already explained; *hûman* occurs thrice in S., twice

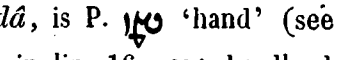
in lin. 10 and once in lin. 12, and is rendered in Ch. by *havîndî* in the first two places, and by *havînt* in the third. In the Pahlavi of the books, the conditional mood is expressed in the same manner, e. g. Vend. 1, 3. (Sp.): ﻫﺮﻣﺰﺩ ﺍﻟﻪ ﻧﺒﺎﺷﻴﺪ ﻫﻢ *hat lî lâ ychabânt hûmanaî*, 'if by me it had not been created'; this would be in the idiom of S.: ﻫﺮﻣﺰﺩ ﺍﻟﻪ ﻫﻢ ﻣﺎﻧﺪ ﻫﻢ *hat lî lâ yahbûn hûman;* the only difference being that the verbal terminations are wanting in S., but the ﻱ, or ﺳﺪ which is generally added to ﻫﻢ in this mood, though wanting in S., appears to be represented by *dî* in Ch. *havîndî*. As ﻫﻢ is also used in the formation of the past tense of the indicative, but with the Iranian personal terminations, and as these are wanting in S., *chîtî hûman* might have been taken as a past tense in the indicative mood, like *katab hûman*, 'wrote, has written', in S. lin. 12, but the particle *hat*, 'if', does not admit of this. *Havîndî* may be thus explained: *havîn*, or *hûîn*, is only another pronunciation for ﻫﻮﻣﻦ *hûman* = ﻫﻢ, used as an auxiliary in the conjugation of the verb; *d* is the Iranian characteristic of the 3d person singular, and the final *î* indicates the conditional, as ﻱ does in the Pahlavi of the books; when *havîn* is used for expressing the past tense in the indicative, only *t* is added, the *î* not being used, as in Ch. lin. 11: *yadâ kadab havînt*, 'a hand has written'. S. *âdîn* 'then', does not appear to be expressed in Ch., for the words *kal lebarâ* are evidently a translation of S. *bîlûnî*, Pers. بيرون 'outside' = the Semitic *lebarâ; kal*, in Ch. lin. 12. 13, represents S. ﺍﻝ *ûl* = Chald. עַל, and appears here in connection with *lebarâ*, as a kind of pleonasm; etymologically it is probably identical with עַל, if we take into consideration that ע, when sounded more harshly, would be pronounced something like *k*, or *kh*. S. *patyâk* seems to be expressed by Ch. *shaddarâ ârqî*, or by one of these words; both seem to be Semitic, but their meaning is difficult to ascertain; *shaddarâ* may be traced to Chald. שְׁדַר 'to send, discharge', (inf. Pael מְשַׁדְּרָא) which is frequently used (in Pael) with the duplication of the second radical; *ârqî* can only be identified with Chald אַרְקָא, אַרְעָא (a harsher pronunciation for אַרְעָא = Heb. אֶרֶץ) 'earth'. If we take into

consideration that targets are sometimes constructed against a mound of earth, the passage becomes intelligible, and thus the words: *âk shîtî.... ârqî yehût havîndî*, will mean: 'if a target had been built, there would have been (sufficient) earth to discharge (the arrow at) outside (that it might stick there)'. As regards S. *patyâk*, it may be connected with P. 𐭯𐭬𐭩𐭠𐭪 *paitâk*, Pers. پیدا 'evident, manifest'; and the whole passage thus means: if a target had been constructed, at the place where the arrow had struck.

Lin. 11—12. S. 𐡠𐡡𐡥𐡥𐡠𐡭 𐡠𐡭𐡥𐡠𐡭𐡥𐡠𐡭 𐡥𐡩𐡭 𐡣𐡠𐡭𐡤𐡠𐡩𐡣 𐡥𐡩𐡭 𐡠𐡭𐡥𐡠𐡭 *âkhar lanman parmât minû chîtâkî âûlandalî chîtî;* Ch. *âḍîn lan âûpdasht minû shîtî panman qatar banît âvat.* All the words in S., except *âûlandalî* are easily intelligible; *akhâr* is P. 𐭠𐭧𐭲𐭠𐭫 Heb. אַחַר 'afterwards', and is rendered in Ch. by *âdîn* which we also found in S. lin. 5; *lanman* is P. 𐭤𐭭 'we' (see the index, pag. 198), and in Ch. we have *lan*, Chald. לָן, (comp. Ch. lin. 5, and the note on *âpan* S. lin. 4). S. *parmât*, P. 𐭯𐭫𐭬𐭠𐭪, Pers. فرموده 'ordered'; Ch. *âûpdasht* is of Aryan origin, and is evidently a past participle, the original form of which appears to have been *upadishta*, from Zand *dis*, 'to show, instruct', + *upa;* its meaning is the same as that of *parmât*, 'ordered'; the initial *â* = 𐡠, in *âûp*, is probably only a *mater lectionis* for introducing the vowel *û*, according to the Semitic system of writing which has been adopted in Pahlavî. S. *minû chîtâkî*, Ch. *minû shîtî*, 'an invisible target'; for the meaning of *minû*, see lin. 2; the *î* in *chîtâkî*, both here and in S. lin. 14, is not the *idhâfet*, but the final vowel, like *î* in *bagî*, which is expressed in the Pahlavi of the books by 𐭩 *u*. S. *âûlandalî* is just as unintelligible to me, as its corresponding Ch. *panman qatar;* it may probably be divided into two words, *âûlan* and *dalî*, and may also be read *âvaran-darî; âûlan* = *âvaran* may be connected with P. 𐭠𐭥𐭲𐭭𐭩𐭪 *avânîk* (*avârîk*, index, pag. 81) 'the rest, the others'; it would then correspond to Zand *aora* = Sans. *avara*, 'lower, following, later', Pâz. *awarē; darî* could be traced to *dare, dere* = Sans. *dhṛi*, 'to hold'; the whole would be a compound and mean 'holding for the future gen-

erations", i. e. which would be respected by people in future. Ch. *panman* may be connected with Heb. לְפָנִים, לְפָנַי 'before'; instead of *qatar*, perhaps *satar* may be read, as E. W. West does, who identifies it with Heb. סֵתֶר 'an enclosure, a hiding-place'; but the explanation is in every way difficult, and I leave it to future investigators. After Ch. *banît*, 'built', which is the translation of S. *chîtî*, there follows a word which I read *âvat* אות, but which is not expressed in S.; it may be taken as a particle, meaning 'then', but I cannot find corresponding words in the Semitic languages; I connect it with *banît*, and take it as an auxiliary verb, derived from הָוָא 'to be'; the change from ה to א not offering any great difficulty.

Lin. 12. S. *minû yadman katab hûman*; Ch. *minû yadâ kadab havînt*; 'an invisible hand wrote'. S. *yadman*, Ch. *yadâ*, is P. 'hand' (see the index, pag. 234.) S. both here and in lin. 16, can hardly be read otherwise than *katab*, as it is represented, in both places, by Ch. *kadab* כדב which can be identified only with Heb. Chald. כתב 'to write'; must therefore be taken as a compound character, equivalent to ; *hûman* forms the past tense. In the Pahlavî of the books, the sentence would run:

Lin. 12—13. S.  *zak lagalman* (*ragalman*) *pavan zanman dîkî âyû hanakhtûn*, Ch. *nagarîn pavîn zanman vîm hîp haqâîmûd*, 'do not put the feet in this cave', i. e. do not take a stand here. All the words of this sentence, in both texts, have been already explained, except S. *âîû*, or *âyû*, and the corresponding Ch. *hîp*; this word occurs also in S. lin. 14, and in both places it precedes the verb, where the sense requires a prohibitive particle; on closer investigation it is not difficult to explain *âyû* and *hîp* as prohibitive particles from the Semitic languages; comp. Heb. אַיִן 'it is not, it was not', sometimes shortened to אִי, e. g. אִי-נָקִי 'the innocent', Job. 22, 30., which shortening is of frequent occurrence in the language

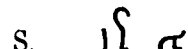
of the Mishna [1]); in Ethiopic אִ *'î* is prefixed to both nouns and verbs to denote the general negation, and may also be used as a prohibitive, e. g. *'it'qeṭlu nafsô* 'do not kill him', Gen. 37, 21. [2]); in the same prohibitive sense, the particle *ai* occurs also in the Assyrian, e. g. *ai ipparkû* 'they shall not be broken' [3]). The only difference between S. *âyû*, Ch. *hîp*, and the Semitic אַי is that the two former have a final *û*, or *p*, which is wanting in the latter. Regarding the final *p* in *hîp* (where *h* = א), it is to be observed that the Ch. version employs this letter also after *û* in *kal hûp* (lin. 13), and *lehûp* (lin. 14), where it appears to be a *v*, or *w*, pronounced after *û*. The only way in which the final *û* can be explained, is by taking it as the *u* of the original nominative, the final ا *u* which we find so frequently in Pahlavî, as also in Assyrian and Arabic; this is not surprising, as the particle was regarded as a noun, as is clearly shown by the Arabic أَيُّمَن 'every one', the first part of which, *'ayyu*, is identical with אַי, though its meaning is originally interrogative, but the close connection between the interrogative pronoun and the negative particle is well known. Ch. *haqâîmûd* is the same as *haqâîmût* in Ch. lin. 7, *d* and *t* being interchangeable at the end of words, as they are in the Pahlavî of the books; with regard to this termination see section 4.

Lin. 13–14. S. 𐬀𐬬𐬀𐬙𐬀 𐬀𐬬𐬀𐬙𐬀 𐬀𐬬𐬀𐬙𐬀 𐬀𐬬𐬀𐬙𐬀 𐬀𐬬𐬀𐬙𐬀 *û hatyâ ûl zak chîtâkî âyû shadîtun*, Ch. *û hararyâ kal hû shîtî hîp shadyû*, 'and do not shoot arrows at that target'. All the words in this sentence have been already explained; but with regard to the form of *shadyû*, it is the 3d pers. pl. שַׁדְיוּ, of the so-called perfect (first tense) in Chald. of the Pael שְׁדָא 'to throw, shoot'; the Iranian termination being here omitted.

Lin. 14—15. S. 𐬀𐬬𐬀𐬙𐬀 𐬀𐬬𐬀𐬙𐬀 𐬀𐬬𐬀𐬙𐬀 𐬀𐬬𐬀𐬙𐬀 𐬀𐬬𐬀𐬙𐬀 *âkhar minû hatyâ ûl zak chîtâk ramîtun*, 'after an invisible arrow has

1) See Ewald, Lehrbuch der hebräischen Sprache, pag. 476 (6th edition).
2) See Dillmann, Grammatik der äthiopischen Sprache, pag. 398.
3) See Norris, Assyrian Dictionary, vol. I. pag. 3.

been shot at this target'; Ch. *minû hararyâ kal hûp shîtî yâmzûd.* The Ch. version does not here quite agree with S., the particle *âhhar*, 'after', being omitted; as *yâmzûd* corresponds to *ramîtun*, it must of course express a similar idea; it can only be taken as the 3d pers. pl. of the imperfect (second tense) of the Hifil of Heb. מָצָא, Chald. מְטָא 'to come, to arrive', which in Chaldee is יְמָטוּן; here it means: 'they have made an invisible arrow (or arrows) arrive at that target, i. e. hit it'.

Lin. 16. S.  *ûlman yadman katab*, Ch. *lchûp yadâ havîndî*, 'such wrote the hand'. S. *ûlman* = P. 'this, that, such' (see the index, pag. 227); it is rendered by Ch. *lchûp*; *lc* = לְ, being in Chaldee the sign of the accusative, as well as of the dative, see also Ch. lin. 7. *hûp* is *hû* הוּא 'he, that, it'.

Having thus given a full commentary on both texts of the inscription, I propose the following translation of S.:

'This is the edict of me, the Ormazd-worshipper, the divine being Sapor, the king of kings of Irân and non-Irân, of heavenly origin from God; the son of the Ormazd-worshipper, the divine being Ardeshîr, the king of kings of Irân, of heavenly origin from God; the grandson of the divine being Bâbek, the king. As we shot this arrow, then we shot it in the presence of the satraps, the grandees, peers and noblemen; we put the foot in this cave; we threw the arrow outside that it should reach that target; the arrow (was) flying beyond that (target); whither the arrow had been thrown, there was no place (to hit), where if a target had been constructed, then it (the arrow) would have been manifest (?). Afterwards it was ordered by us: 'an invisible target is constructed for the future (?); an invisible hand has written: 'do not put the foot in this cave, and do not shoot an arrow at this target, after an invisible arrow has been thrown at this target'; such wrote the hand'.

The Ch. version contains some deviations, which have been discussed in the commentary. The general tenor of the inscription is easily intelligible. The king Sapor, surrounded by his grandees and noblemen, took his stand in the cave, on the wall of which this inscription is found, to

shoot an arrow at a target which was at some distance from the mouth of the cave; the arrow missed the target, and fell to the ground, as clearly appears from Ch. lin. 8: 'there that arrow fell'. That the king's arrow did not hit the mark, was perhaps regarded as auguring evil for him and his rule, and he could not acknowledge that he had met with such a disaster; hence the fiction of an invisible target, an invisible hand, and an invisible arrow, things which are quite in accordance with Zoroastrian ideas (see above, pag. 50). It was then supposed that at the spot where the arrow fell, after missing its mark, there was an invisible target to receive the invisible counterpart of the visible arrow; hence it is expressly stated that 'if at that place where the arrow was flying, a target had been constructed, the arrow would have hit it, in a manner visible to all lookers-on'. The event was made a kind of miracle by the further fiction, that an invisible hand had written (probably on the wall of the cave, on one of those tablets which have been left blank) that: nobody should enter this cave, or shoot arrows at a certain target. No doubt a target was afterwards constructed on the spot where the arrow had fallen to the ground, in commemoration of the event. On what occasion the king shot the arrow, and for what purpose, we cannot ascertain; it was probably some symbolical act, the arrow being supposed to be directed at some enemy who was to be pierced in a mystical way.

b) The Naksh-i Rajab inscription.

This inscription, which comprises 31 lines, is one of the longest, and perhaps the best preserved of all the inscriptions. Judging from what may be read with some degree of certainty, its contents appear to be of a religious character. The sculptures close to it, represent the king receiving, from Ormazd, a chaplet which appears to be the symbol of empire, possibly a crown. In the inscription itself there frequently occurs the word 𐭪𐭫𐭭𐭣 *kartîr* (lin. 1. 22. 23. 27. 29. 30. 31.) which may refer to this chaplet, or crown; Thomas and West identify it with the Heb. כֶּתֶר 'crown',

the *cidaris* of the Persian kings; and I cannot propose any better explanation. The form *kartîr* does not offer much difficulty, if we start from the Hebrew Piel, or Chaldee Pael, (intensive form) in which the root כתר 'to surround', is chiefly used, and not in Qal (the unmodified active verb); *kartîr* then stands for *kattîr*, the *r* taking the place of the duplication of the medial consonant, as is frequently the case in Chaldee, in the formation of the so-called quadriliterals. The date of this inscription is later than that of the Hâjiâbâd inscriptions, as towards the end of it, there are several names of kings mentioned, Shahpûhrî (Shâpûr), Aûharmazdî (Ormazd), and two Varahrân (Behrâm), whence we are justified in concluding that it is not older than the time of Behrâm II. (A. D. 274—291).

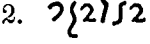
As we possess only one complete transcript [1]) of this inscription, in which the letters are often much distorted, and which is not sufficiently accurate to admit of a transliteration and translation of the whole, I shall confine myself here to the explanation of some words and phrases which seem to be readily intelligible. It is true that E. Thomas has furnished us with a complete transliteration of the inscription in Persian characters [2]), but though valuable as a first attempt, it would be impossible to make an intelligible translation from it; indeed taking into consideration the evident inaccuracy of Flandin's transcript, any complete transliteration from it could not be otherwise than full of hazardous guesses, which cannot be substantiated by philological interpretation. E. W. West has treated the inscription with more caution [3]); he pointed out merely those words and sentences which he thought might be read with some degree of certainty, and only ventured upon a tentative translation of the whole of the last six lines (26—31). Several words and phrases have also been explained by me, in my article 'on the character of the Pahlavî language, with

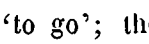
1) Flandin, Voyage en Perse, vol. IV. plate 190.

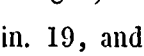
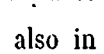
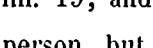
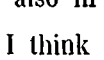
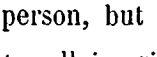
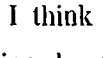
2) Early Sassanian Inscriptions, seals and coins, pag. 34—37.

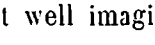
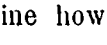
3) Sassanian inscriptions explained by the Pahlavî of the Pârsîs, pag, 27—30, of the separate impression (Journal of the R. As. Soc. new-series vol. IV.)

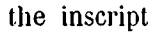
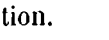
special reference to the Sasanian inscriptions [1]), but I did not venture to go as far as my friend has done: I shall now repeat these explanations, with some additions.

Lin. 2. *vazlûnî*, P. *vazlûntan* (see the index, pag. 230) 'to go'; the same word, but in the form  *vazlûnt*, occurs in lin. 19, and also in Naksh-i Rûstam lin. 14; *vazlûnî* would be in the 2d person, but I think it must be read *vazlûnt* (in the 3d person), as I cannot well imagine how the 2d person could be applied in the beginning of the inscription.

Lin. 4—5.  *vahîshtî û dûshkhûî*, 'paradise and hell'; the same terms occur also in lin. 8. and 17—18, so there can be no doubt regarding the reading.

Lin. 6. Here the following words are clear:  =  *maman*, 'which, what',  =  ,  =  *ychcvûn* (*yahvûn*), 'it is, exists'.

Lin. 10—11.  *û ratî yahvûn hûmanam û pavan nafshman* =  . Although these words are very legible, and easily intelligible, I cannot venture on translating the whole sentence to which they belong, as the preceding and following words cannot be recognised; *ratî* is the Zand *ratu* 'chief, head', and *ratî yahvûn hûmanam* is 'I have been the head'; *û pavan nafshman* is 'and for myself, as regards myself'; for *nafshman* see the index, pag. 164.

Lin. 11—12.  *yahvûn hûmanam û madam zanman* (*va*)*hîshtî* =  'I have been, and on this paradise'. In the text there is only *hîshtî*, but as the word *vahîshtî* frequently occurs in this inscription, I think that the initial 2 *va* has been omitted by the transcriber. The

1) Sitzungsberichte der Kgl. baierischen Akademie der Wissenschaften, for Feb. 1869, pag. 9 of the separate impression.

words which precede *yahvûn hûmânam*, may be read 𐭥𐭫𐭮𐭭 𐭩 *lî taltûî*, and the meaning would be 'I have been the third; this appears to be confirmed by lin. 12—13: 𐭮𐭬𐭫𐭮𐭭𐭩 𐭥𐭫𐭮 𐭩 𐭮𐭥𐭫𐭩𐭮𐭫𐭮 *shatlîtî lî terê yahvûnt*, 'I possessed two rules (ruling powers)'; *terê* is evidently 𐭮𐭥𐭫 'two', 𐭩 representing *r*.

Lin. 13. 𐭮𐭥𐭬𐭮 𐭬𐭮𐭮𐭩 𐭩 *lî yahvûn hûmânam* = 𐭠𐭥𐭥𐭥 𐭩 𐭦𐭦𐭠𐭥 'I have been'. 𐭮𐭩𐭬𐭮𐭩 𐭠𐭮𐭩 𐭬𐭠𐭬𐭠 𐭬𐭮 *û min yâzdân âmak* (*hamak*) *yahmatunt*, 'and all have come from God'. The most illegible word in the sentence is *yâzdân*, but I doubt if the characters can be read otherwise; the 𐭠 *â* in the first syllable is no great difficulty, as the word is written *yâztan* in the Ch. version of the Hâjiâbâd inscription. The 𐭮 in 𐭮𐭩𐭬𐭮𐭩 is distorted in Flandin's transcript, but there can be little doubt about the correctness of my reading, as we find the same word very clearly written with 𐭮 in lin. 21. The whole sentence would run thus, in the Pahlavî of the books: 𐭥𐭥𐭥𐭠 𐭮𐭮 𐭠𐭩𐭮𐭮 𐭦𐭥 *û men yazdân hamak yahmtûnt* (*jâmtûnt*).

Lin. 14. 𐭮𐭬𐭬𐭮𐭩 𐭬𐭠𐭬𐭩 𐭮𐭥𐭮 𐭠𐭬 *zak pavan yazdân yamashkhûn*. The first three words are well known from the Pahlavî texts; but the last, *yamashkhûn* which is a verb (3d pers. sing.), is not mentioned in the list of verbs in the Pahlavi-Pâzand Glossary, nor have I met with it in any Pahlavî book, so far as I am aware; there can be no doubt as to the correctness of the reading, as the word occurs again in lin. 23. Its meaning can only be guessed at, as the Chald. מְשַׁח I. 'to measure', II. 'to anoint', is not applicable to the sense of either of the passages; it appears to mean 'to obtain, receive', and I suppose it is a corruption of a quadriliteral verb (comp. Syr. ܡܫܟܟ 'to impoverish'), the full form of which may have been *mashkakh*, in which case it might be traced to Chald. שְׁכַח, Afel אַשְׁכַּח 'to find, obtain' (comp. *ashkahônatan* in the index, pag. 73). The whole sentence I translate by: 'he obtains (obtained) this through God'.

Lin. 14—15. 𐭮𐭬𐭮𐭩 𐭮𐭮𐭮 𐭥𐭫𐭮𐭩𐭥𐭫 𐭥𐭫𐭮 𐭬𐭠𐭬𐭩 𐭥𐭫𐭬𐭠𐭥

û tamman lûbân (rûbân) lâtî (râtî) û lâstî (râstî) âyû yahvûn, 'and there shall not be the soul of the liberal and righteous (maṇ)'. The sense is clear, and all the words occur also in the Pahlavî of the books, except *âyû*, regarding which see pag. 62. 𐭠𐭲𐭭 *û madam* can be clearly read in lin. 15, as it has been also in lin. 12.

Lin. 18—19. 𐭥𐭱𐭮𐭩𐭱𐭥 𐭠𐭩𐭮𐭲 𐭠𐭩𐭥𐭥𐭠𐭩𐭱 *vahîshtî âîti û dûshkhûi* = 𐭥𐭱𐭮𐭩𐭱𐭥 𐭱𐭮𐭱 𐭥𐭱𐭮𐭩𐭱𐭥 'there is a paradise and a hell'. 𐭱𐭮 𐭮𐭱𐭮𐭱𐭲 𐭠𐭩𐭥𐭥𐭠𐭩𐭱 𐭮𐭲 𐭮𐭱𐭮𐭱𐭲𐭥 𐭩𐭮 𐭮𐭱𐭮𐭱𐭲 𐭠𐭩𐭮𐭲 𐭱𐭮 𐭮𐭱𐭮𐭱𐭲 𐭠𐭩𐭥𐭥𐭠𐭩𐭱 𐭮𐭲 𐭠𐭩𐭮𐭲 *âîti yemanûn kalît lî û daglâkh ûl vahîshti vazlânt minû bachak lî zak ûl dûshkhûî ramîtun*, 'some one says: I have read that the pious (works) go to heaven (but) my spiritual sins are thrown into hell'. There can be hardly any doubt of the general meaning of this sentence; the word which I have read *yemanûn*, is not very legible in Flandin's copy, where the first three letters 𐭱𐭮𐭩 *y m n* are clear enough, but the last two are much distorted, though they can hardly represent anything but 𐭮𐭲 *ûn*, especially as the phrase 𐭱𐭮𐭩 𐭱𐭮 *âît yemanûnad*, 'some one says', is very frequently used in the Pahlavî books. *Kalît lî* would be, in common Pahlavî, 𐭩𐭱𐭮𐭱𐭥𐭥𐭠𐭩𐭱 *kerîtûnt le*, 'I have read, or called', comp. Chald. קְרָא; the termination *ûn*, *ûnt*, which is usually added to the Semitic verbs, in Sasanian Pahlavî, is here omitted, as it is in Chaldæo-Pahlavî (comp. *shadît* for *shaditun*). *Daglâkh* can only be traced to the Zand *dañgra*, 'pious, virtuous', and must refer to works, as appears from the following sentences; *bachak* is Pers. بزه 'crime, sin'.

Lin. 19—20. 𐭮𐭲 𐭩𐭮𐭱 𐭪𐭮𐭱 𐭠𐭲𐭮𐭲 𐭫𐭮𐭱 𐭩𐭮𐭱 𐭪𐭮𐭱 𐭮𐭱𐭮𐭲 𐭩𐭮𐭱𐭮𐭱𐭮𐭱𐭲 *û minû kalp kalt hûman û madam kalp kalt bar sazîtunt*, 'and (if) the spiritual (good) works have been done, and the fruit for the work done goes forth'. *Kalp* (*karp*) is the well known Pahlavî word 𐭪𐭩𐭱𐭮𐭱 *karfak* کرفه; the final *ak* is here omitted, which may be a mistake of the copyist; as the following word *kart* begins with the same letter *ka*, and he may have written it once, instead of twice. The last letter of

mâdam is indistinct, but it can hardly be anything but 𐭲, especially as the preposition *madam* is wanted to complete the sense; *bar* is Pers. بر 'fruit'; *sazîtûnt* is the 𐭮𐭦𐭦𐭩𐭮𐭦𐭭𐭮 *sazîtûntan*, 'to go', of the books, see the index, pag. 206.

Lin. 20—21. 𐭦𐭩𐭦𐭲𐭫𐭭𐭮 𐭪𐭦 𐭠𐭲𐭠 𐭫𐭩𐭦𐭲𐭫𐭭𐭮 𐭪𐭦 𐭫𐭭𐭩𐭮 *û âîmat yadman yahmatûnt âpash ûlman âstûndî*, 'and whatever hand came forth, he saw it'. The last letter of 𐭪𐭦 is indistinct, looking like 𐭠, but there exists no such word as *yadap; âîmat* is 𐭠𐭲𐭱 'which, how', generally read *admat*; *yahmatûnt*, 'he came', is identical with 𐭲𐭩𐭱𐭮𐭭, see the index, pag. 133; *âpash* with 𐭱𐭲𐭱, as before explained; *ûlman*, 'it, him', with 𐭥𐭤, see the index, pag. 227; *âstûndî*, 'he saw', with 𐭮𐭮𐭩𐭦𐭮𐭭 *âstûntu*.

Lin. 21—22. 𐭫𐭭𐭩𐭮 𐭩𐭲𐭫𐭭𐭮 𐭤𐭩 𐭫𐭠𐭭𐭦 𐭲𐭫𐭭𐭩𐭮 𐭫𐭭𐭩𐭮 𐭩𐭲𐭫𐭭𐭮

avzûnî is Pers. افزونی 'increase', and is well known from the Pahlavî books; the verbal form *afzût*, 'may he grow, or increase', is used on coins (see pag. 8); regarding *yamashkhûn*, see pag. 68.

Lin. 24. 𐭯𐭰𐭲𐭠𐭧𐭮𐭭𐭩 𐭩𐭲𐭥𐭬 𐭠𐭯𐭠𐭭 𐭩𐭬𐭲𐭥𐭣𐭩𐭯𐭩 𐭯𐭰𐭲𐭠𐭧𐭮𐭭𐭩 *pâtakhshatlî hatîmûd âpam dabîr nafshman.* The sentences are incomplete, as neither the preceding, nor the following, words are legible in the transcript. *Pâtakhshatli* is the modern Persian پادشاهی 'supreme rule'; the same word occurs also in lin. 25 and 26, and frequently in the Naksh-i Rûstam inscription [1]), lin. 12. 18. 32, and in lin. 5. 7. in the form 𐭯𐭰𐭲𐭠𐭧𐭮𐭭𐭲 *pâtakhshatrî;* it is there often found with the verb *hatîmûd*, as it is here; *hatîmûd* is 𐭠𐭲𐭩𐭥𐭥𐭥𐭩𐭭𐭲𐭭 *âtîmûntan* (see index, pag. 76) which is explained by *anbêshtan, anbâshtan*, 'to fill'. In the index I compared it with Heb. אָטַם 'to stop, shut', before I knew of its occurrence in the inscriptions; as its initial letter is 𐭩 *h*, or *kh*, in all the four passages in which it is found, lin. 24. *hatîmûd*, Naksh-i Rustam lin. 5. *hatîmûn*, 18. *hatîmûnd*, and 32. *hatîmûnt*, (which forms represent the 3d pers. sing. of the present tense, or the past participle) the derivation proposed in the index cannot be correct, nor would it give any adequate sense; the word must be a Hifil of the root תָּמַם 'to be complete', which in Hebrew is הֵתִם 'to complete, to finish'; in the infinitive a suffix is joined to it, and there even occurs the form הֲתִים (Isaiah 33, 1. בַּהֲתִימְךָ 'on thy finishing') which exactly agrees with 𐭩𐭬𐭲𐭩𐭣𐭩𐭯 *hatîmûn*; in connection with *pâtakhshatrî*, it must mean 'the supreme power is made complete', i. e. it has been obtained. The next word *âpam* is 𐭠𐭯 'I', being composed of *âp* + *m*, see above pag. 51; *dabîr* is Pers. دبیر 'a writer'; *nafshman* is 𐭭𐭦𐭱𐭱𐭭 (see index, pag. 164.)

Lin. 25. 𐭯𐭰𐭲𐭠𐭧𐭮𐭭𐭩 𐭥𐭠𐭲𐭭𐭠𐭩 𐭩𐭬𐭲𐭥𐭣𐭩𐭯 *pâtakhshatlî û mâtân yektîbûn;* so the characters read. *Pâtakhshatli* is already explained; *yektibân* is 𐭩𐭬𐭲𐭩𐭥𐭥𐭥𐭩𐭭𐭲𐭭, Chald. כְּתַב 'to write'; 2 *û*, or *r*, be-

1) See Flandin, Voyage en Perse, vol. IV. pl. 181.

fore *mâtân* cannot be explained, and is probably a mistake, as 'and' is not suited to the meaning of the passage; the correct reading is suggested by lin. 26, where 𐭯𐭠𐭲𐭠𐭧𐭱𐭧𐭠𐭬 *pâtakhshatli* is followed by the word 𐭬𐭠𐭳𐭩𐭠𐭭 *mâtîkân* (Flandin's transcript gives 𐭳 instead of 𐭩, but these two letters are frequently confounded by him) which is 𐭬𐭠𐭣𐭲𐭩𐭲𐭪 *mâdîgân*, 'history, tale' (see the index, pag. 157). If we read *pâtakhshatli mâtîkân yektîbûn*, we can translate it by 'he writes the history of the empire (or emperor)'.

Lin. 26—27. 𐭠𐭧𐭠𐭲𐭠𐭩𐭳𐭩 𐭩𐭲(𐭠) 𐭠𐭧𐭠𐭲𐭱𐭠 𐭲𐭳𐭠𐭬𐭠𐭩 𐭪𐭲𐭠𐭱 𐭠𐭲𐭠𐭭𐭠𐭲 𐭠𐭲𐭠𐭭𐭠𐭲 𐭩𐭲𐭠𐭭𐭩 𐭲𐭠𐭭𐭠𐭲 *âkharaz nâmakî khazîtunt âîk yekarîtunt âîk ânmanach karti(r) hûmanam*, 'after he had seen the letter, he then exclaimed, 'I have done this'; *âkhar* is 𐭠𐭧𐭠𐭲 'after'; *khazîtunt* is 𐭪𐭠𐭩𐭩𐭠𐭲𐭩𐭲𐭠𐭭 'to see'; *yekarîtunt* (in Flandin's transcript there is again 𐭳 instead of 𐭩) is evidently 𐭩𐭠𐭲𐭩𐭲𐭠𐭭𐭠 *karîtântan*, 'to call, read'; the initial *y* is remarkable, as this word is generally used in Pahlavî without this prefix. The meaning of *ânmanach* is not clear; it appears to be a demonstrative pronoun, comp. Syr. ܐܢܘ, *ânû* in Chaldæo-Pahlavî; *ach* being the Pahlavî suffix 𐭪 'also' but often used merely to emphasize the word to which it is added. Instead of *kartîr*, we should read *kartî*.

Lin. 27—28. 𐭪𐭠𐭲𐭥𐭠𐭣 𐭣𐭠𐭯𐭩𐭲𐭩 𐭠𐭲𐭩𐭠 𐭩𐭠𐭲𐭩𐭠 𐭯𐭠𐭮𐭠𐭲𐭠𐭲𐭠𐭲 𐭣𐭲𐭠𐭲 𐭯𐭠𐭩𐭠 𐭣𐭠𐭲 𐭪𐭠𐭲𐭠𐭲𐭯𐭠𐭲 *Shahpûhrî malkân malkâ kartîram magûpat û âîharpat Rûm kaltî hûmanam.* It is not easy to ascertain the general sense of this passage, although there is little difficulty in reading the transcript, and we know most of the words, which are also repeated in the two following sentences; but the interpretation of the two words 𐭣𐭯𐭩𐭲𐭩 and 𐭣𐭠𐭠, or 𐭣𐭠𐭠, is perplexing. If the transcript be correct, the first of these may be read *kîtrûm*, *kîtûram*, or *kîtsham*, but I should be at a loss to etymologize any of these readings, and an emendation is necessary for obtaining an intelligible translation. The simplest change is to read *kartîram*, as *kartîr* occurs frequently in

the inscription, and 𐭬 *m* is the pronominal suffix of the 1st person singular. In lin. 29. *kartîr* is followed by *zî Aûharmazdî*, in lin. 30. by *zî bûkht-lûbân Varahrân û Aûharmazdî*, and in lin. 31. by *zîam Shah..*; it is thus twice followed by names of kings (first by Hormazd and then by Behrâm and Hormazd), once by the pronoun 'my', and once by the same with the name of Shahpûhrî. As Hormazd and Behrâm are called (lin. 29) *Shahpûhrkan*, i. e. descendants of Shahpûhr (Shâpûr, or Sapor), the Shahpûhr who is mentioned in lin. 27, must be their predecessor, and the Varahrân who (in lin. 30) is called *Varahrânkan*, i. e. son of Behrâm, must be the second Behrâm; and his is the latest royal name which occurs here. Thus the kings from Shâpûr I. to Behrâm II. are mentioned in their regular succession, viz. Shâpûr I. A. D. 238—269, Hormazd I. 269—271, Behrâm I. 271—274 and Behrâm II. 274—291. The word *kartîram* is followed by *magûpat û âîharpat Rûm*, but in lin. 29 and 30, there is only *magûpat Rûm* after the royal name; *âîharpat* is clearly 𐭠𐭥𐭲𐭱𐭯𐭬 'herbad', Z. *aêthrapaiti*, and occurs also in the Pâî Kûli inscription 2, 1, and in that of Naksh-i Rustam lin. 8; *magûpat* is 𐭬𐭪𐭲𐭯𐭬 'mobed', it occurs thrice here and also in N. R. lin. 33. These words are always followed here by 𐭮𐭭𐭭 *Rûm*, or 𐭮𐭭𐭱 *sham*; it is difficult to decide which reading is correct; if we read *sham*, 'name', it means, in connection with the following *kaltî hûmanam*, 'I have made a name', i. e. I have called, but in this case the name of the king should be in the dative case; the dative particle however does not occur, and therefore this interpretation is doubtful. If we read *Rûm*, the meaning would be: I have made such and such a king mobed of *Rûm*; but can this statement be accounted for? It might refer to the victory of Shâpûr I. over the Roman emperor Valerian, who was made prisoner by the Persian king; and as the Roman emperor was Pontifex Maximus, it is not impossible that Shâpûr may have assumed this title of the vanquished emperor, which was afterwards inherited by his successors, Hormazd and the two Behrâms. There remains still one difficulty, viz. the word *kartîram*. As I take *kartîr* as 'crown' (see pag. 65), the whole sentence may be thus translated: 'I have made Shâpûr the king of kings, my crown, the high-priest

of Rûm'. The speaker is no doubt Ahura-mazda who is presenting the *cidaris* to king Shâpûr; 'my crown' must mean 'my representative, sovereign in my stead'. God himself had invested him with sovereign power, not only over Persia, but even over Rome whose emperor he had vanquished. This sovereignty was inherited by his successors, Hormazd and the two Behrâms; hence the crown is called, in the following lines, no longer 'my crown', but 'the crown of Hormazd', or that 'of Behrâm'.

Lin. 28–29. 𐭠𐭥𐭲𐭫 𐭠𐭥𐭲𐭫𐭲𐭥𐭱𐭲𐭥 𐭠𐭥𐭲𐭫 𐭠𐭥𐭲𐭫 𐭲𐭩𐭮𐭰𐭱𐭲𐭥 𐭪𐭰𐭥𐭲𐭩𐭮𐭰𐭱𐭲𐭥 𐭲𐭩 𐭲𐭲𐭪𐭥 𐭠𐭩𐭱𐭲𐭥𐭰𐭱𐭲𐭥 𐭲𐭩 𐭠𐭥𐭲𐭫 𐭮𐭫𐭱𐭲 𐭲𐭪𐭥 𐭮𐭲𐭲 *û Aûharmazdî malkân malkâ û Valahlân malkân malkâ zî Shahpûhrkan kartîr zî Aûharmazdî magûpat Rûm kaltî hûmanam*; 'I made Hormazd king of kings, and Behrâm king of kings, the descendants of Shâpûr, (and) the crown of Hormazd, high-priest of Rûm'. The word *zî* occurs frequently in the inscriptions (see lin. 23. 27. 30. Pâi Kûlî 1, 3. 3, 2. 8, 3. 19, 2. 3. 4. Naksh-i Rustam lin. 4. 8. 10. 17. 31. etc.) and is the relative pronoun corresponding to ﺩ in the books. *Shahpûhrkan* can hardly express any thing else but descendant of Shâpûr, though the form ought to be *Shahpûhrân.*

Lin. 29—31. 𐭲𐭩𐭮𐭰𐭱𐭲𐭥 𐭱𐭥𐭠𐭥𐭱𐭲𐭥 𐭲𐭩 .... 𐭠𐭥𐭲𐭫 𐭠𐭥𐭱𐭲𐭥 𐭲𐭪𐭥 𐭮𐭲𐭲 𐭪𐭰𐭥𐭲𐭩𐭮𐭰𐭱𐭲𐭥 𐭠𐭥𐭱𐭲𐭥 𐭠𐭥𐭩𐭰 𐭪𐭱𐭩𐭰 𐭲𐭩 𐭮𐭫𐭱𐭲 *û Valahlân malkân.... zî Valahlânah kartîr zî bûkht-lûbân Valahlân û Aûharmazdî magûpat Rûm kaltî hûmanam*; 'I have made Behrâm (king of) kings, the son of Behrâm, (and) the crown of the deceased Behrâm and Hormazd, high-priest of Rûm'. *Valahlânah* stands probably for *Valahlânakan*, or *Valahlânân;* comp. *Shahpûhrkan.* The expression *bûkht-lûbân* (*rûbân*) occurs also in N. R. lin. 33; it corresponds, in meaning, to the ﺭﻭﺑﺎﻥ ﻭ ﺍﻧﺸﻮﻙ *anûshak-rûbân* of the books, an epithet which is applied to a deceased person, and means 'one whose soul is safe, or without injury'; *bûkht* means 'purified, liberated', comp. Pâzand *bôkhtan*, 'to purify', Z. *buj*, 'to clean, purify'.

Lin. 31. is too much mutilated to admit of translation; the words

𐭭𐭩𐭯𐭩𐭱𐭲𐭩 *nipishtî* and 𐭡𐭥𐭲𐭪𐭲𐭩 *bûkhtakî* are legible enough; the former means 'written', or 'writing'; the latter is the abstract of *bûkht*, and may mean 'purification, liberation'; the following word may be read 𐭣𐭭𐭥 *dînû* = 𐭣𐭩𐭭 'religion', but this is not certain.

c) The remaining Pahlavî inscriptions.

The Hâjîâbâd and Naksh-i Rajab inscriptions are the most important of all those which are extant, for philological purposes, as they are of some length and well preserved. It is true, the Naksh-i Rustam and Pâi-Kûlî inscriptions are more extensive, but we know them only in such a mutilated and fragmentary form, that it is hardly possible to venture upon the translation of a whole sentence. While the remaining inscriptions are too short to be now of much interest, as they contain nothing but names and titles which are already known. I shall therefore confine myself here to remarks upon such words in the longer inscriptions, as can be read with some degree of certainty; some of them have been already quoted, as collateral proofs, in the explanation of the preceding inscription.

The longest of all the known Pahlavî inscriptions, appears to be that of Naksh-i Rustam which comprises 70 lines, none of them, however, complete [1]). It is illustrated by a bas-relief [2]) representing the king crowned and on horseback, holding one of his enemies bound and standing at his horse's head, while another is on one knee in a suppliant attitude; behind the horse is the inscription, and above it appear the head and shoulders of an attendant, with arm and fore-finger uplifted, as if calling attention, and standing as it were behind a wall on which the writing is inscribed; he may be a scribe, and the prisoners are probably Romans.

The date of the inscription cannot be exactly ascertained. Three names occur with the royal title, viz. *Shahpûhrî* (lin. 1. 2. 6.), *Aûhar-*

1) See Flandin, Voyage en Perse, vol. IV. pl. 181 and 181-bis.

2) Ibid. pl. 185.

mazdî (lin. 9) and *Valahlân* (lin. 40), who apparently represent the second, third and fourth kings of the Sasanian dynasty. As *Valahlân* = Behrâm is also mentioned in lin. 33, though without a legible title, but with the epithet *bûkht-lûbân*, i. e. deceased (see pag. 74), we may conclude that the inscription is later than the reign of Behrâm I., and may date from the end of the 3d century A. D., like the Naksh-i Rajab inscription. Both are alike in style, and show a rather marked difference from the Sasanian version of the Hâjiâbâd inscription, as they use the Iranian verbal terminations *m* and *t*, which are wanting in the latter.

Lin. 1. 𐭠𐭥𐭭𐭠𐭪𐭩𐭪𐭠𐭲 𐭠𐭲𐭥𐭠𐭭𐭠𐭪𐭩𐭪𐭠𐭲 *û hû-kâmakî havîtan* (*havîtun*); *hû-kâmakî* is evidently 𐭮𐭥𐭠𐭪𐭩𐭪𐭠𐭲 'good desire'; *havîtun* (here and in lin. 2) is from the same root as *yahvûn*, viz. הָוָא 'to be'; it should probably be read *havîtun* (comp. *shadîtun*) and is formed in the same way as other verbs derived from Semitic roots in ה״ל.

Lin. 2. 𐭠𐭥𐭭𐭠𐭪𐭩𐭪𐭠𐭲 𐭠𐭲𐭧𐭠𐭮 𐭧𐭠𐭲𐭠 𐭧𐭠𐭲𐭠 [𐭲]𐭪𐭠𐭱|𐭪|𐭲𐭲 *û Sha(h)pûh(rî) malkân malkâ kaltî havîtun*; 'and Shâpûr was made king of kings'.

Lin. 3. 𐭠𐭧𐭠𐭥𐭠𐭪𐭩𐭪𐭠𐭲 𐭠𐭥𐭱𐭠𐭪𐭬𐭲 𐭠𐭱 *pavan magûpatan kâmkâlî;* 'on the desire of the mobeds'. The first and last words are quite clear and unmistakeable; the fourth character of the second word is indistinct, but it is most probably a distorted 𐭱 *p;* the omission of the 𐭪 in the plural termination is unusual, but it may be a mistake of the transcriber.

Some more words, and even a whole phrase, have been explained by E. W. West, in his paper mentioned above; but as the lines are much mutilated, I refrain from any further remarks.

The Pâi-Kûlî inscriptions would afford even more interest than that of Naksh-i Rustam, if they were only available in a more connected form. They consist of thirty-two small fragments, twenty-two of them being in the Sasanian, and ten in the Chaldæo-Pahlavî character. They were discovered and copied for the first time (in 1844) by Sir Henry Rawlinson,

who permitted E. Thomas to publish them, in his 'Early Sasanian Inscriptions', with some explanatory remarks. The Sasanian-Pahlavî fragments are printed by him in the Pahlavî type of the books, with two or three additional characters, and the Chaldæo-Pahlavî in Hebrew type; but an accurate fac-simile of the original copies would have been preferred by decipherers. From a note, by the discoverer, appended to the publication, we learn that the stones on which the inscriptions were found, seemed to have belonged to the eastern wall of an ancient fire-temple which crowned the summit of a hill, near the Persian and Turkish frontier and not far from Sulimanieh.

The date of the inscription, to which these fragments belonged, cannot be exactly ascertained. Two names occur with the royal title, viz. *Artakhshatr malkân malkâ* (1, 2.) and *Shahîpûhar malkâ* (25, 6.); whence we must conclude that the inscription cannot be anterior to the time of Shâpûr I.; there is also the name *Aûharmazdî* to be met with (11, 3.), but without the royal title; we cannot, therefore, be certain whether it refers to Hormazd, the successor of Shâpûr, or not. I am rather inclined to assign, to this inscription, a later date than that of Shâpûr I., as we find at least one instance of an Iranian termination added to a Semitic verb, which is never the case in the Sasanian version of the Hâjiâbâd inscription; this is the word 𐭩𐭪𐭧𐭧𐭮𐭭𐭲 *yakhshûnt* (7, 5.) probably standing for 𐭩𐭪𐭧𐭮𐭭𐭲 *yakhsûnt* = 𐭩𐭪𐭧𐭮𐭭𐭲 'he had'; in other cases the terminations are not used, comp. 𐭪𐭩𐭮𐭲 *vâkhdûn* (3, 5.) = 𐭩𐭪𐭲𐭲 *vâgûnt*, 'he seized, took'; 𐭪𐭧𐭮𐭲 *yahvûn* (17, 5. 18, 2.) = 𐭩𐭪𐭲𐭲 *yehevûnt*, 'it is'; 𐭪𐭮𐭲 *hûman* (22, 1.) = 𐭠𐭪𐭲𐭲, is also used without a suffix. But the inscription is probably older than those of Naksh-i Rustam and Naksh-i Rajab, as they exhibit the addition of the Iranian suffixes to nearly all the Semitic verbs; its date may therefore be in the period between Shâpûr I. and Behram II.

It is very difficult to discover even the general nature of the inscription. It appears to have been a historical record, as different nations and countries are mentioned in it; thus, we have 𐭯𐭫𐭪𐭮𐭭𐭣 (3, 4.) = پارسی

Pârsî, 'a Persian', or (as the final *k* is wanting) 'Persia'; 𐭯𐭥𐭫𐭮 (1, 3. 6, 5.) *Aîrân shatrî*, אריאן השחר (27, 2. 32, 4.) = 𐭠𐭩𐭫𐭠𐭭 𐭱𐭧𐭮 *Aîrân shatru*, ايران شهر 'the Iranian country'; 𐭮𐭠𐭪𐭠 𐭪𐭠𐭭 (5, 3.) *Sakân malkâ*, 'the king of the Sakas', who were probably the inhabitants of Sejestân, the Sakastene of the Greeks; 𐭠𐭩𐭫𐭠𐭭 𐭪𐭠𐭭 (7, 3,) *Abîrân malkâ*, 'the king of the Abîrs', who were very likely the Abhîras, at the mouth of the Indus; 𐭮𐭠𐭪𐭠 𐭪𐭠𐭭 2 𐭥𐭠𐭫𐭮𐭠𐭭 (15, 3.) *Dûrtân û Pârdân malkâ*, 'king of the Dûrds (probably Kûrds, 𐭥 being written for 𐭫) and of the Pârdas'; אחר סורין (32, 2.) *âtar Sûrîn*, 'the country of the Syrians'; פארס (32, 3.) *Pârs*, 'Persia'; אסור (32, 3.) *Asûr*, 'Assyria'; ארמינר (32, 4.) *Armînar*, 'Armenia',

Besides the royal title, several others occur; thus, we find 𐭠𐭩𐭫𐭩𐭲𐭠𐭪 (8, 4.) *barbîtâ*, 'chief, general' (for its etymology, see pag. 53); רב השחר (24, 2.) *rab khshatr*, 'the head of the country'; 𐭠𐭲𐭭𐭱 (2, 1.) *(âî)harpat*, هربد 'a priest of the lowest grade, a herbad; 𐭠𐭲𐭤𐭠𐭲𐭱 (9, 3. 6. 18, 3.) *halgûpat*, or *khargûpat*, the name of a dignity no longer known. Of great interest is the word 𐭦𐭥𐭤𐭠𐭫𐭪 (15. 4.) *zûlâdacht*, in which hardly any other name can be recognised than that of *Zaradusht*, 'Zoroaster' the substitution of 𐭦 for 𐭫 is not surprising, as in the Chaldæo-Pahlavi, *ch* is frequently replaced by *sh*, comp. *shîhar* for *chîtri*. This name is preceded by the words 𐭩𐭪 𐭦𐭩𐭫 *bagdat zî; bagdat* can hardly be anything else but the Zand *bagô-dâta*, 'created by God'.

Of the other words which may be identified in the inscription, the following are the most interesting: *Aharmanî û shîdân* (3, 2.) 'Ahrîman and the devils' (𐭠𐭲𐭥-𐭱𐭧, see index, pag. 209); *shapîl* (1, 5.) = 𐭱-𐭯-𐭤 'good'; *napshman* (14, 3. 26, 2.) = 𐭭𐭯𐭱𐭥; and *benapshman* (15, 5.) = 𐭥𐭭𐭯𐭱𐭥 'himself, own'. In the Chaldæo-Pahlavî portion, we meet with *ychût* (25, 5.) = *yahvûn* (see pag. 59), *haqâîmû* (26, 3.; see pag. 55), and *havîndî* (27, 5.; see pag. 59—60).

All the other Sasanian inscriptions, which are known, are either too much mutilated, or too short (containing nothing but names and titles)

to be now of any value for judging of the character of the Pahlavî language; I therefore confine myself to enumerating them. There are two short inscriptions of *Ardeshîr Bâbegân* (A. D. 226—238) at Naksh-i Rustam, in three languages (Flandin, vol. IV. pl. 181ter); the Greek and Sasanian texts of one of them have been given in full, on pag. 4; each of them has, besides the Sasanian text, a Chaldæo-Pahlavî and a Greek version. There is also a short inscription of Shâpûr I. (A. D. 238—269) in three languages, at Naksh-i Rajab (Flandin, vol. IV. pl. 190); besides two inscriptions at Tâk-i Bustân, near Kirmanshah, which are in Sasanian Pahlavî only, one of Shâpûr II. (A. D. 310—381) and the other of Shâpûr III. (A. D. 385—390), and which were deciphered by Sylvestre de Sacy (see pag. 5); an inscription of Narses, 𐭭𐭫𐭮𐭭 *Narsahî*, (A. D. 291—300) at Shâhpûr (Flandin, pl. 45); and two inscriptions of Shâpûr II. and Shâpûr III. at Persepolis, of which the copies made by Sir W. Ouseley (Travels, vol. II. pl. 42) are only partially legible [1]).

Besides the Sasanian inscriptions found in Persia (of which more might be discovered if they were systematically sought for), there are some Pahlavî inscriptions in India, of a later date, which deserve a passing notice.

In the caves of Kanheri, near Bombay, five inscriptions in the Pahlavî character have been found, and fac-similes of them were published in the Zartoshti-i Abhyâsa (1866, pag. 98 and 146), a Guzerâti journal, edited by Khursedji Rustemji Câma, and devoted to the discussion of subjects bearing on the Zoroastrian religion and Iranian languages; attempts were also made at deciphering these inscriptions, in the same journal (pag. 100—103, 146—164 and 209—217). Two of them had been transcribed by E. W. West, who furnished the Bombay Branch of the Royal Asiatic Society with copies of them, and pointed out the existence of a third which is illegible; the other two were discovered by Bhâû Dâjî. They are all dated, but it is difficult to decipher some of the

1) All these Inscriptions will be found in E. Thomas's 'Early Sasanian Inscriptions'.

numerals; the first figures, in each date, are clearly the number *300*, but the tens and units which follow the hundreds, are not very legible, and can be differently interpreted. The date in No. 1. is probably 364 Yazdagird (A. D. 995); in No. 3. are the words *shanat 390 Yazdagird shatrûyâr* (شهریار) 'the year 390 (A. D. 1021) of Yazdagird the king', the name of this last Iranian king being abbreviated [1]). Three of the inscriptions record the names of Parsis who visited the caves in the latter part of the 10th and beginning of the 11th century. The characters resemble very closely, in shape, those used in the oldest extant MSS. which belong to the 14th century. And the language is identical with that of the books; comp. No. 1. lin. 3—4: 'they came to this place'; in lin. 13. there is the name 'Hormazd', written in the same way as in the books.

Of more interest is a Pahlavî inscription found on a copper plate in the south of India. It forms part of a grant which records the rights and privileges of the early Christians on the Malabar coast. The grant is engraved on six copper plates, five of which contain, in old Tamil characters, the grant made by an ancient king, to the Christian congregation of his country; the sixth contains the names of the witnesses, in three different characters and languages, none of them Indian, viz. eleven names in the Kufic character and Arabic language, ten in the Sasanian Pahlavî character and language, and four in the Hebrew (Chaldæo-Pahlavî?) character and the Persian language. Facsimiles of the whole inscription on the six plates, were published in the 7th volume of the Journal of the Royal Asiatic Society of Great Britain (pag. 343); its date cannot be ascertained until the inscription shall have been deciphered, but we shall not be far wrong if we assume it to belong to the 9th century [2]).

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1) In the MSS. it is generally written (as in the colophon to a fine copy of the Yasna with Pahlavî translation in my possession) and this is frequently read *shakant*, but this is wrong, as it is followed by *malkân malkâ;* it should be read *yajdakart* which is a corruption of *yazdakirt*.

2) See the Memoir of the Primitive Church of Malayâla, or of the Syrian

Each attestation in the Sasanian Pahlavi is introduced by the words 𐭩 𐭬𐭭𐭪𐭪𐭪 *mînûkû lî*, then follows the name in full, succeeded each time by the phrase 𐭯𐭦𐭱𐭮 𐭪𐭥𐭲𐭮 𐭲𐭥𐭬𐭭𐭮 *patash gôkâs hûmanam*, 'I am witness to it'; which language is identical with that of the books. As regards *mînûkû*, it can only be taken as a title which is attributed to every witness, and which contains the 𐭬𐭩𐭭 *minû*, 'spirit', of the early Sasanian inscriptions; 𐭩 which follows, is 𐭥𐭩 'I'; and the whole means 'the spirit of me, my spirit', i. e. I myself; *mînû* always signifying the invisible counterpart of anything visible on this earth (see above, pag. 50); for *gôkâs*, 'witness', see the index, pag. 121. The names are difficult to read, and do not look like common Parsi names, nor are they Christian; in lin. 13, 𐭠𐭥𐭲𐭥𐭱𐭣 'Ormazd' is clearly legible, which indicates a true Parsi name. E. W. West has made an attempt at reading almost all the names, but as they are neither legibly written, nor familiar to us, I do not think it safe to venture on an explanation of them. The shape of the letters is nearly the same as in the books, and the compound characters are employed throughout.

Regarding the signatures in the Hebrew character, which have been all read by E. W. West, in his paper on the Sasanian inscriptions, the names חסן עלי *Hasan 'Alî*, מיכיאל *Mîkîâîl* (Michael) and אברהם *Abraham* are pretty clear. Each signature is introduced by the phrase הב גון כן *hak-gûn kun*, which is translated by E. W. West as 'the truth-speaking-doer'. To this interpretation, which appears somewhat artificial, I cannot give my full assent; I quite agree with taking *kun* as identical with the Persian كُن 'making, doing', *in fine compositorum;* but *gûn* cannot be taken in the sense of 'speaking', as this would be *gû* alone, but not *gûn;* besides, I doubt if the Arabic word حَقّ 'truth' were used at so early a time in Persian. I am however, unable to offer any satisfactory explanation; I take *hak* as identical with the Chaldee הָךְ 'this', and *gûn* as the Persian گُون 'manner, mode, way'; the whole would thus mean: 'doing

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Christians of the Apostle Thomas, by Charles Swanston, in the Journal of the Roy. As. Soc. vol. I, pag. 177.

in this manner', i. e. hereby (by the signature which follows). Each signature is followed by the words בדיש גוהם *badîsh guvaham*, 'I am witness to it'; *badîsh* is equivalent to *patash* in the Sasanian signatures, and *guvaham* to *gôkas hûmanam; guvah* being Pers. گواه 'testimony, a witness', and the suffix *am* is 'I am'. These readings show that the writers did not use the Hebrew language; for the language here is clearly Persian, but in a form which closely approaches to the so-called Chaldæo-Pahlavî which appears, from this document, to have been still in use in the 9th century, among certain classes of the inhabitants of Persia. For all those who signed the grant as witnesses, seem to have come from Persia and Arabia, and were probably emigrants.

4. On the character of the Pahlavî languages.

From the preceding section any reader, who is somewhat acquainted with Pahlavî, will readily perceive that the language of the Sasanian inscriptions does not materially differ from that of the books, and that since the close of the 3d century, the former may even be considered as identical with the latter. There is not much difference observable between the Sasanian version of the Hâjîâbâd inscription, and the language of the later inscriptions and books; but this difference is of great importance, as it enables us to judge of the true character of the Pahlavî language. I shall therefore proceed to point out all those differences which bear materially on the subject, by summing up the results of the preceding investigation and enlarging on them.

a) The principal difference consists in the fact, that the Iranian verbal terminations, such as *t, d* (in the 3d person), are wanting (in connection with the Semitic verbs) throughout the Sasanian version of the Hâjîâbâd inscription, though there would have been occasion to employ them; whilst they are used throughout the Pahlavî of the books. This inscription belongs to the reign of Shâpûr I., and consequently to about the middle of the 3d century A. D. In the Pâi Kûlî inscription, which follows next

in age (belonging probably to the reign of Hormazd I. the successor of Shâpûr I.), the Iranian terminations are also wanting in most cases, being only occasionally added. In the Naksh-i Rustam and Naksh-i Rajab inscriptions, which date from the end of the 3d century, we find the verbal terminations *m*, *t*, *d* frequently added, though in about as many instances omitted. This omission is constant in the case of 𐭩𐭧𐭥𐭥𐭩 *yahvûn*, to which no termination has been found joined; the forms 𐭩𐭧𐭥𐭥𐭭𐭕 *yahvûnt*, 𐭩𐭧𐭥𐭥𐭭𐭣 *yahvûnad* being thus entirely excluded from the inscriptions; while on the other hand 𐭩𐭧𐭥𐭥𐭭 *yahvûn* is never found in the books, except perhaps in the sense of an imperative; in none of the sentences, in which *yahvûn* occurs in the inscriptions, can it be taken as an imperative, but only as a third person, or past participle. Similarly, the characteristic of the 3d person, *d*, or *t* (which appear to be used indifferently) is always wanting, in the inscriptions, in the case of 𐭧𐭥𐭠𐭩 *hûman*; whereas in the books, 𐭣 *d* is always added, forming 𐭣𐭧𐭥𐭠𐭩; but in the first person, 𐭭 *m* is added, just as 𐭧 *m* is in the books.

b) In the Hâjiâbâd inscription, no Iranian suffix is added to a particle, as is the case in the later inscriptions and throughout the books. There are two instances in which a suffix is used after a particle, in H., viz. *âpan* and *âdînan* (see pag. 51. 53); but *an* is clearly the Semitic suffix of the 1st pers. plur., and corresponds to *mân* = مان in the Pahlavî of the books, so that 𐭠𐭯𐭠𐭭 = 𐭠𐭯𐭧𐭩, and 𐭠𐭩𐭩𐭠𐭭 = 𐭠𐭯𐭧𐭩𐭭. In the Naksh-i Rustam, Pâi Kûlî and Naksh-i Rajab inscriptions, there are *âpam* = 𐭠𐭯𐭩, and *âpash* = 𐭠𐭯𐭱, by which the personal pronouns of the 1st and 3d persons singular are expressed.

c) The final 𐭥 *u* of the Pahlavî books, is wanting throughout the Sasanian inscriptions of the 3d century, but it is found on the coins of the 6th century, e. g. in 𐭠𐭦𐭩𐭥𐭱 = اغزود. In the early inscriptions, 𐭩 *î* is found in place of 𐭥 *u*, as in N. Raj. we have *kaltî hûmanam* = 𐭪𐭥𐭧𐭩 𐭪𐭥𐭠𐭩𐭭 *kartu hûmanam*, see pag. 72.

d) No clear trace of the *idhâfat* is to be found in the Sasanian inscriptions, whereas it is always employed in the books. The final *î*,

which frequently occurs, *never* represents the Persian *idhâfat*. According to the rules prevailing in Pâzand and Persian, the *idhâfat* would be unmistakeably necessary before *Aîrân*, in the phrase: *malkân malkâ Aîrân û Anîrân*, 'the king of kings of Iran and Aniran'; also in *barman mazdayasn*, 'the son of the Hormazd-worshipper', and in *napî bagî Pâpakî*, 'the grandson of the divine being Pâpak', (all from the Hâjiâbâd inscription) the *idhâfat* would be necessary, but does not exist, for the *î* in *napî*, in the last phrase, is a common termination where no *idhâfat* is requisite, as in the words *bagî Pâpakî* and *Shahpûhrî*, in the same inscription.

e) The termination 𐭮𐭱 *shn*, *eshn*, which is so frequent in the Pahlavi of the books, has not yet been discovered in the inscriptions.

Whilst the differences between the Sasanian Pahlavî and that of the books, are comparatively trifling, it is not so with the Chaldæo-Pahlavî. It is true that this language also stands near to that of the books, but it cannot be shown to be in any way identical with the latter, as has been the case with Sasanian Pahlavî since the end of the 3d century. It had, no doubt, a similar origin; but there are nevertheless differences observable not only in the use of words, but also in the forms; the most noteworthy of these deviations, both from the Sasanian Pahlavî and from that of the books, I shall now proceed to point out.

a) Nouns. The nouns in 𐭬 *man* = 𐭭, which are so frequent in the Sasanian Pahlavî and in the books, are much more rare in the Chaldæo-Pahlavî; thus we have *yadâ* instead of 𐭩𐭣𐭬 *yadman* = 𐭩𐭣𐭭, *nagarîn* instead of 𐭪𐭢𐭪𐭬 *ragalman* = 𐭪𐭢𐭪𐭭, and *barî* instead of 𐭥𐭢𐭬 *barman* = 𐭥𐭢𐭭; but the termination *man* is preserved in *zanman* = 𐭦𐭬𐭭 = 𐭭𐭩 'this', and also occurs in *qadmatman* and *panman* which have not been found in Sasanian Pahlavî and the books. The plural is formed both in *în* and *ân*, whilst in S. P. and the MSS. only the form in *ân* is used; e. g. *malkîn*, S. P. 𐭪𐭠𐭫𐭪𐭠𐭭 *malkân*; *khshatardarîn*, S. P. *shataldalân*; and *nagarîn*, 'feet'; also *rabân* and *barbîtân*. The *idhâfat* seems to be wanting in the same cases as in S. P.; but the *î* in *barî*

might be explained as such, if we did not find the phrase *barî le-barî* for 'grandson', in the Chaldæo-version of the short tri-lingual inscription of Naksh-i-Rajab (see Flandin, Voy. en Perse, vol. 4. pl. 190), where the first *î* would be superfluous as an *idhâfat*. Somewhat remarkable is the insertion of *î* after the first part of a compound noun, e. g. *pûhrî-pûhar*, 'the son of the son', i. e. grandson, and *Shahîpûhar*, Shahpûhr = Shâpûr; here it is comparable with the *î* in the first part of compound Hebrew and Phenician names, e. g. מַלְכִּיצֶדֶק, אֶלְיעֶזֶר, עַמִּינָדָב, חַנִּיבַעַל 'Hannibal'. The final *î* of S. P., and the corresponding 𐭥 *u* of the later coins and in the MSS. seem to be almost entirely wanting; thus we have *bag* instead of *bagî*, *Shahîpûhar* instead of *Shahpûhrî*, *Pâpak* instead of *Pâpakî*, and *shîhar* instead of *chitrî;* in *karzâvanî* and *shîtî* the final *î* forms probably part of the termination itself; *barî* and *ârqî* appear to be exceptions.

b) Pronouns. These differ but little; in Ch. P. we have *lan*, 'to us, by us, we', instead of 𐭫𐭭 = 𐭭𐭭 *lânman* (*roman*). As a demonstrative we find *hû, hûb, hûp* (Heb. הוּא), instead of 𐭠𐭮 in S. P., which latter is, however, also used in Ch. P.; *hû* is probably identical with 𐭭𐭢 of the books, which is generally read *gho*, or *ghan;* *ânû* is also used in the same sense. The *pronomina suffixa* joined to particles, seem to be entirely wanting in Ch. P.; we cannot therefore decide whether Semitic, or Iranian, pronominal suffixes were used; *âpan* in S. is simply expressed by *lan*, and the suffix in *âdînan* is omitted along with the particle; no traces of forms like *âpam* and *âpash*, have been yet discovered. The few pronouns which have been found, are all Semitic, just as in S.

c) Verbs. In these more differences are observable than in the other parts of speech. The termination *ûn, un*, which is added to all the Semitic verbs in S. P. and the MSS., is wanting throughout; thus, we find *yehût* instead of 𐭩𐭧𐭥𐭯𐭲 *yahvûn*, *haqâîmût* instead of 𐭧𐭪𐭩𐭪𐭯𐭲 *hanakhtûn*, *ramît* instead of 𐭫𐭥𐭬𐭭 *ramîtun*, and *shadît* instead of 𐭮𐭥𐭣𐭩𐭲 *shadîtun;* we have also *havînt* and *havîndî* instead of 𐭠𐭢𐭯 *hûman*. All the Semitic verbs in Ch., except *kadab* (*katab*) and *shadû*

(3d pers. plur.), have the termination *t*, *d*, or *dî*, which is entirely wanting in the Sasanian version of the Hâjiâbâd inscription, and only optionally used in the later inscriptions. There are some slight differences to be observed in the tenses in which the verbs are taken from the Semitic languages; in S. P. and the MSS. יקומון *yekavîmûn*, the imperfect of Pael of the root קום 'to stand', is used for the Iranian *stâ*, استادن; while in Ch. P. we find only the perfect of the Hifil, *haqâîmû*.

d) Prepositions and particles. Instead of S. לְ *ûl*, we find Ch. *kal* = על; both are probably identical, but the Ch. represents by *k* a harsher pronunciation of the original ע. The preposition *le* (without suffixes) = Heb. Chald לְ, seems to have been of pretty frequent use in Ch., as a sign of the accusative (Hâj. lin. 7. 14.), whilst it is not used in S. in the same cases; it is also once used in connection with a verbal form (Hâj. Ch. lin. 8.), and once with an infinitive (lin. 7.), at it is also in S. lin. 7. There is *patan*, or perhaps *pavîn*, as the characters may also be read, for S. *pavan*; *qadmatman* for S. *lûînî*, 'before'; *âk* for S. *hat; hîp* for S. *âyû;* while *bîsh* is something peculiar, as it may be the preposition *be* = בְּ with a suffix (see pag. 57).

e) In the use of words there also exist, of course, some differences, but they are by no means great. In S., as well as in Ch., both Semitic and Iranian words are freely used. We find Iranian words in S. represented by other Iranian words in Ch.; as *pûhrî-pûhar*, 'grandson', for S. *napî*; *vîm*, 'cave', for S. *dîkî*; and *aûpdasht*, 'ordered', for S. *parmât.* Sometimes an Iranian word in S. is represented by a Semitic word in Ch.; thus we find *âlahâ*, 'divine being', for S. *bagî;* and *banît*, 'constructed', for S. *chîtî.* And sometimes a Semitic word in S. is represented by another Semitic word in Ch.; thus *hararyâ*, 'an arrow', occurs for S. *hatyâ;* and *qadmatman*, 'before', for S. *lûînî.* But the bulk of the words seem to be identical in Ch. and S.

From these observations we are justified in drawing the inference, that the Sasanian-Pahlavî and Chaldæo-Pahlavî are two very closely allied dialects, which can have had, on the whole, but *one* origin. Both contain

Iranian as well as Semitic elements, but the latter far outweigh the former; thus we find, in the S. version of the Hâjiâbâd inscription, about three-fourths, and in the Ch. version four-fifths, of the words are of Semitic origin. This result makes the Iranian character of Pahlavi, at the very outset, exceedingly doubtful; but notwithstanding the great preponderance of Semitic words, this character might nevertheless be granted to it, if it could be shown that its grammar, and specially those parts of speech which determine the character of languages (such as pronouns, or case signs) were of Iranian origin.

As the whole question about the character of the language, depends upon its grammar, I shall proceed to discuss briefly all the points which bear upon it; using, of course, indiscriminately the two inscriptional languages, as well as that of the MSS., but laying stress principally on the first two, as the last has been gradually undergoing a change from a Semetico-Iranian into a purely Iranian language.

a) Declension of nouns.

There is no distinction of genders, as there is in Zand, old-Persian and the Semitic languages; in this respect the Pahlavi of the 3d century was already reduced to the same state in which we find the Armenian in the oldest documents. The dual number of the older Iranian and the Semitic languages has also entirely disappeard.

To express the plural, the termination *ân* is alone used in the Sasanian Pahlavi; but in the Chaldæo-Pahlavi *în* is used as well as *ân*. In the MSS. we find *ân* nearly everywhere, though the termination *îhâ* has occasionally crept in, as in Bundeh. 19, 1. we find 𐭪𐭥𐭯𐭩𐭲𐭧 *kûpîhâ*, 'mountains', but in 18, 14. we have *ân* first added, forming 𐭪𐭥𐭯𐭠𐭲𐭩𐭲𐭧 *kûpânîhâ*; also in the Pahl.-Pâz. Gl. 3, 3. we have 𐭬𐭩𐭥𐭩𐭲𐭧 *mîvêhâ*, 'fruits', and 4, 7. 𐭲𐭠𐭫𐭩𐭲𐭧 *tarîhâ*, 'vegetables'. This termination *îhâ* is no doubt identical with the modern Persian *hâ*, and its frequent occurence in the headings to the chapters of the Pahl.-Pâz. Gl., is owing to their being really modern Persian written in Pahlavi characters, and therefore proving

nothing as to the termination in Sasanian Pahlavî. In the MSS. we find the termination *ân*, which is chiefly confined to animate objects in modern Persian, used also for all other nouns, as in سالان *shanatânu*, 'years'.

This plural termination *ân* is generally explained as a remnant of the old-Persian and Zand genetive plural termination *anãm*; but this derivation, though at first sight it seems probable, is open to objections. Firstly, the proper termination of the genetive plural, in the old Iranian languages, is not *anãm*, but *ãm; anãm* being only used with nouns whose crude forms end in *a*, or *â*. Secondly, a final *m* in the ancient languages, is generally not changed to *n* in modern Persian; against this assertion, the defenders of the current explanation would, no doubt, adduce the enclitic particle *shâm* = *eshâm* in old-Persian, and identify it with the modern Persian شان *shân* which has the same meaning; but this identification is merely illusory, as the *ân* in *shân*, is only the ordinary plural sign added to the singular ش 'he, she, it'. As no sound reasons can be given for an Iranian derivation of the plural termination *ân*, I do not hesitate to trace it to a Semitic source. In the Assyrian, the emphatic plural actually ends in *ân*, or with the case signs, in *ânu* = انو, *âni* and *âna*, (see Ménant, Grammaire assyrienne, pag. 60—61); in Chaldee the pl. of the fem. is also *ân*; we also find it in Ethiopic, where it is used for the formation of the plural of adjectives and participles (see Dillmann, Grammatik der äthiopischen Sprache, pag. 230). The termination *în* of the Chaldæo-Pahlavî is used in Chaldee and Syriac as the characteristic of the plural.

The cases of the nouns are not expressed by any terminations; those which existed in old-Persian and Zand, have entirely disappeared in Pahlavî, and even in the inscriptions of the 3d century, there is not the slightest trace of them. This would be very remarkable if we considered Pahlavî as an Iranian language, for even the Armenian has preserved several case terminations, and in English some traces of them exist. There are two vowels found at the end of nouns, viz. *î* in the Sasanian Pahlavî, and *û* in the later Sasanian and MSS., which might be taken for case endings; but it would be hardly possible to trace them to any Iranian

language, whereas they can be explained from the Semitic languages, just as simply as the plural in *ân*. The final *î* is nothing but the Semitic vowel *i*, *î*, expressing the genitive case, or connection of one noun with another. It occurs in Hebrew, Phenician, Arabic and Assyrian, but only in Arabic is the use of this *i* (*in* if no article precedes) strictly defined; it is there only used when the noun is preceded by another, on which it depends, or by a preposition; it is thus the proper genitive case, and also the case governed by prepositions. In Hebrew *î* is occasionally used as a connecting vowel in old passages, as well as in poetical ones. It connects: *a*) one noun with another, without any intervening preposition, e. g. Deut. 33, 16 וּרְצוֹן שֹׁכְנִי סְנֶה 'and the pleasure of him who dwells in the thorny bush', Gen. 31, 39 גְּנֻבְתִּי יוֹם וּגְנֻבְתִּי לָיְלָה 'what was stolen by day and what was stolen at night', Is. 1, 21 מְלֵאתִי מִשְׁפָּט 'full of justice'; *b*) also with an intervening preposition e. g. Is. 22, 16 חֹקְקִי בַסֶּלַע 'excavating in the rock', Gen. 49, 11 אֹסְרִי לַגֶּפֶן 'tying to the vine'; *c*) the components of compound proper names, see pag. 85; *d*) and is added to some prepositions, such as בִּלְתִּי 'without', זוּלָתִי 'except'. In Phenician the connective *î* is not unfrequent in proper names, as in Hann-i-bal, Idd-i-bal and In-i-bal; whether it was also used in appellatives, cannot be ascertained, as in Phenician writing final vowels are not expressed by a separate character, (see more on the subject in Schröder, Die Phönizische Sprache, pag. 177—179). In Assyrian, *i* is frequently added at the end of a noun, and was originally intended for expressing the genitive case, just as in Arabic; but this rule was not strictly observed, even in the inscriptions of Nineveh, as the *i* could occasionally interchange with *u*, which was originally the sign of the nominative, or with *a* which was intended for the accusative; thus we find frequently *sar Babilu*, 'king of Babylon', instead of *sar Babili* [1]). As regards the final *u*, I have

1) Regarding the Assyrian case terminations, see Ménant, Grammaire assyrienne, pag. 58—67; Oppert, Élémens de la grammaire assyrienne, 2d ed. pag. 104—105; and J. Olshausen, Abhandlungen der Königl. Akademie der Wissenschaften zu Berlin, for 1864, pag. 485—486.

treated of it already in the introduction to the Zand-Pahlavî glossary, pag. XXIV—XXVI. It was originally the sign of the nominative, as in Arabic and Assyrian (in Hebrew a connecting nowel like ו); it occurs in the *earliest* Pahlavî writing, on the Abd-Zohar coins of the 4th century B. C. In the course of time this *u* seems to have become, in Pahlavî, an indistinct vowel at the end of nouns, infinitives and participles, which was either dropped in modern Persian, or represented by a short *a*, or *e*, e. g. كرد, كردن *karda*, or *karde*, 'made'. It appears that the difference between *i* and *u* was not clearly appreciated in Sasanian times, for in the inscriptions we find *î* employed generally in cases in which only ى *u* is used in the later inscriptions and MSS.

A trace of this final vowel *i*, or *u*, seems still left in modern Persian, in the *idhâfat*, which I unhesitatingly trace to it, and which is generally not expressed in writing, but is sounded like *e* by the Parsi priests in India, who consider that the only correct pronunciation. I am fully aware that linguists are now accustomed to take this *e*, *i*, as a corruption of the Zand relative *ya*, which is often syntactically used in the same manner as the Persians employ the *idhâfat*. But this derivation is open to grave objections; firstly, the *idhâfat* must, if it be the remnant of a relative pronoun, be traced to the old-Persian, and not to the Zand; now in old-Persian, the relative is *hya* in the nominative singular, and *tya* in the other cases; if therefore the *idhâfat* were derived from it, we should expect to find it in the form *he*, *hî*, or *te*, *tî*, but not in that of a short *e*, or *i*. Secondly, if the derivation from the Zand *ya* were correct, we should have it in the form *je*; for an initial *y* is not lost in Persian, but generally becomes *j*; we also find that the initial sound of the interrogative *ka* has been preserved in the modern Persian كه *ke*, which has taken the place of the ancient relative which has been lost altogether. Thirdly, if the *idhâfat* be derived from the ancient Iranian relative, it seems impossible to account for its almost total absence in the inscriptions of the third century A. D., as in that case we might look, with some degree of certainty, for a form like *hî*, or *tî*; for if the old-Persian *Artakhshatra* has undergone only the slight change to *Artakhshatr*, we might fully expect that the

relative would not be further altered than to *hî*, or *tî*, in the inscriptions; but no trace of such a relative can be discovered in them; the relative employed in the inscriptions, is *zî* which is of Semitic origin, and in the books, *zî* and *mûn* (also Semitic). Having shown the improbability of the derivation of the *idhâfat* from the Zand relative *ya*, for reasons which I think conclusive, I shall briefly state my own opinion as to its origin. I consider that it originated in the old Semitic termination *i* of the genitive case, which was, in the course of time, used freely for all cases, and especially when a noun was followed by another noun in the genitive case, or by an adjective; in the third century A. D. the use of *i*, specially as a sign of the genitive, appears to have been very rare; but the Persians accustomed themselves to use it generally as a connecting vowel; and as Pahlavî passed gradually into modern Persian, this vowel was retained and its grammatical function fixed. In the Pahlavî of the books, ס *e, i* is generally used before the genitive, though some prepositions, such as מן *min*, על *yin* and עוו *avu* = Pâz. *ôi*, are sometimes employed, in the translations, to express the genitive case in Zand; if the genitive precedes the noun, on which it depends, its relation is not expressed by any particle, e. g. *malkân malkâ*, 'king of kings'.

The accusative case is not distinguished in the Pahlavî of books, except occasionally by the postposition *râi* (see the index, pag. 195—196); in Chald.-Pahl. *le* = Heb. ל is sometimes used to denote this case. The dative is distinguished by the particle לו *val, ûl*, Heb. Chald. לע (see index, pag. 226); as this is read *ôi* by the Parsis, we often find עוו *avu* = Z. *avi*, Pâz. *ôi*, substituted for it, but no instance of such substitution has been found in the inscriptions. Instead of לו we find occasionally מלו *valman, ûlman* (*varman*, see index, pag. 227), but this is a demonstrative pronoun, and when used as a sign of the dative, it must be a misreading for לו; it must be the same with the demonstrative גו *ghû* (*ghan*, see index, pag. 123) which we also find occasionally used as a sign of the dative. In the Sas.-Pahl. we find לג = לו, and in Chald.-Pahl. *kal*, which are only various orthographies for לע. The ablative case is distinguished

by the preposition 𐭩 = Heb. מִן, and the locative by 𐭩𐭭 *yin* (which the Parsis read *dayen*, see index, pag. 106—107).

The adjective, when it follows its substantive, is connected therewith by means of the *idhâfat*; but in the Sasanian inscriptions no certain traces of this can be discovered. This practice of joining an adjective to its substantive, by means of a connective vowel, has its analogy in the Assyrian, e. g. *sarru rabu*, 'the great king', not *sar rabu*. Comparative and superlative suffixes have not yet been discovered in the inscriptions; in the MSS. they are 𐭬𐭫 *tar* = Z. Sans. *tara* and 𐭮𐭩𐭬 *tum* = Z. *tema*, Sans. *tama*. There are however instances, in which the comparison is expressed, not by any suffix added to the adjective, but simply by the preposition 𐭩 *min*, just as in the Semitic languages, for instance Vend. 2, 37. (Sp.): 𐭠𐭣𐭭 𐭩 𐭩𐭭𐭥𐭲𐭥𐭭 𐭲𐭥𐭭 𐭲𐭥𐭩𐭩𐭲𐭥𐭭 𐭲𐭥𐭭 𐭩𐭩 𐭥𐭩𐭩 𐭲𐭥𐭭 𐭲𐭥𐭭 𐭩𐭩 𐭠𐭣𐭭 𐭩 𐭩 𐭲𐭥𐭭 𐭲𐭥𐭭 𐭩𐭩 *adinu Jam denman damîk barâ sâtûnînît khaduk sarûishûtak min zak mas chîgûn pêsh min zak ychvûntu*, 'then Jamshîd made this earth burst asunder by one third larger than this (was), that it was (larger) than this (was) before'. This way of expressing the comparison is evidently not Iranian, but clearly betrays a Semitic origin.

b) Pronouns.

In both versions of the Hâjiâbâd inscription, the pronouns, without exception, are Semitic, and agree with those in the MSS.; even the *pronomina suffixa*, in this inscription, are thoroughly Semitic (see pag. 51—52, with regard to *âpan*), whilst in the Sasanian inscriptions of the latter end of the third century, they are already Iranian, just as in the books.

Personal pronouns. 1st pers. sing. S. and Ch. 𐭤 *li*, P. 𐭤 'I' (to be read *li*, comp. 𐭤𐭩 *lij*, and see the index, pag. 189—190 and 196) = Heb Chald. לִי 'to me'. 1st pers. pl. S. 𐭤𐭭𐭤 *lanman*, Ch. *lan*, P. 𐭤𐭭 *lanman*, 'we' (see *rôman* in the index, pag. 198) = Chald. לָן 'to us'.

2d pers. sing. P. 𐭫 *lak* = Chald. לָךְ 'to thee'. 2d pers. pl. P. 𐭫𐭥𐭬 *lakôm* = Chald. לָכוֹם, Heb. לָכֶם 'to you'. 3d pers. sing. S. 𐭠𐭥𐭲 *ûlman*, Ch. *hû*, *hûp*, *hûb*, P. 𐭥𐭫𐭠 *ûlman* (see *varman* in the index, pag. 227) = Assyr. אַל, 'he, she, it'; P. 𐭠𐭭𐭥 *ânu*, probably identical with the demonstrative *ânu* = Syr. ܗܢܘ; P. 𐭲 *ghû* (see *ghan* in the index, pag. 123) = Ch. *hû*, *hûp*, Heb. Chald. הוּא. 3d pers. pl. P. 𐭥𐭫𐭠𐭮𐭭𐭱 *ûlmanshân* 'they, those' (with the Iranian pl. suff. *shân*). Regarding the origin of the pronouns of the 1st and 2d persons, they are all Semitic dative cases, formed by the addition of the pronominal suffixes to the preposition לְ; their application as nominatives may be easily accounted for, by the fact that they are chiefly used in connection with past participles; this is evident from the inscriptional Pahlavi, comp. the Ch. version of the Hâj. inscr. lin. 5: *âmat lan zanman hararyâ shadît*, 'when this arrow was shot by us', i. e. when we shot this arrow, which would be expressed in the Pahlavi of the MSS. by 𐭠𐭥𐭬 𐭫𐭠𐭭 𐭩𐭭𐭭𐭭 𐭩𐭫𐭭𐭭𐭭𐭩𐭭𐭭 𐭮𐭭𐭭 *âmat lanman dennen tîr shadîtûnt* [1]); comp. also the S. version, lin. 11: *âkhar lanman parmât* (*farmât*) 'afterwards it was ordered by us', i. e. we ordered. The termination 𐭲 = 𐭭 *man*, in 𐭠𐭲𐭫 = 𐭠𐭭𐭫 and 𐭠𐭲𐭥 = 𐭠𐭥𐭫, is remarkable; it frequently occurs in nouns, but only in words of Semitic origin, and its derivation will be discussed hereafter.

Besides the personal pronouns above mentioned, there is in Pahlavi a set of pronouns which are joined to particles, especially to 𐭩 *ap*, and as they stand at the beginning of sentences they may be taken as equivalent to the others. The suffixed pronouns in the Sasanian version of the Hâj. insc., are only Semitic; they are *âpan*, 'we', and *âdînan*, 'then

1) A striking analogy is offered by the modern Indian vernaculars, which prefer a passive construction with the subject in the instrumental, instead of the nominative case, in all tenses formed from the past participles of transitive verbs; thus the phrase, 'what fault has he committed'? is expressed in Hindûstânî by *usne kyâ taksîr kî hai?* in Marâthî by *tyâ-ne kây aparâdh kelâ âhe?* in Gujarâtî by *ene sun gunâh kidho-chê?* all of which are literally, 'by him what fault is committed'?

we' (see pag. 53). In the later Sasanian inscriptions as well as in the MSS. they are only Iranian; the complete set, with 𐭠 *ap*, is as follows: 1st pers. sing. 𐭠𐭯𐭱 *apam* = S. 𑀅𑀧𑀁, pl. 𐭠𐭯𐭬𐭭 *apmân*; 2d pers. sing. 𐭠𐭯𐭯 *apat*, pl. 𐭠𐭯𐭯𐭭 *aptân*; 3d pers. sing. 𐭠𐭯𐭱 *apash* = S. 𑀅𑀧𑀰, pl. 𐭠𐭯𐭱𐭭 *apshân*. The particle *ap*, to which 1st *am*, *mân*, 2d *at*, *tân*, 3d *ash*, *shân* are joined, is however Semitic (see pag. 51). They are not confined to this particle, but are also joined to 𐭠𐭬 *amat*, 'when', 𐭠𐭲 *aîgh*, 'that, thus', 𐭬𐭬 *meman*, 'what', 𐭠𐭣𐭭 *adîn*, 'then', 𐭬𐭭 *mûn*, 'who', and 𐭩 *zî*, 'which' (see *zîam* in the index, pag. 242); also even to prepositions, as 𐭯𐭠𐭭 *pavan*, 'in', which are all likewise of Semitic origin. Sometimes they are joined to nouns and verbs, as is generally the case in modern Persian, where they are not added to the simple prepositions.

The personal pronouns, *li*, *lak*, *ûlman*, *lanman*, *lakôm*, *ûlmanshân*, are also used as *possessiva*, without any change, and can be placed either before, or after, the noun. This circumstance is a further proof that they do not represent nominatives, but oblique cases; for if they were nominatives, their proper place would be only after the substantive, with the *idhâfat* intervening, as in modern Persian. There appear however traces of separate possessive pronouns. One instance is 𐭤𐭩𐭬𐭭 *liûman* = *li-hûman* 'belonging to me' i. e. mine (see *ragôman* ind. pag. 191—192); its plural is 𐭤𐭩𐭬𐭱𐭭 *liûmanshân* 'ours'.

Demonstratives. S. and Ch. 𐭦𐭩 *zak*, P. 𐭩 *zak*, 𐭣𐭥 *dak*, Chald. דְּךָ; S. and Ch. 𐭦𐭭𐭩 *zanman*, P. 𐭩𐭬 *denman*, Chald. דֵּין, דֵּן, דְּנָא; S. 𐭠𐭥𐭭 *ûlman*, P. 𐭥𐭭 *ûlman*, Assyr. *ul*, Syr. ܐܽܘ; Ch. *ânû*, P. 𐭠𐭭𐭥 *ânâ*, Syr. ܐܢܽܘ.

Relatives. P. 𐭬𐭭 *mûn*, Syr. ܡܢ; S. 𐭦𐭩 *zi*, P. 𐭩 *zî* (used with suffixes), Heb. זֶה, זוּ [1]), Chald. דִּי; S. 𐭠𐭣, P. 𐭬𐭬 *meman* 'which, of what kind', Assyr. *mamman* (see ind. pag. 153—154).

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1) זֶה is properly the demonstrative pronoun in Hebrew, but it is sometimes used in the sense of a relative, e. g. Job. 19, 19. Ps. 104, 8. and generally in the form זוּ Ex. 15, 13. Ps. 9, 16. 10, 2. 32, 8. 62, 12.

Interrogatives. P. 𐭬𐭥 *mûn;* but 𐭪𐭬𐭫𐭠 *katâr* and 𐭪𐭬𐭲𐭠 *katâm* are frequently used in this sense, Sans. *katara* and *katama.*

Reciprocals. S. ܢܦܫܡܢ *nafshman,* P. 𐭭𐭦𐭱𐭥𐭭, Heb. Chald. נֶפֶשׁ; P. 𐭧𐭥𐭲 *khût,* Pers. خود; P. 𐭧𐭥𐭩𐭱 *khêsh,* Pers. خویش.

Indefinites. P. 𐭪𐭥𐭭 *kanâ,* Chald. כְּלָא 'all, every one'; P. 𐭬𐭠𐭲𐭥𐭬 *mandûm,* Chald. מִנְדַּעַם 'something', for מִנְּדַעַם; 𐭠𐭩𐭱 *aîsh,* 'some one', Heb. אִישׁ; 𐭦𐭠𐭪𐭠𐭩 *zakâi,* 𐭦𐭠𐭪 𐭩𐭥𐭪𐭠𐭩 *zak-î zakâi,* 'another', pl. 𐭦𐭠𐭪𐭠𐭭𐭥 *zakânu,* comp. Heb. זֶה — זֶה 'the one — the other' (Ex. 14, 20. Is. 6, 3); 𐭦𐭠𐭪 𐭠𐭲𐭣 *zak and,* 'as much', in which expression the second part is Iranian (a corruption of *avant*). The other indefinite pronouns are all Iranian: 𐭪𐭬𐭫𐭠𐭩𐭦 *katarjâi,* 'any one', Z. *katâra* + suff. *jâi, châi,* which generalizes; 𐭲𐭠𐭫 *har,* Z. *haurva;* 𐭲𐭠𐭫𐭥𐭮𐭯 *harvisp,* Z. *haurva* + *vîspa,* 𐭲𐭠𐭫𐭥𐭮𐭯𐭭𐭥 *harvispînu;* 𐭲𐭠𐭫𐭥𐭮𐭲 *harvist,* 𐭲𐭠𐭫𐭥𐭮𐭲𐭭𐭥 *harvistînu,* in which two latter forms *vist is* only a corruption of *visp;* 𐭧𐭩𐭠𐭪𐭮𐭩𐭦 *chîkâmjâi,* 'whatever', = *chi* + *kâm* + *jâi,* lit. 'whatever wish'; 𐭧𐭠𐭲𐭠𐭧 *châna,* 'whichever', Z. *chana,* 'any one', + *cha* which generalizes.

c) Numerals.

Cardinal numbers. The numerals from one to ten are all Semitic, but from eleven upwards they are all Iranian, if written in words and not with numerical symbols. I enumerate those of Semitic origin, both in the form in which they are found in the MSS. and in that used on the Sasanian coins.

1. 𐭧𐭥𐭲 *khaduk,* 'one', on the Sasanian coins 𐭠𐭠𐭣𐭩 [1]) *ââdî* = *âhadi,* Heb. אֶחָד, Chald. חַד, Ethiop. *akhadu* (see index, pag. 49);

1) See B. Dorn, Mélanges asiatiques, Tome III? pag. 441—442. He enumerates and examines the different orthographies of the word on coins. 𐭣 *d* being often confonnded with 𐭩 *k,* as we have already observed in the Sasanian inscriptions, it has been read *aêvak,* but this is untenable; the traditional pronunciation *aduk* contains an indication of its derivation.

2. 𐭬𐭠𐭫𐭭 *tâlîn*, 'two' S. 𐭬𐭠𐭫𐭩𐭭 *talîn*, Chald. תְּרֵי, תְּרִין; 3. 𐭬𐭠𐭫𐭯𐭬 *taltâ*, 'three', S. 𐭬𐭠𐭫𐭯𐭬 *taltâ*, 𐭬𐭠𐭫𐭯 *telat*, Chald. תְּלָת; 4. 𐭠𐭫𐭠𐭬 *arbâ*, 'four', S. 𐭠𐭫𐭠𐭬 *albâ*, *arbâ*, Chald. אַרְבַּע; 5. 𐭲𐭮𐭲𐭲𐭮 *khômasyâ*, 'five', S. 𐭲𐭮𐭲𐭬 *khômasâ*, Chald. חַמְשָׁא; 6. 𐭮𐭲𐭯𐭬 *shatâ*, 'six', S. 𐭮𐭬𐭬 *satâ*, Chald. שִׁתָּא; 7. 𐭮𐭠𐭱𐭬 *shabâ*, 'seven', S. 𐭮𐭠𐭱𐭬 *shabâ*, Chald. שִׁבְעָא; 8. 𐭲𐭮𐭲𐭬𐭩 *tômanyâ*, 'eight', S. 𐭲𐭮𐭬𐭬 *tômanâ*, 𐭲𐭬𐭬 *temanâ*, Chald. תְּמַנְיָא; 9. 𐭲𐭠𐭮𐭬 *tasâ*, 'nine', S. 𐭲𐭬𐭱𐭬 *teshâ*, Chald. תְּשַׁע; 10. 𐭠𐭮𐭠𐭩𐭬 *asharyâ*, 'ten', S. 𐭠𐭮𐭠𐭱𐭬 *asharâ*, Chald. עַסְרָא. The tens, hundreds and thousands are Iranian, and identical with those in modern Persian, see the glossary, pag. 20, and Mordtmann, 'Erklärung der Münzen mit Pehlevi-Legenden' (Zeitschrift der D. Morg. Ges. vol. VIII. Tafel III.)

The ordinal numbers are almost all of Iranian origin, and in most cases identical with those in modern Persian. From the fourth upwards, they are formed by the addition of the termination 𐭥𐭩 *um* to the cardinal numbers, as in modern Persian. 'First' is expressed by 𐭥𐭩𐭫𐭲𐭭 *fartum*, Z. *fratema*, and by 𐭭𐭠𐭩𐭳𐭲𐭲 *nazdest*, Z. *nazdishta*, 'the nearest'; 'second' by 𐭲𐭯 which is pronounced *dod* by the Parsis, and also written 𐭲𐭯, but which can only be identified with Chald. תִּנְיָן 'second' (see index, pag. 113), and is accordingly to be pronounced *tenê*; the Iranian equivalent is 𐭲𐭠𐭫𐭲𐭠𐭪 *datîgar*; 'third' by 𐭲𐭬𐭬𐭠𐭪 *satîgar*, Pers. سدیگر; 'fourth' by 𐭲𐭠𐭮𐭥 *tasum* and 𐭪𐭠𐭮𐭠𐭫𐭥 *chchârum*, Pers. چهارم; 'fifth' by 𐭪𐭠𐭲𐭫𐭥 *panchum*, Pers. پنجم. Besides *um*, the termination 𐭩𐭭 *înu* = ین is also used for the formation of ordinals, e. g. 𐭩𐭪𐭠𐭲𐭫𐭩𐭭 *panchvînu*, 'the fifth'.

Distribrutives are formed by the addition of 𐭪𐭠𐭭𐭢 *kânu*, or 𐭪𐭠𐭭𐭪 *kânak*, Pers. کان, e. g. 𐭲𐭥𐭮𐭪𐭠𐭭𐭪 *do-kânak*, 'double', i. e. twin.

Multiplicatives are formed by the addition of 𐭲𐭠𐭪 *tâk*, e. g. 𐭲𐭠𐭪 𐭪𐭠𐭮𐭠𐭲 *khaduk tâk*, 'one-fold'. The numeral adverbs are identical with those in Persian, being formed by the addition of بار.

d) Verbs.

The verbs are partly Semitic and partly Iranian. In the glossary, 104 very common verbs are enumerated, which are all of Semitic origin, and many of which we find in the inscriptions as well as in the books. Some of these verbs appear with, and others without, the prefix *ye, ya;* and as they are of the greatest importance for settling the true character of the Pahlavi language, I shall examine into their forms more minutely than might be expected in such an essay. First I shall point out those verbs, occurring in the inscriptions, which are readily identified with those of the MSS.

In the Sasanian Pahlavi, the following Semitic verbs are found: *a)* forms without the prefix ʾ, ʿ, *ye*: *ramîtun* 'to throw', *shadîtun* 'to shoot', *hanakhtûn* 'to put', *vazlûn* 'to go', *hatîmûn* 'to complete (to fill)', *vakhdûn* 'to seize', *âstûn* 'to see', *khazîtun* 'to see', *sazîtun* 'to go', and *katab*, 'to write' (not used in this form in the books).

b) Forms with the prefix ʾ, ʿ, *ye, ya*, which is now pronounced *je, ja*, by the Parsis, and is sometimes written *ze*, e. g. *zektalûn* (I. 40, 1.) which is however only a different orthography for *yektalûn* (Glos. 17, 3; see index, pag. 132. 238). The following forms, in the Sasanian Pahlavi, are readily identified with those of the books: *yahvûn* 'to be, to exist', *yekavîmûn* 'to be, to stand' (used as an auxiliary verb), *yakhmatûn* 'to come', *yektîbûn* 'to write', *yemanûn* 'to speak'; of *yamashkhûn*, 'to obtain', no equivalent is known in the MSS.; and *yekarîtun*, 'to call', is used without ʾ in the MSS., in the form , but the Sasanian

reading is perhaps not correct. *c)* With the prefix ל *le*, we find לאחדו *lekhadû*, 'to seize'.

In the Chaldæo-Pahlavî, there are the following Semitic verbs: *a)* without the prefix *ye*: הקאימו *haqâîmû*, 'to make stand, to place', Hifil of קום which is not used in this form in S.; נפל *napal* 'to fall' (see index, pag. 223, s. v. *vaflûnastan*), כדב *kadab* (= Chald. כְּתַב) *yekîtîbûn*, 'to write'; שדית *shadît* *shadîtûn*, 'to shoot'; רמית *ramît* *ramîtûn*, 'to throw'; בנית *banît*, 'to build, construct', used neither in S., nor in the books, Chald. בְּנָא. *b)* With the prefix *ye*: יהות *yehût* *yahvûn*, 'to be'; יאמזוד *yâmzûd*, 'to make reach, arrive', Hifil of מצא (see pag. 64). *c)* With the prefix *le*: לחדו *lekhadû*, 'to seize', from אחד (see pag. 56—57).

The Iranian verbs are not often used in the inscriptions, and only in the form of the past participle. The following occur in S.: *kalt*, *kaltî* (*kart*, *kartî*) کرد 'made'; *chîtî*, 'constructed'; *parmât* (*farmât*) فرمود 'ordered'; *napashtî* نپشته 'written'. In Ch. there is only one: *âûpadasht*, 'ordered' (see pag. 61).

Before discussing the forms of the Semitic verbs in Pahlavî, I have to make some remarks on the auxiliary verb which is used in all the Pahlavî dialects. In S. we find *hûman*, in Ch. הוין *havîn* (*hovîn*), and in P. *hûman*, used in connection with the verbs; and they all seem to be identical (see pag. 60). Their unusually frequent occurrence in Pahlavî, gives us, at the very outset, a hint that they must represent a very common word either in the Iranian, or in the Semitic languages. As it is used as an auxiliary verb, and none like it is discoverable in the Iranian languages, we can only trace it to a Semitic source; and indeed the form הוין in Chaldæo-Pahlavî, does not leave much doubt that it is some form of the verb הֲוָא, 'to be'. הוין may be pronounced *havîn*, or *hovîn*; in either case it is the plural masculine of the present participle of הֲוָא, which is in Chald. הָוֵין, in Syr. ܗܳܘܹܝܢ *hovên*; *hûman*, which may perhaps be better read *hômen*, is only another pronunciation of this, *m* being identical with *v*, as is really the

case in Assyrian (see the index, pag. 193—194); this also throws some light on the termination 𐭧, to be discussed hereafter. That the plural *hovêṇ, hômen,* was employed as the standard form, instead of the singular, is not surprising, as all the other verbal forms in Pahlavî, which are taken from the Semitic languages, appear in the plural, with the terminations *ûn, îtûn.* Another and stronger argument for the derivation of 𐭧𐭮 from הָוָא, is the circumstance that both are used in the same way for the formation of tenses and moods. In Chaldee and Syriac, the imperfect and pluperfect are formed by the addition of הֲוָא or ܗ̰ܘܹܐ, to the present participle and the perfect (the first tense of the Semitic languages), e. g. ܗ̰ܘܹܐ ܡܸܬܟܬܹܒ 'he went', lit. he was going; ܗ̰ܘܹܐ ܐ̰ܣܝ 'he had taken'. It is also occasionally used to express the conjunctive and conditional (see Hoffmann, Gram. Syr. pag. 336—337); and in modern Syriac it is more especially used in conditional sentences (see Nöldeke Gram. der neusyrischen Sprache, pag. 299—301). Now in Pahlavî, 𐭧𐭮 *hûman,* (*hômen*) is used exactly for the same purposes: *a)* for the formation of a real perfect tense, as in 𐭪𐭫𐭲𐭥 𐭧𐭮𐭥𐭭 *kartu hûmanam* = ام کرده 'I have made'; *b)* in conditional sentences, as in 𐭭𐭩𐭥 𐭩 𐭤𐭮 𐭧𐭮𐭥𐭭 ... 𐭭𐭥𐭭𐭩𐭥 𐭭𐭥𐭥𐭭 𐭤𐭮 𐭤𐭮-𐭤𐭮𐭭 ... 𐭧𐭮𐭥𐭭 𐭤𐭮 𐭤𐭮-𐭤𐭮𐭭 𐭭𐭥𐭭 𐭧𐭮𐭥𐭭 *hat le lâ yahbûnt hûmenâi .... jinâk râmeshn dcheshnyâ .... harvest ahvu-i ast-hûmand avu Airân-vêj fraj vazlûneshnyâ buḍ hûmenâi,* (Vend. 1, 3—4. Sp.) 'if I had not created a place of pleasantness, the whole world endowed with bodies would have gone forth to Irân-vêj'; comp. also the Hâjiâbâd inscriptions S. and Ch. lin. 9—10 (pag. 59—60). It is to be observed that 𐭧𐭮 is used in *both* clauses of the hypothetical sentences, just as ܗ̰ܘܹܐ in modern Syriac. — On this occassion I may also mention the word 𐭠𐭲𐭩𐭲 𐭠𐭩𐭲𐭥 *âîtî aîtu,* 'it is', which is of very frequent use, and readily identified with the Chald. אִיתַי (in the biblical Chald. אִיתִי, in the Talmud אִיתָא) Syr. ܐܝܬ, Hebr. יֵשׁ 'it is, exists'. Its negative is 𐭤𐭮𐭩𐭲 *lôît* 'there is not', Chald. לַיְתַי, Syr, ܠ̰ܝܬ, Arab. لَيْسَ.

After these preliminary remarks, I proceed to state my views regarding the character of the Pahlavî verb. It is remarkable, at the very outset, that the commonest verbs are all of Semitic origin, including those expressing 'to go', 'to come', 'to be', 'to speak', 'to have', etc.; and this circumstance would lead us to expect that the Semitic element may also prevail over the Iranian, in the conjugation. This expectation is confirmed by the fact that, in the Sasanian version of the Hâjiâbâd inscription, all verbal terminations which might indicate an Iranian character, are entirely wanting. Moreover, it is from this inscription, as the oldest available record, that we must start, in order to arrive at the real character of the original Pahlavî conjugation.

All the Semitic verbs which are found in this, as well as the other inscriptions, and in the books, are easily recognized by the terminations 𐭥𐭥 *ûn*, S. 𐭥2 and 𐭩𐭥𐭥 *îtûn*, S. 𐭩𐭲𐭲 *îtun*, the 2 *û* not being expressed in writing in the latter termination in S. As those which end in *îtûn*, form a separate class, I take them first. They are all traceable to the so-called ל"ה, or ל"א verbs in Hebrew and Chaldee, which is very remarkable. The list of verbs in the glossary contains the following which are of this kind, and of which the Semitic equivalents can be determined with certainty: 𐭧𐭩𐭧𐭥 *khavîtûn* (traditionally *anîtûn*), Syr. ܐܲܬܶܐ 'to know'; 𐭧𐭩𐭦𐭥 *khazîtûn* (trad. *azîtûn*), Chald. חֲזָא 'to see'; 𐭪𐭩𐭥 *karîtûn*, Chald. קְרָא 'to call'; 𐭬𐭩𐭧𐭥 *mahîtûn*, Chald. מְחָא 'to strike'; 𐭬𐭩𐭭𐭥 *manîtûn*, Chald. מְנָא 'to count'; 𐭫𐭩𐭥 *ramîtûn*, Chald. רְמָא 'to throw'; 𐭱𐭩𐭫𐭥 *sharîtûn*, Chald. שְׁרָא 'to open'; 𐭦𐭩𐭥 *zarîtûn*, 'to cultivate, to till', Heb. זָרָה 'to strew'; of the following, the Semitic equivalents have not been determined: 𐭮𐭩𐭫𐭥 *sarîtûn*, 'to cohabit'; 𐭮𐭩𐭦𐭥 *sazîtûn*, 'to go'; 𐭱𐭩𐭬𐭥 *shamîtûn*, 'to stitch'; 𐭱𐭩𐭪𐭥 *shakîtûn*, 'to take arrows to their aim', is probably miswritten for 𐭱𐭩𐭣𐭥 *shadîtûn*, Chald. שְׁדָא, as this is really used in Pahlavî books in the sense 'to shoot' (see pag. 52—53). In the Sasanian version of the Hâjiâbâd inscription, *ramîtun* and *shadîtun* belong to this class; and in the other inscriptions, *khazîtun* and *sazîtun* (see pag. 97).

The remainder of the Semitic verbs in Pahlavi, whether they prefix *ye*, or not, only add the termination *ûn* to the root, e. g. יהבון *yehabûn*, Chald. יְהַב 'to give'. The following have the prefix *ye*, *ya* (see pag. 97): יקומון *yekavîmûn* (trad. *jaknîmôn*) = יְקוֹמוּן, Chald. יְקוֹמוּן 'to stand'; יכתבון *yektîbûn* = Chald. יְכָתְּבוּן 'to write'; יכתלון *yektelûn*, יקטלון *zaktalûn* (*jaktalûn*) = Chald. יְקַטְּלוּן 'to kill'; יאמתון *yâmtûn* = Chald. יְמַטוּן (Afel) 'to arrive, to obtain'; יאמרון *yamlûn*, *yamrûn* = Chald. יְאֵמְרוּן 'to speak'; ימללון *yemancnûn*, *yemalelûn* = Chald. יְמַלְּלוּן (Pael) 'to speak'; יחסנו *yakhsanû*, for *yakhsanûn* (trad. *dâsôn*) = Chald. יְחַסְּנוּן 'to have, possess'; ימיתון *yemîtûn* = Chald. יְמִיתוּן 'to kill'; יאסיגון *yansigûn* (trad. *josgûn*) = Heb. יַשִּׂיגוּן for יִנְשִׂיגוּן 'to take, to seize' (see index, pag. 135—136); יהוון *yehevûn*, *yahvûn* = Chald. יְהֵוֹן 'to be'; יתון *yâtûn*, יתון *yâîtûn* = Chald. יֵיתוֹן (from אֲתָא) 'to come'; יתון *yâîtîûn*, (trad. *jâîdgôn*) = Chald. יֵיתוֹן for יֵיתִין (from Afel אֵיתִי) 'to bring'; יזבחון *yezbahûn* = Chald. יְזַבְּחוּן 'to sacrifice, worship'; יפרהון *yeparhûn* (trad. *gaprhôn*) 'to wish, desire' = Chald. יְפָרְעוּן 'to avenge, retaliate', (comp. *parhônatan*, index, pag. 176).

All these verbs, in which י *ye* (read by the Parsis, *je*, *ja*, *za*, or *ga*, and even *de*, as we shall see hereafter) is prefixed, and *ûn* is added, are easily recognized as third persons plural of the so-called imperfect (second tense in the Semitic languages), as the reader will have already noticed from the foregoing identifications. The termination of the 3d pers. pl. masc. of the imperfect, in Chaldee, is *ûn*, and in the ל״א verbs it is *ôn*. It is also very remarkable that none of the Pahlavi verbs, which can be traced to roots of the ל״א class, have the termination *îtûn* when *ye* is prefixed, although they always have it when the prefix is not used; comp. יהוון *yehevûn* and ראמיתון *ramîtûn*, from הֲוָא and רְמָא respectively.

Although the termination *ûn* does not offer any difficulty to the etymologist, when used with the prefix *ye*, the case is different when this prefix is wanting, or when the termination *îtûn* occurs instead of *ûn*. The latter suffix is joined to all classes of Semitic verbs, except those in ל״א (see pag. 100). I enumerate here, according to classes, some of the principal verbs to which it is joined, in

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the unmodified form Qal: 1) Regular verbs with three strong consonants: 𐭪𐭬𐭫𐭥𐭭 *katrûn*, כָּתַר 'to remain'; 𐭬𐭠𐭡𐭥𐭭 *tablûn*, *tabrûn*, תְּבַר 'to break'; 𐭬𐭠𐭪𐭥𐭭 *takrûn*, *taklûn*, תְּקַל 'to weigh'; 𐭯𐭠𐭮𐭪𐭥𐭭 *paskûn*, פְּסַק 'to cut'; 𐭧𐭠𐭤𐭥𐭭 *khalkûn* (trad. *arkôn*) 'to give', חֲלַק; 𐭧𐭠𐭤𐭥𐭬𐭥𐭭 *khalmûn* (trad. *armôn*) 'to sleep', חֲלַם; etc. 2) פ״א: 𐭠𐭤𐭯𐭥𐭭 *alpûn* (trad. *arpôn*), אַלַף 'to learn'; 𐭠𐭮𐭫𐭥𐭭 *asrûn*, אַסַר 'to bind'; sometimes the initial א is represented by 𐭥, as in 𐭥𐭦𐭤𐭥𐭭 *vazlûn*, אָזַל 'to go' (see index, pag. 230); 𐭥𐭧𐭤𐭥𐭭 *vakhdûn* (trad. *vâgôn*), אָחַד 'to take, seize'. 3) פ״י: 𐭩𐭠𐭡𐭥𐭭 *yehabûn* (trad. *dâbôn*), יְהַב 'to give'; 𐭩𐭕𐭥𐭡𐭥𐭭 *yetîbûn*, יְתַב 'to sit' (this may be taken for the second tense 3 sg. יְתֵב, pl. יְתֵבוּן). 4) פ״נ: 𐭥𐭠𐭤𐭥𐭭 *naflûn* (trad. *vaflôn*), נְפַל 'to fall'; 𐭥𐭬𐭫𐭥𐭭 *natrûn* (trad. *vatrôn*), נְטַר 'to guard'; 𐭥𐭪𐭮𐭥𐭭 *naksûn*, נְכַס 'to kill'. 5) פ״ע; the initial ע is generally represented by 𐭥 *v*, *û*, *o* (see index, pag. 231): 𐭥𐭠𐭤𐭥𐭭 *vâdûn*, עֲבַד 'to make', the ב being dropped; 𐭥𐭦𐭫𐭪𐭥𐭭 *varîkûn*, עֲרַק 'to flee'. 6) ע״ע: 𐭬𐭬𐭠𐭬𐭥𐭭 *khatatûn* (trad. *attôn*) חֲטַט 'to sew'. 7) ע״ו: 𐭮𐭠𐭕𐭥𐭭 *sâtûn*, 'to go', שׂוּט 'to turn away'; 𐭤𐭮𐭥𐭭 *lishûn* (trad. *rîshôn*), לוּשׁ 'to knead'; 𐭪𐭤𐭥𐭭 *kîlûn* (trad. *kadrôn*), כִּיל 'to measure'. 8) פ״א with ל״ה: 𐭠𐭯𐭯𐭥𐭭 *appûn*, אַפָּה 'to cook' [1]).

Of the modified forms, the principal are Pael (intensive), Afel and Shaphel (both causative). Pael: 𐭧𐭠𐭥𐭦𐭕𐭥𐭭 *khavîtûn*, 'to know', חַוִּא; 𐭧𐭠𐭥𐭕𐭥𐭭 *khâîtûn*, 'to twist', חַיִט 'to sew'; 𐭤𐭠𐭤𐭥𐭤𐭥𐭭 *khalelûn* (trad. *alalôn*), 𐭠𐭤𐭤 'to wash'; 𐭦𐭠𐭬𐭠𐭪𐭥𐭭 *zamarûn* (trad. *zamlôn*), זַמַּר 'to sing'; and with the prefix *ye*: 𐭩𐭥𐭤𐭠𐭤𐭥𐭤𐭥𐭭 *yemalelûn* (trad. *jamnôn*), מַלַּל 'to speak'; 𐭩𐭥𐭪𐭠𐭦𐭥𐭤𐭥𐭭 *yekavîmûn* (trad. *jaknîmôn* 'to stand', קַיֵם for קַוֵם. [2]) Afel: 𐭠𐭮𐭪𐭠𐭧𐭥𐭭 *ashkakhûn*,

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1) For the ל״א class, see pag. 100. The modified forms of this class are however enumerated here again, along with the same modifications of the other classes, in order to set the Semitic character of the Pahlavî verb more clearly before the reader.

2) Although there can hardly be any doubt that *yekavîmûn* is to be traced to a Pael form, there is some difficulty as regards the meaning. The Pael קַיֵם

אַשְׁכַּח 'to obtain'; אַנְחַת *anakhtûn*, 'to put', הַתַּם *hatîmûn* (trad. *atîmôn*), הַתַּם from תַּמַּם 'to complete' (see pag. 71); הַיְמֵן *haimenûn*, הֵימִן 'to believe' (see ind. pag. 47—48); אֵיתִי *âîtûn*, אֵיתִי 'to bring', from אֲתָא; and with the prefix *ye*: יְאִיתִין *yâîtîûn*, id.; יְמִית *yemîtûn*, 'to kill', יְמִית; יְמְטִין *yâmtûn*, 'to come', יְמְטִי (יַמְטוֹן). Shafel: שָׁכְרִין *shochrûn*, שָׁעְצִין *sochrûn*, 'to plunder, pillage', שַׁעֲצַר.

There are some instances of other modifications of the Semitic verbs, besides those enumerated above. In וְשַׁמְעִין 'to hear', which is traditionally read *vashmamôn*, I believed I recognized the Ithpeal, or Ithpael (both passive-reflexive forms of Peal, the unmodified verb, and Pael, the intensive form, respectively) of the root שְׁמַע 'to hear'; the Semitic form which underlies it, would be אִשְׁתְּמַע, or אִשְׁתַּמַּע, from which the *t* was dropped, and the initial א can be represented by ו (see index, pag. 228). The verb. וְשַׁטְעִין 'to eat', which is traditionally read *vashtamôn*, I have explained as an Ishtafal (passive-reflexive form) of טְעַם 'to eat'; the original form אִשְׁתַּטְעַם being corrupted into אִשְׁטַעַם by dropping the first *t*, and א being again represented by ו. Both verbs can, however, be explained in another and, I think, more simple way, by means of the Assyrian, in which the Pael of שמע would be *yushamma* in the 3d, and *ushamma* in the 1st pers. sing.; and the Shafel of טעם would be *yushaṭam* and *ushaṭam* [1]). The Pahlavi verbs *vashmamôn* and *vashtamôn* would thus correspond to the 3d pers. pl. of the aorists (imperfects), *yushammûn*

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has, in Chaldee, a causative meaning, 'to make firm, to promise, to swear, to preserve alive', while *yekavîmûn* has never any of these meanings, but is merely an equivalent of the Persian ایستادن 'to stand', and often used as an auxiliary verb. As this Pael is however of very frequent and extensive use in Chaldee, it is not surprising that the Persians, who spoke the Aramaic dialect which underlies the Pahlavi, confounded it with the Qal יְקוֹם 'he stands', which would have been the proper equivalent for the Persian *istâdan*; for we should expect *yekûmûn*, instead of *yekavîmûn*.

1) See Oppert, Élémens de la grammaire assyrienne, 2d ed. pag. 61. 69.

and *yushtammûn*, when these have lost their initial *y*; this explanation appears to me preferable to the former, as it offers no phonetic difficulty.

Some verbs are difficult to class with the others, and deserve some special notice, as from the form in which they appear in Pahlavi, it cannot be at once determined whether they have a prefix or not. These are 𐭣𐭣𐭫𐭭 *dadrûn*, 'to bear, to take'; 𐭮𐭲𐭮𐭭 *dâbhûn*, 'to laugh'; 𐭩𐭦𐭦𐭫𐭭 *dazbamôn*, 'to wish, desire'; 𐭬𐭣𐭬𐭫𐭭 *madammûn*, 'to wish, to think, ponder'; 𐭩𐭦𐭦𐭣𐭫𐭭 *rapmamôn*, 'to bring'. 𐭣𐭣𐭫𐭭 *dadrûn* must be traced to Chald. דְּרָא 'to carry' (see index, pag. 103); if the first letter 𐭣 be *da*, according to tradition, we could only explain it as the Chaldee relative דִּי, דְ, and the verb would thus correspond to דְּדָרֵי 'who bears, or carries'; but this is a phrase and not a verbal form; and as the prefix 𐭩 must generally be read *ye*, as is clearly proved from the inscriptions, it will be better to do so in this case, and read *yadrûn* which is then a form like *yâîtûn*. 𐭮𐭲𐭮𐭭 'to laugh', cannot be explained in any way, if we read it *dâbhôn*, according to tradition; it can be derived from Chald. חוּךְ 'to laugh', which is frequently used in the imperfect of Pael יְחַיֵּךְ which stands for יְחַוֵּךְ, in the same way as יְקַיֵּם does for יְקַוֵּם (comp. 𐭩𐭪𐭥𐭲𐭫𐭭 *yekavîmûn*); I propose therefore to read *yekhabkhûn* = יְחַיְחוּן for יְחַוְחוּן; the substitution of *b* for *v* is not surprising, and the change of the final *k* into *kh* need be no difficulty, as they sometimes interchange in the Semitic languages (comp. Heb. מחר and מכר). 𐭩𐭦𐭦𐭫𐭭 'to wish', cannot be traced to any Semitic root, if we adhere to the traditional reading *dazbamôn*; I propose to read it *yezbamûn*, and trace it to a root צבם which appears to be identical with צבא 'to wish'. In 𐭬𐭣𐭬𐭫𐭭 *madammûn*, the participial prefix *ma* may perhaps be recognized, but I am not certain about it; this verb must be derived from דָּמָה 'to think, imagine'. In 𐭩𐭦𐭦𐭣𐭫𐭭 traditionally read *rapmamôn*, we have probably an Assyrian optative form, with the prefix *le*; I read it *lipammûn* = *libammûn* (see index, pag. 193—194, see more about *le* further on).

Having examined all the Semitic verbs in Pahlavi, which can be of any importance in deciding the question as to the form in which they

appear, I proceed to state my conclusions regarding the termination *ûn*. As the reader will have seen, it is used in various ways: *a)* with the prefix *ye; b)* without it; *c)* preceded by *ît*, forming *îtûn; d)* with the prefixes *ma* and *le*. Regarding the forms with the prefix *ye*, there cannot be the slightest doubt (as has been already remarked) that they are in the 3d pers. pl. masc. of the second Semitic tense, the so-called imperfect, aorist, or future, the termination of which 3d pers. pl. is *ûn*, *ôn*, in the Chaldee, Syriac and Mandæan dialects; they agree in almost every particular with the respective Chaldee forms, as is evident from the instances quoted above (pag. 101).

It is more difficult to determine, to which Semitic form we have to trace the other verbs ending in *ûn*, but without the prefix *ye*. The most natural supposition is that they represent the 3d pers. pl. masc. of the first Semitic tense, the so-called perfect, or preterit; but the circumstance that its termination is generally *û* in the Aramaic languages, and only rarely *ûn*, is not very favorable to this opinion. As no other suitable tense, or form, can be found, I think they must also be traced to the second tense (the imperfect) with the omission of the prefix *ye*. It is true that such an omission is unusual in the Semitic languages, but some instances of it occur in the Assyrian (Oppert, Gram. assyr. preface pag. XX). Some weight may also be attached to the fact, that the second tense, with the prefixes, is exclusively used in the Assyrian versions of the Persian inscriptions (see the list of verbs in Oppert l. c. pag. 47—49), as well as in the historical records of Babylon and Niniveh; no certain traces of the first tense having been as yet discovered. A further proof in favor of the opinion I have advanced, is afforded by the two verbs יתיתון *âîtîûn* and יתיתון *yâîtîûn*, 'to bring', the former of which is merely an abbreviation of the latter, by the omission of the prefix *ye;* this is evident from its termination being *ûn*, and not *îtûn*, for its root אתא 'to come', is of the א"ל class, which in Pahlavi take the termination *ûn* only when they have the prefix *ye*, but when without that prefix, they take the termination *îtûn* (see above, pag. 101).

Now arises the question, how are the forms in *îtûn* to be explained? I took them at first for the 2d pers. pl. masc. of the first tense, which in Chaldee, ends in *êtûn*, *îtûn* (גְּלִיתוּן. סְגִיתוּן); but I cannot uphold this view, as it would be very strange, if the verbs in א"ל were used in the 3d pers. pl. masc. of the second tense, when preceded by the prefix *ye*, and in the 2d pers. pl. masc. of the first tense, when not preceded by it. As we find these verbs in Chaldæo-Pahlavî, ending only in *ît*, without the *ûn*, e. g. *shadît*, *ramît*, *banît*, and construed like passive participles, we may not be wrong, if we take them as such also in Sasanian Pahlavî. Now the past participles of the verbs א"ל, in the unmodified form in Chaldee, end in *î*, *ê*, in the masc. sing., and in *yâ* in the fem. sing., which latter becomes *yat* in the *status constructus*, and *îtâ* in the *status emphaticus*; in Syriac, the masc. sing. is *î*, the fem. sing. *ît* in the stat. constr., and *îtô* in the stat. emph.; in Assyrian, the masc. is *û*, the fem. *it*, e. g. *banit* (see Oppert, Gram. assyr. pag. 87). Thus the Chaldæo-Pahlavî *ramît*, *shadît*, *banît* correspond exactly to the Syriac forms ܪܡܝܬ *r'mît*, ܫܕܝܬ *sh'dît*, ܒܢܝܬ *b'nît*, which are feminines of the past participles, in the *status constructus*, of the roots ܪܡܐ, ܫܕܐ, ܒܢܐ; in Chaldee, the corresponding forms are רָמִית, שְׁדִית, בְּנִית, where *yat* is used instead of *ît*. If we now proceed to explain the Pahlavî verbal forms ending in *îtûn* (in Sasanian Pahlavî 𐭩𐭲𐭭 *îtn*, *îtun*, or *îtan*) in the same way, as we are fully justified in doing, the final syllable *ûn* appears to offer some difficulty; but this is solved by reference to Assyrian, in which there is a plural termination *ûn*, used sometimes with participles, e. g. מְצַבְּחוּן 'the captives' (Oppert, Gram. assyr. pag. 26). The verbal forms in *îtûn*, according to this investigation, are plurals of passive participles in the feminine gender, of verbs of the א"ל class. That they are taken from the Semitic languages in the plural form, is not surprising, as the other verbal forms appear also in the plural.

In the same manner, the final *ûn* in 𐭬𐭣𐭬𐭥𐭲 *madammûn*, can be explained, if the prefix *ma* be taken as an indication of the participle, as it may be; in that case, however, *madammûn* must be derived from a root דמה of the ה"ל class, and ought to end in *îtûn*; but this difficulty

may be removed, by taking it as the plur. masc. with the loss of י before *ûn*, as occurs in the 3d pers. pl. masc. of the second tense.

The explanation of the final *ûn* in לִבַּמּוּן *libammûn* (*rapammûn*) 'to bring' (see index, pag. 193—194) is simple enough. The prefix *l* is well known in Assyrian, as forming optatives with the terminations of the second tense (see Oppert, Gramm. assyr. pag. 51—52); לְ *li* occurs also in Arabic to form imperatives of the 3d person, as in لِيَكْتُبْ 'let him write', (it is not to be confounded with لَ *la* before the emphatic mood ending in *anna*); in the Chaldaic portions of the Old Testament, לְ is frequently prefixed to הֱוָא with the terminations of the second tense, as in לֶהֱוֹא, לֶהֱוֹן, in the sense of an optative, precative, imperative, or simple future (see Dan. 2, 20. 28. 41. 43. 3, 18. etc.). In the Chaldæo-Pahlavî of the Hâjîâbâd inscription, there is also להוינד *le-havînd* (see pag. 58).

From the preceding remarks, the reader will see that the Semitic verbs in Pahlavî are partly passive participles, and partly 3d persons of the second tense, but in either case always in the plural. Now in this shape, they were certainly not much adapted to the requirements of those who used the language, as the persons have to be expressed in one way or other. In the Hâjîâbâd inscription, the oldest record of the Sasanian Pahlavî, in which verbs are found, they occur in the manner described, without any suffix denoting the person; the only terminations observable being *ûn* and *îtun* which have been already described.

In the Chaldæo-Pahlavî version of the same inscription, there is in most cases a *t*, *d*, or *dî* at the end of the Semitic verbs, which it will be difficult to explain from the Semitic languages, except in *ramît*, *shadît*, *banît* (see pag. 106) and perhaps *napalt*. In the last, נפלת lin. 8, the *t* cannot be the termination of the 1st pers. sing. of the first tense, which is נְפַלֵת in Chaldee, as the first person is not used in the sentence; but it might be the 3d pers. sing. fem. נְפַלַת, or the *status constructus* of the feminine participle of the active voice נָפְלַת; the latter interpretation is preferable, as *ramît*, etc. clearly show that feminine participles were really used in this dialect. The connection with להוינד, which is the *verbum*

finitum, shows that it is a participle, as the verb הֲוָא 'to be', is very frequently used, with the active participle, to form present and past tenses, for instance, חָזֵה הֲוַיְתָ 'thou wast seeing'; the verbal form נפלת להוינד would be נָפְלָא לְהֲוָא in Chaldee. Another participal form is כדב lin. 11. 14. = Chald. כָּתֵב 'writing'.

The other Semitic verbs in Chaldæo-Pahlavi, which have a final *t*, or *d*, cannot be explained as Semitic participles, as regards their form; we find, for instance, הקאימות *haqâîmût* (*haqâîmûd*, lin. 12), יאמזוד *yâmzûd* and יהות *ychût*. הקאימות may be traced to the 3d pers. pl. of the first tense, Heb. הֵקִימוּ, Chald. אֲקִימוּ; יאמזוד may be traced to יַמְטוּ, the 3d pers. plur. of the so-called *futurum apocopatum* of the Afel of מְטָא 'to come'; and יהות may be traced to יְהוּ, the 3d pers. sg. of the fut. apoc. of הֲוָא 'to be'; the final *t*, or *d*, must be an Iranian termination, in these verbs, but that it was not originally wanted, is shown by *haqâîmû* occurring without it, in the Pâi-Kûlî inscription 26, 3. and also by שדיו *shadyû* in Hâj. Ch. lin. 13. If we trace this termination to the Iranian languages, it must be either the termination of the past participle, or that of the 3d pers. sing. of the present, or imperfect tense. In Hâj. Ch. lin. 7. ('the feet were placed in this cave'), the construction requires a past participle as *haqâîmût* stands in parallel with *ramît*; but in lin. 12, a 3d pers. pl. of the conjunctive, or imperative, is wanted, and here the *d* in *haqâîmûd* is evidently the sign of a 3d pers. but is probably superfluous, as it is wanting in the parallel word *shadyû*. In lin. 9, *ychût* must be a past participle; but in lin. 8, it is a 3d pers. sing., according to the context, and so is *yâmzûd* in lin. 14; the final *t*, or *d*, in these last two cases, must therefore be the characteristic of the 3d pers. sing. Instead of *t*, or *d*, we sometimes find *dî* = Zand *tî*, as the characteristic of the 3d pers. sing., e. g. *havîndî*.

Now the addition of Iranian terminations to inflected Semitic verbs, looks rather strange, but it is nevertheless a fact, and finds its complete analogy and explanation in Assyrian, as will be shown hereafter. This addition forms one of the characteristics of the Sasanian Pahlavi and occurs throughout the MSS. and frequently in the inscriptions, except in the

Sasanian version of the Hâjiâbâd inscription. The reader will however have learned, from the third section of this essay, that these terminations are not always added, even in the later inscriptions. Thus, for instance, they are never added to *yahvûn* (*yehevûn*, N. Raj. 6. 11. 13. 15. P. K. 17, 5. 18, 2. N. Rust. 53. 58. 60); other instances of this omission are 𐬌𐬀𐬵𐬙𐬀𐬌𐬌 *yahmatûn* (N. Raj. 22. N. Rust. 28; but *yahmatûnt* in N. Raj. 21), 𐬌𐬀𐬵𐬑𐬀𐬌𐬌 *yektîbûn* (N. Raj. 25), 𐬌𐬀𐬵𐬎𐬀𐬎 *vakhdûn* (P. K. 3, 5), 𐬌𐬀𐬀𐬀𐬙𐬀𐬌 *yekhshûn* (P. K. 7, 5) and 𐬌𐬀𐬵𐬉𐬌 *yemanûn* (N. Raj. 18); to the auxiliary verb 𐬨𐬀𐬙 *hûman* (see pag. 98), the termination of the 3d pers. is never added, as we always find 𐬨𐬀𐬙 for the 𐬣𐬨𐬀𐬙𐬀𐬥𐬀𐬙 *hûmanad* of the MSS. (N. Raj. 6. 19. P. K. 22, 1); but we find it with the characteristic *m* of the 1st pers., forming 𐬉𐬨𐬀𐬙𐬀𐬙 *hûmanam* = 𐬣𐬨𐬀𐬙𐬀𐬙 (N. Raj. 4. 11. 12. 13. 27. 28. 29. 31).

The Iranian terminations are thus seen to be entirely wanting in the oldest of the known Sasanian inscriptions containing verbs, and were only gradually and optionally used in the subsequent inscriptions of the third century A. D.; these facts clearly indicate that these terminations did not form part of the original Pahlavi, which Ardeshîr Bâbegân made the official language of Persia. It is true that they are never wanting in the MSS., as they have been handed down to us, and it is chiefly on this account, that the original Pahlavi has been declared to have been an Iranian language; but this opinion is no longer tenable, since we find there was a period when these Iranian terminations were not used. According to the foregoing investigation, the original state of the verbal conjugation in Pahlavi, seems to have been as follows: Semitic verbs were used instead of Iranian ones, and represented, for the most part, the 3d pers. pl. masc. of the second tense, the so-called Assyrian aorist, which tense prevailed over all others in the ancient languages of Babylon and Niniveh; some verbs however (those traceable to roots of the so-called ל"ה and ל"א classes) were used in the past participle pl. fem. These forms were used, without regard to their grammatical meaning, to express only the verbal idea. That the Iranians chose these forms, and no others, may be explained by the supposition that they were most frequently used

in that Aramaic dialect, from which Pahlavi arose. The persons of the verb were expressed by suffixes joined to a particle (generally *âp* = אַף), which was placed at the beginning of the sentence; and for the expression of tenses and moods, the auxiliary verb 𐫀𐫇𐫔 *hûman* = 𐭧𐭥𐭭 was used (see pag. 99). But this way of conjugating the verb, was soon found very insufficient; and as the Persians began to read the Iranian equivalents for the Semitic words (see pag. 38), they found it convenient to add the Iranian terminations; and hence the conjugation assumed an Iranian appearance.

The Pahlavi of the MSS. distinguishes four moods, viz. indicative, conjunctive, conditional and imperative. The indicative has a present tense, a first preterit and a second preterit; the conjunctive has a present tense and a preterit; and the conditional has two forms, one of which is a preterit.

Indicative. The terminations of the present tense are like those in modern Persian, viz. 1st sing. *am* = Z. *âmi*, pl. *îm* = Z. opt. *aêma;* 2d sing. 𐭩 *ai* = Z. ind. *ahi*, *âi*, pl. *ît*, *ad* = Z. opt. *aêta*, ind. *ati;* 3d sing. *ît*, *êt* = Z. opt. *aêta*, pl. 𐭭 *and* = Z. ind. *anti*. Ex. 𐭥𐭤𐭠𐭭𐭥𐭭 *vâdûnam*, 'I make', 𐭥𐭤𐭠𐭭𐭥𐭩 *vâdûnai*, 𐭥𐭤𐭠𐭭𐭥𐭩𐭲 *vâdûnêt*; 𐭥𐭤𐭠𐭭𐭥𐭩𐭬 *vâdûnîm*, 𐭥𐭤𐭠𐭭𐭥𐭩𐭲 *vâdûnît*, 𐭥𐭤𐭠𐭭𐭥𐭩𐭭 *vâdûnand*. The first preterit is nothing but the past participle[1]), which is used either with, or without, the final 𐭥 *u*, or 𐭲 = 𐭣 *î* in S. (comp. *âstûndî*): Ex. 𐭥𐭤𐭠𐭭𐭬 *vâdûnt*, 'he made'; a final *d* is also used instead of *t* (comp. N. Raj. 18. 19. 20. 21, see pag. 69—70); when necessary, the persons are expressed by pronominal suffixes joined to 𐭠𐭯 *âp*, or to some other particle (see above): Ex. 𐭠𐭯𐭬𐭥𐭭 𐭥𐭤𐭠𐭭𐭬 *âpmân vâdûnt*, 'we made' (comp. N. Raj. 20. 21. 22. 24, see pag. 70—71). The second preterit is formed by the auxiliary verb 𐭧𐭥𐭭 *hûman* (see pag. 99), or 𐭩𐭥𐭢𐭥𐭬𐭥𐭭 *yekavîmûn*, to which the terminations of the present tense are added; it is used both actively and passively: Ex. 𐭩𐭥𐭢𐭥𐭬𐭥𐭭𐭲 𐭩𐭥𐭢𐭥𐭬𐭬 𐭥𐭤𐭠𐭭𐭬 *vaẓlûnt yekavîmûnêt*, 'he has gone', 𐭧𐭥𐭭 𐭩𐭥𐭢𐭥𐭬𐭬

1) I have shown this in my review of Spiegel's Pârsî grammar, in the Göttinger Gelehrte Anzeigen of 1853, pag. 196—197.

kartu hûmanam, 'I have made' (comp. 𐭪𐭫𐭲𐭮 𐭪𐭭𐭪 *kalti hûmanam*, N. Raj., see pag. 72—74). Instead of 𐭫𐭲𐭮 *hûman*, 𐭩𐭭𐭲𐭮 *havîtun*, (the past part. pl. fem., see pag. 106) seems to have been also used in the inscriptions, thus in N. Rust. 2. we find 𐭩𐭭𐭲𐭮 𐭪𐭭𐭪 *kalti havîtun*, which has probably a passive meaning, 'he was made'. 𐭭𐭩𐭪𐭥𐭭𐭪 *yekavîmûnt* is also found, in N. Rust. 8, in connection with a past participle 𐭯 – 𐭲𐭤𐭩; supplying 𐭭 for the missing letter we obtain 𐭪𐭭𐭲𐭤𐭩 𐭭𐭩𐭪𐭥𐭭𐭪 *nipishtî yekavîmûnt*, 'he has written', or 'it has been written'. A separate future tense is wanting; the present tense and the conjunctive being used to express it, as is the case in Zand and Vedic Sanscrit; and sometimes 𐭠𐭩 = 𐭥𐭠, or 𐭣𐭠𐭩 *hamâi*, is prefixed to a verb with a future meaning.

Conjunctive. The only terminations which occur are 2d sing. 𐭮 *êsh*, (𐭮 *sh*); 3d sing. 𐭠𐭮 *ât*, pl. 𐭠𐭣 *ând*, 𐭩𐭣 *ênd*, 𐭩 *yen*. These are all remnants of the ancient Iranian conjugation, as shown by the old-Persian and Zand; 𐭮 *êsh*, *îsh* is evidently the 2d sing. opt. mid. in Z. *aêsha; ât* is the 3d sing. conj. pres. act.; *ând* the 3d pl. conj. pres. act. *âoñti* = *ânti*; *ênd* the 3d pl. opt. mid. *yañta;* and *yen* the 3d pl. opt. act. *ayen*, *ycn*. Ex. 𐭪𐭥𐭭𐭮 *vâdûnêsh*, 𐭩𐭥𐭭𐭩 *vâdûnyen*, etc. There is also a perfect of the conjunctive in use, which is formed by the auxiliary verb 𐭣𐭠𐭩 *hûman*, or 𐭭𐭩𐭪𐭥𐭭𐭪 *yekavîmûn*, with the terminations of the conjunctive, as 𐭠𐭣𐭠𐭩 *hûmanât*, etc. added to the past participle of the verb.

Imperative. The 1st sing. ends in 𐭠𐭣𐭩 *âni*, just as in Zand, and appears to be also used for the plural; the 2d sing. is merely the crude form of the verb, as 𐭪𐭥𐭭 *vâdûn;* the 2d pl. ends in *ît*, which must be traced to the 2d pl. opt. *aêta*.

Conditional. This mood is formed by adding 𐭠𐭣𐭩, 𐭣𐭩, 𐭠𐭣𐭮 *hûmanâi*, without any personal terminations, to the past participle. In the Sasanian inscriptions also, 𐭫𐭲𐭮 *hûman* is used to express this mood; see pag. 59—60.

Participles. The present participle ends in *ân* = Z. *añt*; and the past participle ends in 𐭬 *tu*, S. 𐭮 *tî* = Z. *ta*. The infinitive is formed by the suffix 𐭭𐭥 *tanu* (probably for *tani*) = old-Pers. *tanaiy*, modern Pers. تن, دن.

The forms ending in 𐭮𐭭𐭥 *eshnu*, 𐭭𐭩𐭮𐭭𐭥 *eshnyâ*, or *eshnîh*, deserve special notice; they are chiefly used in the sense of a Latin future participle passive in *andus*, *endus*, as 𐭥𐭭𐭥𐭮𐭭𐭥 *vâdûneshnu*, 'it is to be done'; but they are also used in the sense of a 3d pers. of the imperative, or optative, e. g. 𐭮𐭪𐭲𐭩𐭮𐭭𐭩𐭭 *sctâyeshnîh*, 'let him praise' (Vend. 19, 73.), and likewise abstract nouns, e. g. 𐭪𐭥𐭮𐭭𐭥 *gubeshnu*, 'speaking, speech'.

The origin of these terminations, which are applied equally to Semitic and Iranian verbs, is difficult to ascertain; see my remarks on them in the Zand-Pahl.-Gloss. pag. XXVIII.

The causative is formed by adding the termination *în* to the crude forms; this is probably traceable to a nominal suffix *ayana* derived from the old causal in *aya*.

The passive voice is formed like the 2d preterit, by means of the auxiliary verbs 𐭲𐭥𐭬 *hûman* and 𐭩𐭪𐭥𐭲𐭥𐭥 *yekavîmûn*, and can hardly be distinguished from the active; this is not to be wondered at, as the essential part of both preterits is the past participle (see above, pag. 110).

e) Remarks on some suffixes.

There are some suffixes in Pahlavi which deserve special notice, as they appear to be of Semitic origin.

1. 𐭬 *man*, S. 𐭬 (see pag. 44—45). This suffix is only found at the end of Semitic words of various classes, such as nouns, pronouns, verbs and adverbs. Its origin cannot therefore be always the same. In the adverbs 𐭬𐭬𐭩 *tammman*, S. 𐭬𐭮𐭮 'there', and 𐭬𐭬𐭩 *letamman*, 'here', it clearly corresponds to the syllable *mân* in Chaldee, as we recognize 𐭬𐭬𐭩, without any change in תַּמָּן *tammân*, 'there', לְתַמָּן *letammân*, 'thither'. Its occurrence in the auxiliary verb 𐭲𐭥𐭬 *hûman*, S. 𐭬𐭲𐭮,

has been already explained (pag. 98); it is there a contraction of *vain,* and *hûman* stands for an original *hôvain.* But it is most frequently found at the end of nouns, especially those which signify parts of the body, e. g. 𐭫𐭥𐭱𐭧𐭭 *rôêshman*, 'head'; 𐭱𐭧𐭥𐭭 *shârman*, 'hair'; 𐭠𐭩𐭭 *aînman*, 'eye'; 𐭠𐭯𐭩𐭭 *anapman*, 𐭠𐭲𐭠𐭭 *anamman* (אנף) 'face'; 𐭯𐭥𐭭 *pumman*, 'mouth'; 𐭩𐭣𐭭 *yadman*, 'hand'; 𐭠𐭪𐭩𐭯𐭭 *aôjtapman*, 'finger'; 𐭤𐭠𐭤𐭭 *ragalman*, 'foot'; 𐭤𐭥𐭡𐭭 *lebabman*, 'heart'; 𐭪𐭠𐭥𐭪𐭩𐭣𐭭 *garûjadman*, 'belly'; etc. Two of these words occur in both versions of the Hâjiâbâd inscription, viz. 𐭤𐭠𐭤𐭭 = S. 𐡋𐡂𐡋𐡍 *lagalman* and Ch. נגרין *nagarîn*, and 𐭩𐭣𐭭 = S. 𐡉𐡃𐡉𐡍 *yadman* and Ch. ידא *yadâ.* It is remarkable that S. 𐡋𐡂𐡋𐡍 *lagalman* should be rendered by Ch. נגרין = רגרין, which is evidently a plural form; but the suffix *man* can also be explained, without difficulty, as a plural termination, *vân,* of the Chaldee, *m* and *v* always interchanging in Assyrian (see index, pag. 193—194); for Chaldee nouns whose singular ends in *ût,* stat. absol. *û*, form their plural stat. absol. in *vân*, e. g. מַלְכוּת 'empire', stat. absol. מַלְכוּ pl. מַלְכְוָן *malkvân.* This termination *vân,* which clearly presupposes a singular in *u,* is however not confined to feminine abstract nouns in *ût,* but is also used as an optional plural form of other nouns, thus we have נְהַר 'a river', pl. נַהֲרִין and נַהַרְוָן *naharvân;* אְזְמֶל 'a knife', pl. אְזְמֶלִין and אְזְמַלְוָן *izmalvân*; סוּס 'a horse', pl. סוּסִין and סוּסְוָן *sûsvân;* אָת 'a sign, miracle', pl. אַתִין and אַתְוָן *atvân;* etc. Many of the nouns which take the suffix 𐭥𐭭 *man,* are the names of such parts of the body as exist in a duality, or plurality, such as the hands, feet, eyes, hair and nose (the two nostrils, comp. Heb. אַפַּיִם); some however are only single, such as the head and mouth; while another class of these nouns can be either singular or plural, such as 𐭥𐭫𐭭 *barman*, 'son', 𐭥𐭯𐭩𐭭 *bartman*, 'daughter', 𐭫𐭧𐭱𐭥𐭭 *nêshman*, 'wife', 𐭱𐭧𐭥𐭯𐭭 *khâtman*, 'sister'; but the use of the plural of these words can be easily accounted for, as it is customary to speak of family relationships in a collective form, such as sons, daughters, sisters and (where polygamy is practised) wives. It is more difficult to account for the plural form of some other words, such as 𐭠𐭯𐭱𐭥𐭭 *napshman*, 'self, himself'. In such cases the old termination *vân* was perhaps

confounded with the suffix *ân*, which forms abstract and concrete nouns in Chaldee. In the pronouns 𐭠𐭭 and 𐭥𐭭, *man* is probably also traceable to a plural termination, as they may stand for *dcnvân* and *ulvân*, which presuppose singulars like *dcnût* and *ulût*; the form, sing. masc. *ullu*, fem. *ullât*, 'that one', occurs in Assyrian. The preposition 𐭤𐭬𐭠𐭭 *levatman*, 'with', was originally an abstract noun לְוָת, from לְוָא 'to join', and may have been used in the plural, as is the case with several prepositions which were originally nouns, e. g. Chald. קֳדָם 'before', in קָדָמֵיכוֹן 'before you', where קָדְמֵי is in the *status constructus* pl. m.; Chald. בָּתַר, בַּתְרֵי 'after' (comp. Heb. אַחַר, אַחֲרֵי from אַחַר); etc. In 𐭤𐭠𐭭 *lanman*, 'we, ours', 𐭠𐭭 *man* appears to stand for 𐭠𐭥𐭭 *hûman*, 𐭥 being omitted from *lan-hûman*, 'belonging to us', i. e. 'ours', Chald. לָן דִּלָן, or לָן דִּנָן; in 𐭤𐭤𐭠𐭭 *lî-ûman* (trad. *ragôman*) 'mine', we have a similar form, almost unaltered.

The results of this investigation are that 𐭠𐭭 *man* is traceable: *a)* to a suffix *ân* preceded by a radical *m* which is doubled, as in 𐭠𐭠𐭭; *b)* to the Chaldee plural termination *vân*, or the nominal termination *ân*; *c)* to the part. act. pl. masc. 𐭠𐭥𐭭 *hûman*, *hôman* = Syr. *hôvên* 'being, existing, belonging'. The use of plural terminations is not surprising, as verbal forms were also received into Pahlavî in the plural; these terminations had, for the most part, lost their meaning, when the so-called Huzvâresh was formed.

2. 𐭩 *yâ*, or *îh*. This suffix, which has not been discovered in the inscriptions, is found at the end of Iranian as well as Semitic words, and does not appear to have always had the same origin. In Semitic words, it is sometimes only a variant of the 𐭠 *â*, in which so many Semitic words end in Pahlavî, and which is the termination of the *status emphaticus* in the singular; thus 𐭥𐭣𐭫𐭠 represents only בְּשָׂרָא 'flesh', and stands for 𐭥𐭣𐭫𐭩 *besrâ*, as is evident from Ibn Muqaffa's quotation (see pag. 38). Now the question arises, is 𐭩 only an orthographical variety of 𐭠, or was it originally a different termination, the proper meaning of which is lost? I think the latter must be the case, for that 𐭩 was really pronounced *yâ*, is clearly proved by the word 𐭬𐭩𐭲 *meyâ*, 'water', which

could not be explained if read in any other way. It is, in my opinion, the *status emphaticus* of the plural, as Chald. מַלְכַיָּא 'the kings', from מַלְכָא 'the king'. In some of the words which have this termination, it can be easily explained as a plural form, e. g. 𐭱𐭬𐭩𐭭 *shemayâ*, or 𐭱𐭬𐭩𐭭𐭩 *shemayyâ* (trad. *shamhâ*) = שְׁמַיָּא 'heaven', which is always used in the plural; also in 𐭧𐭥𐭭 *hunayâ*, for *hudnayyâ* = אוּדְנַיָּא 'ears', in 𐭬𐭭𐭩 *menayâ*, *melàyâ* (trad. *môdâ*) = מְלַיָּא 'words, speech', and in other words, the plural form can be easily accounted for, as these terms are perhaps more frequently used in the plural than in the singular. But there are some words with this termination, which are essentially singular in their meaning, such as 𐭱𐭥𐭣𐭱𐭩 *shemsyâ* = שִׁמְשָׁא 'the sun', 𐭪𐭥𐭭𐭩 *kamryâ*, 'the moon' (which is unknown in Chaldee, but exists in the Arabic قَمَر), and these must stand for *shemsâ* and *kamrâ*; the plural form being simply misapplied, as we have seen is sometimes the case with the termination *man*. It is more difficult to explain 𐭩, when it is added to Iranian, or Semitic words, to form abstract nouns, as in 𐭱𐭥𐭫𐭥𐭩 'knowledge, wisdom', which is read *dânâgî*, from *dânâk*, 'wise'; here 𐭩 is best identified with the modern Persian abstract suffix *î*. In the Sasanian inscriptions, some abstract nouns in 𐭩 *î* actually occur, as 𐭯𐭠𐭲𐭠𐭪𐭧𐭱𐭠𐭮𐭲𐭩, 𐭯𐭠𐭲𐭠𐭪𐭧𐭱𐭠𐭮𐭲𐭠 *pâtakhshatrî* = پادشاهی, but none in *yâ*; whether 𐭩𐭱 *hî*, in 𐭲𐭠𐭪𐭠𐭤𐭠𐭲𐭩 *tagalâhî*, 'edict, order', be identical, is doubtful. In 𐭠𐭱𐭥𐭤𐭠𐭩 *ashbâryâ*, or 𐭠𐭱𐭤𐭠𐭩 *asbâryâ*, 'assisting, assistance', 𐭩 can be easily explained as the termination of a Semitic infinitive, which is an abstract noun; for *yâ* is really used, in the Mandæan dialect, to form the infinitives of the modified verbs, and to such a form (the Afel of תְּבַר), *asbaryâ* is to be traced (see the index, pag. 55, s. v. *aiabârî*). With regard to the question whether this suffix 𐭩 can be traced to an Aryan, or to a Semitic source, when used for forming abstract nouns, it must be remarked that there is nó abstract suffix *yâ*, either in Sanscrit, or Zand, and it is therefore not safe to trace it to an Aryan origin: but it is probably the Semitic infinitive termination *yâ* which

has been just described. Alongside this termination there must also have been a form in *î*, or *é*; this we find to be the case in the Chaldaic dialects of the Talmud and the Targums, where there are infinitives (abstract nouns) in *ê*, as סיועי 'to help, helping', אנוחי *anûkhê*, 'to place, placing'; and such forms have been preserved in modern Syriac (see Noeldeke, Gram. der neusyr. Sprache, pag. 214).

3. 𐭠𐭭𐭲 used chiefly for the formation of adverbs from nouns. This suffix is generally read *îhâ*, and explained as an old Zand instrumental of nouns ending in *aṇh*; but this is quite illusory, and cannot be accounted for in any reasonable way. It is probably of Semitic origin, and may be identical with the Assyrian termination *ish*, which forms adverbs from nouns (see Zand-Pahl. Gl. pag. XXVII), and with the Syriac termination *ôît* (for *âish*), used for the same purpose (see the index, pag. 53). I propose reading it *yîsh*, *yêsh*, comp. Heb. יֵשׁ 'it is, exists'; it is true, this word occurs, in Pahlavî in its Chaldee form 𐭩𐭮𐭩𐭯 *aît*, but the original *sh* may have been preserved, when the word was used as a termination. Words formed with this suffix, such as 𐭣𐭠𐭭𐭠𐭪𐭩𐭮 and 𐭯𐭪𐭮𐭪𐭥𐭠𐭪𐭮, may be thus analysed: *dânâk-yêsh*, 'being wise, or as a wise man', i. e. 'wisely'; and *vanáskâr-yêsh*, 'being a sinner, or as a sinner', i. e. 'sinfully'.

4. 𐭮𐭭, 𐭮𐭭𐭥, *shn*, *shnu* (*shni*). This suffix, which has been already mentioned (pag. 112), cannot be explained from any Semitic, or Aryan language. It is probably of Turanian origin, as it is found in the second class of the Achæmenian cuneiform inscriptions (see the Zand-Pahl. Gl. pag. XXVIII). It is principally used for forming abstract nouns, and seems to be still preserved in the modern Persian termination *ish*.

5. 𐭮𐭲𐭬𐭠𐭭𐭣 *hûmand* is a suffix used to form adjectives, and is still preserved in modern Persian, e. g. خردمند, although it is generally there shortened to *mand* (for *ûmand*). It is usually traced to the Aryan suffix *mant* which, when added to substantives, gives the same adjectival meaning as *hûmand;* but this derivation does not explain the initial 𐭮 *hû*. I take it, unhesitatingly, as identical with the auxiliary verb 𐭮𐭲𐭬𐭠𐭭 *hûman* +

participal suffix 𐭣 *d*, and this, as we have seen, is of Semitic origin (see pag. 98).

6. 𐭪 *ak*, 𐭩𐭪 *îk*, 𐭥𐭪 *ûk*. This final 𐭪 is found at the end of many words, and is represented in Persian by ه *h*, if preceded by a short vowel, as in ماده *mâdah* = 𐭬𐭲𐭬𐭪 *mâtak*, or is omitted when preceded by a long vowel, as in دانا *dânâ* = 𐭣𐭲𐭭𐭥𐭣 *dânâk*. The Parsis do not pronounce the *k*, and consider it superfluous. It is sometimes of Aryan, and sometimes of Semitic origin. When preceded by short *a*, and represented by ه in modern Persian, it is the old Aryan suffix *ka;* this is clear from بنده = بندک = old-Pers. *bandaka*, 'servant'; but when there is neither *k* in the ancient, nor ه in modern Persian, the final 𐭪 is of Semitic origin, e. g. 𐭯𐭲𐭫𐭲𐭮𐭩𐭪 *Pârsîk* = پارسی = old-Pers. *Pârsâ*, 'a Persian'; here it is the guttural which is so frequent in Assyrian words, as a final after vowels, see the Zand-Pahl. Gl. pag. XXVII. The final *îk* often corresponds to the termination *î*, or *ai*, in the Semitic languages, by which *nomina gentilicia* are formed, e. g. Heb. פָּרְסִי 'a Persian', יִשְׂרְאֵלִי 'an Israelite', עַרְבִי 'an Arab'; Assyr. *Pârsai*, Chald. פָּרְסָי or פָּרְסַי 'a Persian'. As the form پارسی is identical with these Semitic expressions, but not with the old-Persian *Pârsa*, the Semitic origin of the *î* is clear enough. The so-called یای وحدة *ê*, which is found in Pahlavi and modern Persian, is probably identical with it.

f) Particles.

The most common particles are of Semitic origin. In the Sasanian inscriptions, Iranian particles are very rare, only one certain instance having been noticed, viz. 𐭥𐭩𐭫𐭥 (Hâj. S. 10) = بیرون 'outside, out, forth'; a second instance may be 𐭪𐭲𐭭𐭲𐭢 (N. Raj. 22) = چگونه 'how', but this reading is less certain. In the scanty fragments of the Chaldæo-Pahlavi, no trace of an Iranian particle has been found.

1. Adverbs. In the inscriptions are the following: S. תמן *tamman*, Ch. id., 'there' = 𐭬𐭬𐭭, Chald. תַּמָּן; S. עדין *âdîn*, Ch. id.,

'then' = 𐭠𐭭𐭩𐭭, Chald. אֱדַיִן (see ind. pag. 90); S. 𐡀𐡇𐡓 *akhar*, 'after, afterwards' = 𐭠𐭧𐭥, Heb. Assyr. אַחַר; S. 𐡀𐡌𐡕 *âmat*, Ch. id., 'when, as' = 𐭠𐭥, Mandæan עמאת (see ind. pag. 47); S. 𐡁𐡋 *balâ*, Ch. לברא, 'out, out of' = 𐭥𐭩𐭭 *barâ*, Chald. לְבָרָא; S. 𐡋𐡅𐡉𐡍𐡉 *lûînî*, 'before' = 𐭤𐭩𐭭, Chald. לְעֵינֵי 'before the eyes'; Ch. קדמתמן 'before' = Chald. קֳדָמַת (before suffixes); S. 𐡋𐡀 *lâ*, Ch. id., 'not' = 𐭤𐭠, Chald. לָא; S. 𐡏𐡓, Ch. הוף (for הוף) 'dont' = Assyr. אי (see pag. 62—63); S. 𐡀𐡐 *âp* = 𐭯, Chald. אַף, to which the pronominal suffixes are joined, see pag. 51—52. In the MSS., there are the following adverbs of Semitic origin, besides those already mentioned: 𐭤𐭬𐭬𐭠𐭬 *letâmman*, 'here', Chald. לְתַמָּן; 𐭤𐭠𐭤𐭠 *lâlâ*, 'upwards', Chald. לְעֵלָא; 𐭤𐭠𐭪𐭥𐭥 *lâkhvâr* (trad. *rânâr* and *rakhâr*) 'back, away', Chald. לְאָחוֹר; 𐭠𐭥𐭥 *aêmat* (trad. *admat*) 'how, when', Syr. ܐܝܟܡܐ 'when'?; 𐭠𐭣𐭥𐭭𐭣𐭩𐭭 *admandîn*, 'in this manner' (see ind. pag. 45—46); 𐭠𐭣𐭥𐭣𐭠𐭲 *adûdûnak*, 'in this manner' (see ind. pag. 49); 𐭪𐭭 *kûn*, 'now', Chald. כְּעַן; 𐭠𐭤 *al*, 'dont', Heb. אַל (not found in Chaldee). There were originally very few Iranian adverbs; one was probably 𐭧𐭠𐭭 'how', which is traditionally pronounced *chasûn*, but is better read *chigûn;* 𐭠𐭩𐭲𐭪𐭭 *aîtûn*, 'thus, now', is identical with ايدون, but its Iranian origin is doubtful (see index, pag. 50).

2. Prepositions. In the inscriptions are the following: S. 𐡋 *le*, 'to, in order to' (Hâj. S. 7), in Ch. the sign of the acc. (see pag. 57), Chald. לְ; S. 𐡅𐡋 *ûl, val*, Ch. *kal* = 𐭥𐭤, 𐭥 'to, for', Chald. עַל (see ind. pag. 226); S. 𐡌𐡃𐡌 *madam* = 𐭬𐭠𐭯 'on'; S. 𐡐𐡅𐡍 *pavan* = 𐭯𐭩𐭭 'in', Ch. *patan*, or *pavîn* (see ind. pag. 180); S. 𐡌𐡍 *min* = 𐭬 'from', Chald. מִן, Ch. appears to have בְּ 'in', in *bîsh* (Hâj. Ch. 7). In the MSS. there are the following additional prepositions: 𐭥𐭩𐭭 *barâ*, 'without', Chald. בָּרָא (see adverbs); 𐭩𐭭 *yîn* (trad. *dayen*) 'in'. comp. Assyr. *in;* 𐭤𐭬𐭠𐭬𐭬𐭠𐭭 *levatmân*, 'with', Chald. לְוָת; 𐭥𐭣 *vad*, 'till, until', Chald. עַד (see ind. pag. 222—223); 𐭥𐭠𐭲𐭠𐭪 *bâtar*, 'after', Chald. בָּתַר. One preposition of Iranian

origin is 𐭩𐭥𐭯 *javît* (Z. *yûta*), Pers. جُد 'except'; and 𐭫𐭠 *râi* is a post-position, see ind. pag. 195—196.

3. Conjunctions. In the inscriptions are the following: S. 𐡀𐡣𐡩 *âîk*, Ch. id., 'that' (also the adverb 'where') = 𐭠𐭢 (see ind. pag. 87—88); S. 𐡇𐡕 *hat*, 'if' = 𐭩𐭯, Arab. حتّى, Ch. *âk;* S. 2 *û*, Ch. id., 'and' = 𐭥, Chald. ו; 𐭬𐭬 *meman*, 'for'. In the MSS. there are the following additional conjunctions: 𐭠𐭩𐭱 *ayûp*, 'or', comp. Heb. Chald. אֹ (see ind. pag. 48—49); 𐭥𐭣𐭭𐭠 *vadnâ*, 'but, unless', עַד־לֹא. Of very frequent use is 𐭧 *ch* appended to words, in the sense of 'also, even'; it is the ancient Aryan enclitic *cha.*

g) Some remarks on the construction of sentences.

The arrangement of the words in a Pahlavî sentence has more of an Aryan than a Semitic appearance. The genitive is, chiefly in titles, placed before the noun with which it is connected, e. g. *malkân malkâ,* 'regum rex'; *magûpatân magûpat,* 'the mobed of the mobeds', i. e. 'the chief mobed'; and this is never the case in the Semitic languages; but it is also often placed after the other noun, in which case, the *idhâfat* intervenes in the MSS., but not in the inscriptions. The adjectives follow their substantives, as in the Semitic languages, except when they form a compound; when they follow, there is an intervening *idhâfat*, as in modern Persian.

The sentence usually begins with the nominative, whose place may be taken by a pronoun which is often affixed to a particle (see pag. 93—94); then follows the object in the accusative; and the verb generally stands last and concludes the sentence. This position of the words is the same as in modern Persian; but it is not quite the same in old-Persian and Zand, where the verb frequently occupies the first place [1]) in the

1) This is occasionally the case also in the Pahlavî translations of the Zand-avesta, but then it is only a slavish imitation of the position of the words in Zand.

sentence, though it is also often found at the end. The construction in the Semitic languages is somewhat different; here the object generally follows the verb; but in the Assyrian inscriptions, it happens, not unfrequently, that the verb stands last, without any special reason (see the inscr. in Oppert, Expéd. en Mésop. II. pag. 295—296; comp. pag. 312, lin. 40—42. 47. 50. etc.).

Notwithstanding the prevalence of the Aryan character, in the construction of the sentences, there are also undeniable traces of a Semitic construction to be found. It is well known that the relative pronoun, in the Semitic languages, serves merely to express the relation of sentences to one another, and looks more like a particle than a relative pronoun, as used in the Aryan languages; if the sense requires the relative to be governed by a preposition, as in oblique cases, the preposition is not prefixed to the relative, but is quite separate from it, often after the verb, and always with a pronominal suffix referring to the principal word in the preceding sentence; for instance, Deut. 1, 22. Heb. הֶעָרִים אֲשֶׁר נָבוֹא אֲלֵיהֶן, Chald. קִרְוָיָא דִּנֵיעוֹל לְהֵין 'the towns to which we shall come', literally 'the towns which we shall come to them'. Now there is the same construction in Pahlavî; for instance, Bund. 19, 16—17. 𐭠𐭥𐭲 𐭱𐭥𐭭𐭮𐭥𐭣 𐭱𐭫𐭣𐭱 𐭱𐭥𐭭𐭮𐭥𐭣 𐭠𐭥𐭲 𐭱𐭥𐭭𐭮𐭥𐭣 𐭠𐭥𐭲 𐭱𐭥𐭭𐭮𐭥𐭣 'from which the seeds of all sorts of trees have grown', literally 'which the seeds of all sorts of trees from it have grown'; comp. also Bund. 19, 6. 22, 8—11. 24, 3. 26, 14. 28, 10. etc.

h) Conclusions on the character of Pahlavî, with special reference to that of other mixed languages.

From the foregoing short sketch of the principal grammatical features of Pahlavî, any reader, who does not adhere to preconceived opinions, will perceive that the Semitic element far outweighs the Iranian; so that its Iranian character becomes more than merely doubtful. We have seen that all the case signs and even the plural suffixes in the nouns; all the personal, demonstrative, interrogative and relative pronouns; all the numerals from one to ten; the most common verbs (including the auxiliaries)

such as 'to be, to go, to come, to wish, to eat, to sleep, to write', etc.; almost all the prepositions, adverbs and conjunctions, and several important terminations for the formation of nouns, as well as a large majority of the words in general (at all events in the Sasanian inscriptions), are of Semitic origin. The only arguments that can be adduced in favor of an Iranian origin, are the verbal terminations, the suffixed pronouns and the construction of the sentences. The first two of these arguments vanish altogether, when we trace back the language sufficiently far, since I have shown from the Hâjîâbâd inscription, that in this early record of the Sasanian Pahlavî, the Iranian verbal terminations are completely wanting, and were only gradually added in the later inscriptions (see pag. 109), while the suffixed pronouns were originally Semitic (see pag. 93—94). Even in the construction of the sentences there are some Semitic traces; and the reason why it is generally of an Iranian character, will be presently explained. The defenders of the Iranian origin, who have hitherto been unacquainted with the language of the inscriptions (excepting a few words), will, no doubt, further point out, in favor of their views, that the Semitic nouns, verbs, and particles are often replaced by their Iranian equivalents, in the books. Now this fact, as well as all others which can be adduced in favor of the Iranian origin, is easily explained from Ibn Muqaffa's statement (pag. 38) and from the fact that the Parsis, down to the present day, never read the Semitic words which are written, but always pronounce their Iranian equivalents. To enable the Persians to read books in this strange way, which is an incontestable fact, a *farhang*, or glossary, containing the Semitic words alongside their Persian equivalents, was necessary, just like the one published in this volume; and that such a *farhang* existed in the Sasanian times, we learn from Ibn Muqaffa's statement.

The question now arises, can this strange fact (that Semitic words were written, but Iranian ones pronounced) be explained in any reasonable way by analogy? This can be answered in the affimative. The decipherment of the Assyrian inscriptions has shown, beyond doubt, that the very same fact existed in connection with the Assyrian. For instance, they

wrote *atuya*, 'my father', but read *abuya* (Bis. lin. 1); they wrote *ud-shi*, *ud-um*, *ud-mu* and *ud-mi*, but read respectively *shamshi*, 'the sun', *yum*, 'day', *yummu* (nom. sing.) and *yummi* (pl. of *yum*) (see Norris, Assyr. Dict. I. pag. 210—211); they wrote *mat-ud* [1]) and *mat-ti*, but read *akshud*, 'I take, I hold', and *kishidti*, 'holding, capturing' (Oppert, Expéd. en Més. II. pag. 98). Here one sees, at the first glance, that the Assyrians added to the foreign word which they wrote, only the final syllable of the word which they pronounced. If the character, whose phonetic value was *ud*, meant 'sun', the Assyrians pronounced it *shamshu*, or *shamshi*, which was their name for 'the sun', comp. Heb. שֶׁמֶשׁ, and to prevent the character from being read in any other way, the syllabic sign for *shu*, or *shi*, was added to it; again, if the same character meant 'day', it was pronounced *yum*, *yummu*, or *yummi*, Heb. יוֹם, and to distinguish these different forms, the signs for the syllables *um*, *mu* and *mi* were respectively added to the original character.

If we ask for an explanation of this strange fact, the celebrated bilingual tablets of Sardanapal, which are now in the British Museum, give us a decisive answer. From them we learn, that the Assyrians must have received their system of writing, from a nation whose language was quite different from theirs; and they used the characters, which were partly ideographic and partly syllabic, for the same values as they had with the people who invented them. In this foreign tongue, which belonged to the Turanian stock, *adda* is 'father' (comp. Turkish آتا); now if the Assyrians wished to write 'father', they used the first character *ad*, or *at*, of *adda*, but pronounced it *ab* which was their own word for 'father'; and to express 'my father', they wrote *atuya*, but read it *abuya*; *u* being the Assyrian nominative termination, and *ya* the suffix meaning 'my', which, in the writing, were added to the foreign word *at* (see Oppert, Expéd. en Més. II. pag. 77—83. 98—100). This proceeding has its exact counterpart in the Pahlavi written words 𐭠𐭱𐭯𐭲 *abîtar*, 'father', and 𐭱𐭯𐭲

1) I use here the most common phonetic value attached to the sign which is pronounced *mat*, *kur*, *sat*, etc., and is the ideograph for 'country'.

amîtar, 'mother', being pronounced *patar* and *matar* respectively, and this Iranian pronunciation being indicated by the syllable *tar* added to the Semitic word.

Another very striking analogy is offered by Japanese writings, which are much intermixed with Chinese, and especially by the way in which the Japanese read Chinese texts. Japanese may be written entirely in Chinese characters which are then, however, not read in Chinese words, but in their Japanese equivalents; or secondly, the Chinese characters may be accompanied by a complete interlinear translation in the Japanese character; or thirdly, the Chinese characters may have merely the Japanese terminations added to them, with numerals for indicating the different position of the words in Japanese. This mode of reading the Chinese characters as if they were Japanese words, is called *yomi*, or *wa-kun*, which corresponds to the term Huzvâresh (see pag. 38. 43). [1] For the sake of illustration, I quote the beginning of the *Lun-yu*, the Confucian analecta, in Chinese, with the Japanese translation, or reading; the Chinese being expressed by capital letters: [2] Chin. TSE YUE: HIO URL SHI SI CHI PU YI YUE HU? 'the master said: is it not pleasant to study and daily practise it'? These words are read by the Japanese as follows: *si-no notamavaku: manande tokini korcwo naravu mata yorokobasikara zu ya?* i. e. the master's saying (is): does it not again give pleasure to study and daily practise it? They do not merely pronounce the Japanese equivalent for each Chinese word, but they also add their grammatical particles and invert the construction. *Si-no* stands for TSE 'master', *no* being the genitive particle; *notamavaku*, 'saying', stands for YUE 'to speak'; *manande*, 'learning, studying', a gerund formed by the termination *de*, stands for HIO 'to learn'; URL 'and', is not expressed by a separate word, but by the preceding gerundial form, and the whole sentence

1) See Hoffmann, Japansche Spraakleer, pag. 29—35; Donker Curtius, Proeve eener Japansche Spraakkunst, pag 27—32; Léon de Rosny, Introduction à l'étude de la langue Japonaise, pag. 61—64.

2) The instance is taken from the work of Donker Curtius, pag. 30—31; but the analysis of the text is my own.

thus is contracted into 'by studying, practise it'; *tokini* = *toki*, 'day, time', + *ni*, dative particle, stands for SHI 'day'; *naravu*, 'to study', stands for SI 'to practise'; *korewo* = *kore*, 'this' + *wo*, accusative particle, stands for CHI 'this'; *zu* stands for PU 'not'; *mata*, 'another time', stands for YI 'also, even'; *yorokobasikara* = *yorokobasi*, 'giving pleasure', + *kara*, ablative particle, stands for YUE 'to be pleasant, to be pleased'; and *ya* stands for HU, an interrogative particle.

The second mode of adding to the Chinese a complete interlinear Japanese version, is analogous to the practice of writing a complete Pâzand version, word for word, under the Pahlavî, as is often done. While the third mode of merely adding the Japanese terminations and transposing numerals to the Chinese characters, is quite analogous to the way of writing the Huzvâresh words in the MSS. with Pazand terminations; as may be seen from the following imitation of the third mode of writing the sentence already quoted, with the Japanese complements: TSE*no* YUE: HIO*te(de)* URL SHI*ni* 2SI*vu* 1CHI*wo* 2PU*zu* YI 1YUE*kara* HU*ya*.

On comparing this text with the complete Japanese interlinear version, the reader will observe that the position of certain words, such as *kore* and *zu*, is here changed, but their proper order for pronunciation is indicated by numerals. This change is caused by the difference of construction in Chinese and Japanese; thus in Chinese, CHI 'it, this', must follow the verb, while in Japanese, the corresponding word *kore* with the particle *wo* must precede it; in like manner, the Chinese negative PU always precedes the verb, but the Japanese *zu* must follow the word to be negatived.

These analogous cases, together with Ibn Muqaffa's statement, and the mode of reading Pahlavî at the present day, clear up all the mystery attached to Pahlavî writings. Pahlavî, as written and read in the Huzvâresh mode, represents, in fact, two languages, one an Aramaic dialect, and the other a degenerated form of old-Persian. The Aramaic text could be written in three ways, just as the Japanese when written with Chinese characters: *a)* Semitic words without any indication of their being read as if they were Iranian; of which class, the Sasanian version of the Hâjiâbâd

inscription is an instance; *b)* Semitic words with the addition of Iranian pronominal suffixes and verbal terminations, and the occasional replacement of the Semitic words by their Iranian equivalents; which is the mode in which Pahlavî MSS. are written; *c)* Huzvâresh texts of the *b* class, with a complete interlinear version in the Zand character and Persian language, which is the so-called Pâzand.

Pahlavî is, therefore strictly speaking, no strangely mixed language, as it appears to be; but is either a purely Semitic language, with some admixture of Iranian words and a prevailing Iranian construction, or it is a purely Iranian tongue; the former is the case, if we look only to the way in which it is written, and the latter if we consider only the way in which it is read. We know now, that words like יהוה *ychevûnt*, יהובנת *ychabûnêt*, יתיבונסתן *yetîbûnastan*, etc., never really existed, but they were only written as symbols for בוד 'he was', דהד 'he gives', נשׁסתן 'to sit', etc.; their proper reading being indicated by the finals *t, êt, astan,* etc., which represented the terminations of the Iranian words that were to be read. But *ychevûn, ychabûn, yetîbûn,* etc., without the Iranian terminations, are by no means mere symbols, although the Persians may have used them as such; for they are true Semitic words, and must have been taken originally from some living language. The Iranian element prevails in the construction, for the simple reason that Iranian words were read; for instance, *malkân malkâ*, 'king of kings', was read *shâhanshâh* [1]), and therefore was not written according to the Semitic idiom, *malkâ malkân.*

1) Comp. Ammianus Marcellinus XIX. 2, 11: 'Persis Saporem et Saansaan adpellantibus et Pyrosen, quod rex regibus imperans et bellornm victor interpretatur'. The Persian king here mentioned was Sapor III, A. D. 308—381 and the war alluded to, was that with the Roman emperor Constantius, who returned to the western provinces of his empire about A. D. 350. The foregoing notico of Ammianus, that the Persians called Sapor III. by the title *saansaan*, i. e. *shâhanshâh*, 'king of kings', and not *malkân malkâ*, as the title is always written on his coins, clearly proves that *malkân malkâ* was pronounced *shâhanshâh*, as if it were a Persian word, and not according to its orthography and derivation as a Semitic one. This is a proof that the peculiar way of reading Pahlavî, as described by Ibn Muqaffa, existed as early as the middle of the 4th century A. D.

In order to show that, even if we had not the foregoing simple explanation of the origin of the strangely compounded words, Pahlavî could not be regarded as an Iranian language with an intermixture of Semitic words, as has been hitherto the general opinion, I adduce two further analogies from mixed languages, viz. Turkish and Singhalese.

The Turkish language consists of three elements, Turkish proper, Persian and Arabic. The number of Persian and Arabic words, especially in poetry, is overwhelming, and in excess of those of Turkish origin; but certain parts of speech, as well as the grammar and construction remain everywhere purely Turkish. The case terminations, pronouns and postpositions (used instead of prepositions) are all of Turkish origin, as are also the most common verbs, such as اولمق *olmaq*, 'to be', كلمك *gelmek*, 'to come, to arrive', ديمك *dimek*, 'to speak', وار *wâr*, 'it is', يوق *yoq*, 'it is not', etc., and many common nouns, such as اتا *ata*, 'father', اوغل *oghul*, 'son', يل *yel*, 'year', صو *sû*, 'water', قزل *qezel*, 'red', etc. The words taken from Persian and Arabic, are for the most part, abstract nouns, especially Arabic forms of the infinitive, used as a noun, and various participles; but they are never used to express the simplest ideas. For instance, they never use the Arabic term لَيْسَ, or the Persian نيست, to express the idea 'there is not', but they always use the phrase يوق در which is thoroughly Turkish; and they do not express the negative by the Arabic لا, or the Persian نه, but in the genuine Turkish way, by the affix *ma*, *me;* thus they do not say لا يازدم, or نه يازدم, for 'I have not written', but يازمدم *yazmadum* (from *yazmaq*, 'to write'). Now in Pahlavi, we find לא יהיה *lâ nepesht*, 'he did not write', לית = לַיְת 'there is not', etc.

More instructive is the analogy of the Singhalese, or Elu. This consists of two elements, the Sanscrito-Pâli and the proper Singhalese. [1]).

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1) The Singhalese grammarians distinguish three kinds of words: *a) nipan*, original Singhalese, such as *rekur*, 'to make' (instead of *karanavâ*); *b) tasama*, Sanscrit and Pâli words with Elu terminations; *c) tabava*, words derived from Sanscrit and Pâli, with some slight alteration. See the Sidath Sangarawa translated by J. de Alwis, pag. 4.

The intermixture of the foreign (Sanscritic) element, is here much more extensive than in any other known language. Not only all the numerals, but even some of the most common verbs, such as *yanavâ*, 'to go', and *karanavâ*, 'to make', are taken from Pâli, and also in conjugating the verbs, besides the genuine Singhalese mode, which is very imperfect, they use that of the Pâli (with the terminations *mi, hi, ê,* etc.) which is more complete. But the auxiliary verb, *innavâ*, is Elu, and so are also the pronouns [1]) and case signs; for instance, *api*, 'we'; *umbâ*, 'thou'; *umbalâ*, 'you'; *mê*, 'this'; the postposition *gê* of the genitive case, *ṭa* of the dative, *gen* of the ablative, etc.; none of which can be explained from Sanscrit, or Pâli.

The intermixture of a foreign element cannot certainly go further than it has in Elu. But if the Semitic element in Pahlavi were the foreign one, we should have a language in which the pronouns and case signs were all foreign, for we have seen they are all Semitic. Now as no language exists, whose pronouns and case signs are all foreign, we are justified in regarding the Semitic element as not being the foreign one in Pahlavi, which we can, therefore, no longer consider an Iranian language.

Having now shown the impossibility of classing the so-called Huzvâresh with the Iranian languages, and having explained the strange-sounding forms and words of that language, in a reasonable way, I have to add merely a short remark, on the complete disappearance of the Semitic words of the Pahlavi, from modern Persian. As we have seen, the Persians, when reading Huzvâresh texts, substituted for each Semitic word its Iranian equivalent; in the course of time, they began to make this substitution also when writing; and as soon as they began to write the texts just as they pronounced them, that is, when they wrote only Persian words, their writings became modern Persian. This is the simplest way of explaining the total disappearence of all the Aramaic words of Pahlavi.

1) The pronouns *mama*, 'I', and *to*, 'thou', may be explained from Sanscrit; but their plurals *api*, 'we', and *topi*, 'you', will baffle all attempts at such a derivation. See F. Müller, in the 'linguistic part' of the 'Reise der Novara', pag. 209.

from modern Persian; which certainly would not have occurred if the Aramaic words had formed part of the spoken language. Some slight Aramaic traces, however, still remain in the grammar, as the *idhâfat* and some terminations, such as the pl. suffix *ân*, clearly show.

5. On the origin and age of Pahlavî.

As I have already treated of this question, in the introduction to the Zand-Pahlavî glossary, I shall confine myself here to briefly summing up the principal results I have arrived at, and adding such observations and remarks on the subject, as have been suggested to me by a continuous study of it.

It has hitherto been the general belief, as the reader will have seen from my sketch of Pahlavî studies (pag. 1—32), that Pahlavî was a language which originated, in a mixture of Semitic and Iranian elements, on the frontiers of Iran and Chaldæa (Savad), in the first, or second, century A. D., and thence spread gradually over the whole Persian empire, under the rule of the Sasanian dynasty, even to the confines of India. But against such an opinion, several strong arguments can be urged.

Firstly, it would be surprising, if a curious jargon of Semitic and Iranian words and inflections (in which the former element even outweighs the latter), such as Pahlavî appears to superficial observers, had been adopted by the Sasanian kings (A. D. 226—640) as their official language, into which the sacred books were translated, and in which an extensive literature, sacred and profane, arose. And this adoption of a newly-formed jargon, for such purposes, would be still more surprising, if we reflected that the Sasanian kings were very zealous promoters of Persian ascendancy, and restorers of the Zoroastrian religion. We may search the history of nations and languages in vain for a similar instance. It has never happened that a mere jargon, originating on a frontier (from the intercourse of the inhabitants speaking different languages) has become the official and ecclesiastical language of a large empire for four centuries. The

reasons for adopting a foreign language, or for giving preponderance to a foreign element, are generally of a political, or a religious, nature. Thus, wherever Arabic has spread and gained an influence over any native tongue, such as Persian, Turkish and Malay, it has been owing to the spread of the Mohamedan religion, the sacred writings of which are in Arabic. Similarly, the influence of Sanscrit and Pâli over foreign tongues, such as Singhalese and Barmese, can be accounted for, only by the spread of Buddhism, the sacred books of which were composed both in Pâli and Sanscrit. Chinese writing and literature extended over Korea, Japan and Cochin China, in consequence of early conquests by the Chinese. Latin became the official and ecclesiastical language of Europe, in the middle ages, in consequence of the early Roman conquests, and the establishment of the Romish church over all the Christian nations of the west. Hindûstânî, which is a mixture of Sanscritic, Persian and Arabic elements, did not arise before the Mohamedan conquest of India. The Anglo-Saxon of Britain was not mingled with French till after the Norman conquest. Even Greek, which was the language most widely spread at the beginning of the Christian era, owed its great diffusion to conquest, for although the Hellenic nation was rather a colonizing than a conquering race, yet colonists are always conquerors more or less; and the spread of their language in the east, was chiefly owing to the Macedonian conquests, and the establishment of the Seleucidan and Bactrian empires with Greek rulers.

Now none of the reasons which led to the diffusion of any of the above-mentioned languages in a foreign country, or to their production of mixed languages, can be shown to have caused the formation of Pahlavi, if we assign its origin to the first, or second, century of the Christian era. No Semitic nation conquered Persia at that time; nor did any religion, whose sacred language was an Aramaic dialect, spread over the whole Persian empire at that period, and upset that of Zoroaster; nor yet did any foreign literature exercise such a paramount influence over Persia, at that time, as to give birth to a new language of a mixed character, by the blending of its words and phrases with the Persian tongue. Though Greek literature was then most widely spread, and was not unknown in

Persia, it left but very few traces in the Persian language. The Christian literature of the Syrian church, then in its infancy, seems to have exercised no influence over the indigenous literature, as we find no specifically Christian terms in Pahlavi books. Although Christianity began to spread in Persia, under the Sasanian rule, and gave birth to a new branch of religious literature, now wholly lost, it gained no influence over Zoroastrianism, which was very hostile to the new religion, for at the instigation of the Magi, the Christians were persecuted by the kings and put to death. If even so polished and refined a literature as the Greek, left so few traces in the Persian language, far less change can be attributed to the influence of the exclusively religious literature of a sect, which was barely tolerated and sometimes persecuted. To assume otherwise, would be equivalent to asserting, that the colloquial jargon of the modern Jews had exercised some influence over the languages of the European nations, among whom they are scattered, which would be simply absurd. Thus we see that history furnishes not a single valid reason for the origin of Pahlavi, as a mixed language, in the first and second centuries; but it rather supplies arguments against such an origin.

Secondly, the complete disappearance of the Aramaic words of Pahlavi, in its successor, the modern Persian, even as early as the time of Firdûsi (A. D. 1000), could not be explained, if Pahlavi had been a frontier language, or jargon, of Semitic and Iranian elements. When foreign words have once become naturalized, and been employed in standard works of literature, they will, for the most part, never disappear, but will henceforth remain a part of the language; such has been the case with the Persian and Arabic words in the Indian vernaculars, with the Latin words in the Teutonic languages, and with the Arabic ones in modern Persian. If the Aramaic words had formed a part of the Persian language, as spoken during the Sasanian times, there must still have been some relics of them, in so early a poem as that of Firdûsi; but not a trace of them can be found; even the royal title *malkân malkâ*, had disappeared. But this disappearance is easily accounted for, when one understands the real character of the Pahlavi writings, as set forth above (pag. 121.) It was

only in a few grammatical points, that traces of a Semitic element remained; but these are easily accounted for, if one considers that, in the constant practice of reading Semitic words as if they were Persian, some minute details (such as the plural termination, the *idhâfat*, the conjunction , and some terminations) which were not changed when reading Semitic texts in Persian, would naturally be preserved, when the texts began to be written as they were pronounced.

Thirdly, the whole character of Pahlavi, as described in the fourth section, is opposed to the supposition that it was a frontier language of the first, or second, century. At that time, and indeed for many previous centuries, various Semitic alphabets existed, which comprised only a limited number of letters with a specific phonetic value attached to each; it would therefore have been very strange, if the Sasanian kings had chosen for official use, so clumsy a kind of writing as the Pahlavi, in which the various groups of letters were regarded merely as symbols for Persian words. There was certainly no reason for their publishing documents, and inscriptions on their coins, in Semitic words, if they were always to be read in Persian. And if the Semitic words were used for the benefit of their subjects of Semitic origin, then the language ought to have been of Semitic construction, so as to have been readily understood by the Semites. But Pahlavi, even in Sasanian times, was not well adapted for either Persians, or Semites; the Persians could not read it, till they had learned the Persian meaning of some five hundred symbols, which must have been too unpleasant a task for a ruling race to set themselves; while the Semites must have found the symbols scarcely intelligible, although they were really Semitic words, as they did not clearly represent any Semitic language. The verbs were used only in the plural form; as we have seen, and the persons were expressed by suffixes joined to particles. Now we possess Aramaic texts of the first and second centuries A. D. (in Chaldee and Syriac), and the persons, in them, are not expressed in such a manner, but by prefixes and affixes to the verb itself, as in all the old Semitic languages. It is evident from my remarks in section 4, (*i* and *h*), that the Semitic language which underlies the Pahlavi was not left un-

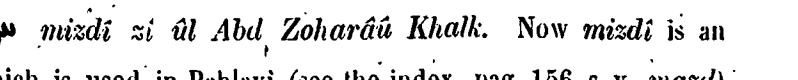
changed, but was adapted to the Persian mind; and the Semitic texts were written with a view to their being read by the Persians as if they were Persian. But as this mode of writing and reading had no convenience to recommend it, we must suppose that the Sasanian kings would not have adopted it, unless they had found it already existing as a time-honored practice.

Fourthly, the fact that two Pahlavî dialects, similar in character, were used in the earlier Sasanian inscriptions, precludes the supposition that Pahlavî was a frontier language of the first and second centuries. For if this view were correct, we should have to admit the existence of two jargons, which both originated on the frontiers of Persia, Assyria and Babylonia, and both spread over the Persian empire, at about the same time. But can such an opinion bear a critical examination for a moment? It may be answered that one jargon, the so-called Chaldæo-Pahlavî, might have been in use one or two centuries earlier, under the Arsacidan rule; while the other jargon, the Sasanian Pahlavî, might have come into use in the time of Ardeshîr Bâbegân, and superseded the former. But it would be very strange if each dynasty, the Arsacidan as well as the Sasanian, had adopted as its official language, a separate jargon, originating on a frontier merely through the intercourse of two neighbouring nations; both jargons, though distinct, being formed on the same principles. Why did they not rather adopt the Persian language, which has always been the vernacular of Persia, since that country became known in history?

Having shown the great improbability, if not impossibility, of the supposition that Pahlavî was a frontier language, which originated only a short time before Ardeshîr Bâbegân ascended the throne of Iran, it is now incumbent on me to offer a more satisfactory explanation of its age and origin.

The first question to be considered, is whether there are any inscriptions, or literary compositions, in either the Sasanian, or Chaldæo-Pahlavî, anterior to the third century of the Christian era? This can be answered in the affirmative; as the reader will find, on reference to pag. 30, that there are legends extant, on coins from the south of Persia, in the so-

called Chaldæo-Pahlavi character and language, and Dr. Levy has shown that these cannot be later than the third, or beginning of the fourth, century B. C.; they clearly exhibit the words מלכא *malkâ*, 'king', and זי אלה *zî alah*, 'of God', *zî* being the relative pronoun in Pahlavi (see pag. 74), but used to express the genitive.

The legends on the so-called Abd-Zohar coins [1]) present us with an earlier form of Pahlavi; for they belong to the so-called Satrap coins and, for numismatical reasons, cannot be later than the latter part of the Achæmenian rule, which was overthrown by Alexander B. C. 330; and they may even go back to the fifth century B. C. As they are important for proving the antiquity of Pahlavî, I shall make some remarks upon their language. The legend, which can be restored with some degree of certainty, by comparing different specimens of the same coin, is in a very early form of Aramaic character, and runs as follows: מזדי זי על עבד זהראו חלק. If this be written in Pahlavi characters, no alteration in the words, or their position, is necessary to render it into pure Sasanian Pahlavi, thus  *mizdî zî ûl Abd Zoharâû Khalk.* Now *mizdî* is an Iranian word which is used in Pahlavi (see the index, pag. 156, s. v. *mazd*) and means 'reward, wages'; *î* being the final vowel which is, as we have seen, so frequently found at the end of nouns, in the Sasanian inscriptions, e. g. *bagî* for *bag*, *chîtâkî* for *chîtâk*, *Shahpûhrî* for *Shahpûhr*, etc. (regarding its origin, see pag. 88—90); *zî* is the relative pronoun used throughout the Pahlavi (see index, pag. 241—242, s. v. *zêsh*, *zîam*); *ûl* (trad. *var*) is identical with the preposition על (initial *ʿ* being sometimes expressed by the Pahlavi , see index, pag. 222. 231) and is used everywhere, in Pahlavi, as a sign of the dative, in the sense

1) See Duc de Luynes, Essai sur la numismatique des Satrapies sous les rois Achæménides, pag. 26—30; Supplement à l'Essai, planche III et IV; Blau, De numis Achæmenidarum, pag. 5. 11. 12; Levy, Beiträge zur aramäischen Münzkunde Kleinasiens, in the Zeitschrift der Deutschen Morgenländischen Gesellschaft. vol. XV; pag. 623 et seq.

of 'to, for'. That על was used occasionally in this sense, in the Aramaic dialects, we know not only from books, but also from inscriptions; thus we read in Dan. 4, 24: מְלְכִי יְשִׁפַּר עֲלָיִךְ 'let my counsel be acceptable unto thee'; Ezra 7, 18: מָה דִי עֲלָיִךְ וְעַל אֲחָיִךְ יִיטַב 'whatsoever shall seem good to thee and to thy brethren'; comp. also Dan. 6, 19 and Ezra 5, 17. In the oldest inscription known to exist at Palmyra, No. 30 [1]), which is dated 304 of the Seleucidan era = B. C. 9, על is also used as a sign of the dative, like לְ, thus: קברא ..... די בנו עלוהי בנוהי 'the tomb ..... which his sons built for him'; comp. the frequent formula על חיוהי 'for his welfare', in that large class of Palmyrenian inscriptions, termed 'inscriptions religieuses', by Count de Vogüé (see pag. 55—74 of his work); על is also found with the same meaning in the inscriptions of Hauran, thus, 2, c. (de Vogüé, pag. 93): די הו בנה על בעשמין 'which he made to the Lord of Heaven'. Returning to the legend on the coins; Abd-Zoharâû was the name of the satrap of Cilicia, under whose rule the coins were struck; here the final *û*, which is a characteristic of the book Pahlavî, is remarkable, as it is frequently found at the end of proper names, on the coins of other satraps of the same period, comp. פרנבזו *Pharnabazû*, תבלו *Tabalû*, etc. (see Zand-Pahl. Gl. pag. XXIV). Although this final *û*, in names, is not found in Chaldee and Syriac books, we meet with it in the Aramaic inscriptions of Palmyra and Hauran, and those of the Nabathæan kings; thus, Palm. 4, 2. מקימו (in the Greek translation) *Μοκιμοῦ* [2]), 15, 1. מלכו *Μαλχου*, 18, 2. עזיזו *Αζιζου*, 11, 1. שריכו *Soraîkû*, 30, 2. כהילו *Kohîlû*; Haur. 3, 2. מעירו *Μοαιερου*, 3, 4. כדו *Kaddû*, כלבו *Kalabû* (de Vogüé, pag. 99); Nabath. 3, 2. 3. אושו *Ausû*, 6. רוחו *Rûahû*, מחבו *Matabû*, אכלבו *Akalbû*; נבטו *Nabṭû*, etc. It is also found in ancient names in the Old Testament, comp. יִתְרוֹ *Yithrô* (Jethro), מְחוּשָׁאֵל *M'tû-shael*

1) In Count M. de Vogüé's Inscriptions Sémitiques, text, pag. 37.

2) The *ου* in the Greek translations represents the genitive case, as the names generally follow the words בר 'son', or צלמא די 'image of'; but the ו in the Aramaic names, is no genitive termination, as it occurs also where the name is in the nominative case.

(Methusael), שְׁמוּאֵל *Sh'mûel* (Samuel), etc. The last word of the legend, חלך *Khalk*, is the name of Cilicia in Asia Minor, which was governed by native rulers who were dependent upon Persia; it is enumerated in the list of subject provinces, in the cuneiform inscription of Naksh-i Rustam, under the form *Karaka*, which cannot mean 'Carthage', as has been supposed.

The meaning of the whole legend on the Abd-Zohar coins, is clearly as follows: 'pay (i. e. soldier's pay) which (belongs) to Abd-Zohar of Cilicia', i. e. which is to be distributed by him to his soldiers. The language of this legend, as we have seen, contains four characteristic features of the Pahlavî of Sasanian times: *a)* the final *î* in *mizdî*; *b)* the relative pronoun זי *zî*; *c)* על in the sense of a dative characteristic, or the preposition 'to, for'; *d)* the final *û* in *Abd-Zoharâû*. Those who may object to my opinion that the language of this legend is identical with the primitive Sasanian Pahlavî, will probably say, that it represents only that Aramaic language which was current in Cilicia, during the Achæmenian rule, and does not furnish any argument for the higher age of Pahlavî. But among the four characteristics already mentioned, at least two are specifically characteristic of that Aramaic dialect which underlies the Sasanian Pahlavî; these are, first, the relative זי *zî*, which is די *dî* in all other Aramaic dialects, such as Chaldee, Syriac, Palmyrene, Hauranitic, Nabathæan, etc.; second, the final *î* in מזדי *mizdî*, which is wanting in the other dialects.

After a fair consideration of the arguments here adduced, which have been based on the careful numismatic researches of De Luynes, Blau, Levy, etc., and on my own investigations, it will be hardly possible to deny that the Semitic dialect of the Pahlavî was in use, in the Persian empire, as early as the fourth century B. C.; at any rate, *before* the Macedonian conquest. The question then arises, did it originate during the later period of the Achæmenian rule, or at a much earlier time? As the Achæmenian rulers were of Persian origin, and employed three languages simultaneously, in their cuneiform inscriptions, viz. Persian, Susian and Assyrian, we cannot see any reason for their giving a preference to

a Semitic dialect in the provinces subject to them, unless they found it already existing and firmly established; especially as this Semitic dialect of the Pahlavi was not identical with the Assyrian, as exhibited in the Assyrian versions of the Persian cuneiform inscriptions; which versions represent, on the whole, the same language as the records of Niniveh and Babylon, and this seems to have been the ancient Assyrian as employed on monuments and in literary records, but differing from the language commonly used by the people. The latter, which was a true Aramaic dialect, was written, even at an early period, in the so-called Phenician character, of which the Pahlavi alphabets are descendants.

These characters are found on the Assyrian weights which go back to the eighth century B. C., and also on clay tablets (now in the British Museum) which must have been inscribed, at any rate, before the destruction of Niniveh, B. C. 606. As two characteristic features of Pahlavi are easily discovered, in one of the latter inscriptions [1]), I give it in full, with the necessary remarks, as follows: כחצרן V לם סרנרג שערן זי בר מלבא על נבירבן מן עירן V ב VII. Sir H. Rawlinson explains it as an order for the assignment of grain, and I think his opinion is, on the whole, well founded, though I differ from him in some particulars. The first five words evidently contain the date, given in the usual Assyrian manner, by naming the year after the eponym; ב is the Hebrew preposition בְּ which is used, with regard to time, in the sense of 'about, at', e. g. בְּיוֹם 'at this day', i. e. 'now', בָּעֵת 'at this time'; חצרן is the Syrian month ; לם is 'eponymy', and סרנרג the name of the eponym, which is, however, not to be found in the lists hitherto known, which extend from B. C. 938 to 642 [2]); hence we may conclude that the date of this inscription is pro-

1) A facsimile of it, with a transliteration in Hebrew characters, is given by Sir H. Rawlinson in the 'Cuneiform inscriptions of Western Asia', vol. II. pag. 70, No. 16; and with a commentary, in the Journal of the Royal Asiatic Society, new series, vol. I, pag. 223–227.

2) See Oppert, in Zeitschr. der Deut. Morg. Ges. vol. XXIII. pag. 138—144; and Sir H. Rawlinson, Cuneiform inscriptions of Western Asia, vol. II. pag. 68—69.

bably between B. C. 641 and 606, the latter being the date of the end of the Assyrian rule. שערן is the Chald. שַׁעֲרִין, שְׂעוֹרִין, Heb. שְׂעֹרִים 'grains of barley', which is generally used in the plural. ז is the relative pronoun and one of the characteristic features of the Semitic dialect of the Pahlavi; it is also found in other inscriptions of the seventh century B. C., as in No. 2 of the bilingual readings by Sir H. Rawlinson, and in No. V [1]) of the appendix to them. בר מלכא 'the son of the king', i. e. 'prince' corresponds to the Pahlavi גוש מלכא. על is here used in the sense of a dative characteristic, just as on the Abd-Zohar coins (see pag. 133) and in Pahlavi. נבירבן looks like the name of him to whom the grain is assigned, and is probably a plural, signifying a title. מן עירן can hardly be the name of the weight, as Sir H. Rawlinson supposes, though it is followed by the numeral V; for מן must be the preposition מִן 'from, among', and not מנה (as the name of the weight is always written on the Assyrian lion-weights), since final vowels are not left unexpressed in the ancient Aramaic, as they are in Phenician; עירן is evidently a plural, and can be traced either to עִיר 'town', which is not, however, common in Chaldee, or to עִיר 'a guardian', used of guardian angels in Dan. 4, 10. 14, 20. ב with the numeral VII, is the symbol for the respective measure of grain which is assigned. I would propose to translate the whole inscription thus: 'On the 5th day of the month *Khaziran*, in the eponymy of *Sar-Narag* (i. e. in the year called after his name), barley grains of the royal prince (have been assigned) to Nabiraban, among the five guardians (of the place), to the amount of 7 *b*...' (the name of the measure is uncertain). It is thus clearly an assignment of grain to some high court officers, from the granary of a prince.

Before leaving this old inscription, I have to remark upon the probable pronunciation of the plural forms שערן and עירן; the final syllable may have been pronounced either *în*, or *ân*, but as the *î*, in *în*, is

1) See Journal of the Roy. As. Soc. new series, vol. I. pag. 232—234; comp. also Levy, 'Siegel und Gemmen mit aramäischen, etc. Inschriften' (Breslau 1869) pag. 6.

generally expressed in Chaldee, thus ן־, while the *â*, in *ân*, is frequently unexpressed, thus ן־, and as *î* is several times expressed in the inscription (and not omitted, as in Phenician), I think it most probable that we should read *seorân* and *'îrân*, which forms quite agree with the plurals in Pahlavi. It is also deserving of special notice, that the end of each word, except ן, is indicated by a dot, unless it concludes a line, or is followed by numeral strokes. This mode of indicating the division of the words, in all cases which might admit of doubt, is the more remarkable, as it is not usual in Semitic inscriptions; in Phenician, Palmyrene, Nabathæan and other inscriptions, no dividing dot is used, and in most of them, such as the Phenician, no additional space even is left at the end of a word; it is only in the Himyaritic inscriptions, that the words are divided by a vertical stroke. Among early writings, this mode of marking the ends of the words, has its analogy in the old-Persian of the cuneiform inscriptions, where the words are divided by oblique strokes and in the Avesta, where the end of each word is indicated by a dot. May there not be some connection between this old Iranian practice, and the system adopted in the Assyrian inscription above-noticed? [1])

We have now traced the Semitic dialect of Pahlavî as far back as the seventh century B. C. According to our investigation, it is identical with that form of the Assyrian language which was written in the so-called Phenician character, and which was, no doubt, spoken at Niniveh, whence it spread, with the Assyrian rule, over all the subject provinces. After the Assyrian empire had been destroyed by the Medes and Babylonians, the Assyrian language continued to be used, for a long time, in

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1) It appears from a letter from Jerusalem, dated 18th Jan. 1870 and published in the Moniteur of 5th Febr., that an inscription of more than thirty lines, in old Phenician characters, has lately been found, eastward of the Dead Sea, in which the words are separated by dots, and the phrases by vertical lintes. It is said to be commemorative of the deeds of Mesha, king of Moab, mentioned in 2 Kings 3. (about B. C. 900); and its language is stated to differ from Hebrew only in some orthographical peculiarities; what relationship it may bear to the Assyrian vernacular has yet to be determined.

the former dominions of the conquered state; thus alone can we explain its use, in the legends on the coins of Cilicia and other western provinces, in Achæmenian times.

Another strong proof of the high antiquity of the Semitic element of Pahlavî, is the peculiar way in which it is read, which can only be explained by the supposition of an original ideographic writing, such as is frequent enough in the Assyrian cuneiform inscriptions. We have seen that the Assyrians read the Turanian ideograms as if they represented Assyrian words, in the same way as the Japanese now read Chinese characters as though they stood for Japanese words. But as Pahlavi is written with phonetic, and not with ideographic, characters, it appears strange that the Iranians did not, from the first, use the Pahlavî alphabet to write the words in their own language, instead of writing Semitic words, and reading them as if they were Iranian. Those who do not believe in the high antiquity of Pahlavî, but prefer to cling to the idea of its much later origin, may explain this strange fact by asserting that the Semitic words were retained, either because the Pahlavî alphabet, being of Semitic origin, was better adapted for expressing Semitic words than Iranian ones, or because the higher classes of Iranians, especially the priests, preferred such a mode of writing, in order to conceal the contents of their books from laymen, or the lower classes in general. But neither of these explanations can be accepted. With regard to the first, it may be remarked that, though the Semitic characters were intended only to express such sounds as occur in Semitic idioms, the Iranians might have adapted them to the phonetic requirements of their own language, just as easily as the Greeks who adopted the Phenician alphabet, or the modern Persians and Indian Mohamedans when they took to the Arabic alphabet. The second explanation is contradicted by the fact, that the Sasanian kings employed Pahlavî in their public inscriptions and the legends on their coins; for it cannot be supposed that the kings would have chosen, for public purposes, a language and a writing which was understood by only a very small number of their subjects. In fact, no other explanation will suffice, but the supposition of an original ideographic writing. There can be no

doubt that the learned, among the Iranians, were acquainted with the cuneiform writing of their Assyrian conquerors. As its study was difficult and troublesome, it is natural to suppose that they used, in order to facilitate their studies, transliterations into Aramaic (the so-called Phenician) characters [1]). As a cuneiform ideogram, representing an entire word, might be pronounced either as a Semitic, or as an Iranian word, at the option of the reader, the Iranians probably regarded the Semitic transliterations of the cuneiform signs, merely as equivalent ideograms, and accustomed themselves to read these, as well as the cuneiform ideograms, only as Iranian words. In the course of time, and chiefly on account of the introduction of other writing materials, such as prepared ox-hides, or sheep-skins, the cuneiform writing disappeared altogether from ordinary records, and was reserved for monumental purposes; but the transliterations in Aramaic characters remained, and continued to be pronounced as Iranian words, in the same manner as their cuneiform equivalents had formerly been.

The origin of Pahlavî, we have now seen, can be sought for only during the period of the Assyrian rule, which lasted over Iran, for 520 years (Herodotus I. 95), and was established as early as the twelfth century B. C., if not earlier. In the whole history of Iran, from Assyrian down to Arsacidan times, there is no other period, during which its rise and spread could be explained in any reasonable way. It is not however to be supposed, that the Iranians adopted the Assyrian language in its purity. They learned it as a conquered race learns the language of their conquerors, and mingled it with words of their own vernacular idiom; but those parts of speech which are decisive of the character of a language, such as pronouns, prepositions, particles, the most common nouns

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1) There are still some bi-lingual tablets extant, in Assyrian cuneiform writing, with a transliteration, or rather a translation, into Aramaic characters and the vulgar Assyrian dialect which underlies the Pahlavî. They have been published by Sir H. Rawlinson, with an explanation, in the Journal of the R. As. Soc., new series, vol. I. pag. 187—246.

and verbs, the declension and even some suffixes, remained Semitic. It was only in the conjugation of the verbs, and in the construction of the sentences, that Iranian influence gradually prevailed. This is not surprising, for the Assyrian way of denoting tenses and moods is much inferior to the Aryan; the Assyrians used only one principal tense, the so-called aorist (with the personal characteristics prefixed), and active and passive participles, whilst the Iranians used a present and three past tenses, besides various forms of participles, and different moods, such as the optative and conjunctive, which the Assyrians could not well distinguish. It was quite natural that the Iranians should prefer the passive construction with the past participle (see pag. 106. 109. 110.) as the most simple [1]), for it required hardly any proper knowledge of the Assyrian conjugation. The persons were expressed by pronominal suffixes, joined to Semitic particles which were generally placed at the beginning of the sentence. As we have seen above (pag. 106), some ready-made passive participles were taken from Assyrian; but along with them, the Iranians used the Assyrian aorist forms in the plural, frequently omitting the initial *y* (see pag. 105), but treated them as past participles. This is evident on comparing the Sasanian and Chaldæo-Pahlavi versions of the Hâjiâbâd inscription; for in the latter, there are regular Assyrian past participles fem. in *it*, such as שדית, רמית and בנית; whereas in the former there are forms ending in *n* (*un*), such as *shaditun* = שדין, and *ramîtun* = רמין. The prevalence of the passive construction in Pahlavi, accounts for two remarkable circumstances; firstly, the almost total absence of the Semitic forms of the active participle, and secondly, the want of a proper passive voice. When the Iranians read the Semitic texts in the Persian language, they had to add the terminations of the present tense, the conjunctive mood, etc., as these could not be expressed by past participles.

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1) A similar course is adopted by the modern *pandits* in India, when they write and speak Sanscrit. Only those who have made grammar a special study, employ the perfect and aorist tenses; but the larger number, who possess a mere smattering of grammar, always use the past participles with the instrumental case, to express any past event.

This Pahlavi form of Assyrian remained one of the recognized languages, long after the downfall of the Assyrian empire. We find it in the Persian provinces under the Achæmenian rule, and after the conquest of Persia by Alexander the Great, and the establishment of the Arsacidan empire (see pag. 30). Under the kings of the latter dynasty, we find only that dialect used which is now styled Chaldæo-Pahlavi, and which remained in official use, alongside the Sasanian Pahlavi, until the middle, or end, of the third century A. D. Of this dialect we have discovered no traces, anterior to the legends on the so-called sub-Parthian coins (see pag. 30), which are later than the Macedonian conquest, but may be older than the foundation of the Arsacidan dynasty, and may thus range between B. C. 320 and 260. These coins are chiefly found in the south-west of Persia, where this dialect seems to have prevailed; and as it bears, in some features, a striking resemblance to Chaldee (comp. the plural in *în*, instead of *ân*, and the use of אלהא for 'god', which is not found in the Sasanian Pahlavi), it may be taken as an offspring of the Babylonian which, no doubt, spread widely, in consequence of the conquests of Nebuchadnezzar, early in the sixth century B. C.; but it seems never to have spread eastwards, as the Sasanian Pahlavi did, which we have identified with the vulgar Assyrian.

The fact that Ardeshîr Bâbegân and his successors made the Assyrian-Pahlavi, and not the Chaldæan one, the official language of their whole empire, proves clearly that the former was much better known in Iran than the latter, especially in the central and eastern provinces. But I doubt if the greater extension of the Assyrian Pahlavi was the only reason why the Sasanian kings made it their state language, in preference to Persian. There must have been some literature, chiefly of a religious character, existing in that language, before the Sasanian dynasty was founded; and as Ardeshîr Bâbegân was the restorer of the Zoroastrian religion, it may be supposed that he would naturally give the preference to a language which had been, for centuries, the medium by which the Zoroastrian traditions had been preserved, and which had thus obtained the character of a certain degree of sacredness.

But those who hold that Pahlavi is a frontier language of the second century A. D., may object that no Pahlavi literature existed before the Sasanian times, and assert that all the Pahlavi works, we now possess, are of later date, and not anterior to the seventh and eighth centuries A. D. It is quite true, that no Pahlavi work is now extant, which is older than the third century A. D. [1]), that is, later than the foundation of the Sasanian dynasty; but this does not prove that no literature existed, in the Assyrian Pahlavi, before the time of Ardeshir Bâbegân. In fact, we have every reason to believe that comments upon the *Avesta*, or even verbatim translations of parts of it, existed in the Pahlavi language, long before the Sasanian times. According to the *Ardâi-Vîrâf-nâmeh* (which was probably composed some time in the reign of Shâpûr II., but certainly

1) The earliest which has reached us, seems to be the *Kâr-nâmeh* of Ardeshir Bâbegân, of which I possess a copy. This comprises 46 pages, each containing 11 or 12 lines, and each line about 6 or 7 words; it was carefully copied for me, by my friend Destur Hoshengji himself. This little work describes Ardeshîr's usurpation of the throne and his wars with Ardavân, the last king of the Arsacidan dynasty. Tradition ascribes its authorship to Ardeshîr himself (according to *Masûdi*, see Quatremère, Journal des Savants for 1840, pag. 350; comp. S. de Sacy, Mémoires sur diverses antiquités de la Perse, pag. 280); but this opinion is contradicted by the book itself, since it concludes with the accession of Hormazd I. to the throne of Iran (A. D. 269), and the acknowledgement of his rule by the *kisâr-i Arûmâyân*, i. e. the Roman emperor, the ruler of Kâbûl and Hindûstân (𐭧𐭩𐭭𐭥𐭲𐭥𐭱 𐭪𐭠𐭥𐭠𐭭), and the *khâkân* (𐭧𐭠𐭪𐭠𐭭) of the Turks (𐭮𐭠𐭫𐭠𐭪). In the postscript, a blessing is invoked upon the first three kings of the Sasanian dynasty, viz. *Artakhshadr Pâpakân* (𐭠𐭫𐭲𐭠𐭧𐭱𐭠𐭮𐭠𐭲 𐭯𐭠𐭯𐭠𐭪𐭠𐭭), *Shahpûhr Artakhshadrân* (𐭱𐭧𐭠𐭯𐭥𐭫 𐭠𐭫𐭲𐭠𐭧𐭱𐭠𐭮𐭠𐭲𐭫𐭠𐭭) and *Auharmazd Shâhpûhrân* (𐭠𐭥𐭣𐭫𐭥𐭬𐭲 𐭱𐭧𐭠𐭯𐭥𐭫𐭫𐭠𐭭). As the blessing is not extended to any of the following kings, we are entitled to assign the composition of this work, which has reached us only in a fragmentary state, to the reign of Hormazd I. (A. D. 269—271). If it had been composed during the reign of one of Hormazd's successors, the name of the reigning sovereign could not well have been omitted by the author, in the blessing he invokes upon the Sasanian kings.

not later than the sixth century), the people's ignorance of the religious books was so great that there was no Destur, nor any one, who knew the religion [1]). Though this statement may be exaggerated, we learn thus much from it, that the knowledge of the Avesta was certainly not in a flourishing state, among the priesthood, at that time. Even in the time of Ardeshîr Bâbegân, the priests do not seem to have been great proficients in the study of the sacred books; for the Dîn-kart states, that Herbad Tosre collected [2]), by order of this king, all the fragments of the Avesta, which were scattered about the country; hence it follows that the priests must have been very careless about their sacred books, otherwise collections of them would have been already in existence. Now the language of the Avesta, which is commonly called Zand (though very improperly, as we shall presently see), possesses a large number of inflections, and its grammar, as far as we know, was never studied and propagated as a distinct science, as has been done with that of Sanscrit in India; on the other hand, the Persian language of Ardeshîr's time, had lost the majority of its ancient inflections; how can it be supposed, therefore, that priests could be found, in his time, who could muster such a knowledge of Zand and its numerous inflections, as the Pahlavî translators of the Vendidad evidently possessed? There is no probability that any such existed, and that is the opinion of all Parsi priests of the present day. We may further add, that if any of the Sasanian kings had

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1) See Zand-Pahl. Gl. pag. XLI. This sad state of things was altered in the time of *Adarbâd Mahraspand*, who is expressly mentioned in the *Ardâi-Virâf-nâmch*, but as unfortunately no royal name of the Sasanian dynasty occurs, we cannot exactly state the time. In the Dîn-kart (vol. I. pag. 5 of my MS.), an *Adarbâd* (𐭠𐭣𐭥𐭱𐭠𐭣) is mentioned, as a restorer of the Nosks of the Avesta, who lived during the reign of Shâpûr II.; but as the name of his father is not added, we cannot be quite sure of his identity with the great *Adarbâd Mahraspand*. However, as Parsi tradition places the latter under the reign of Shâpûr II., there can be little doubt of their identity.

2) See the Zand-Pahl. Gl. pag. XXXIII. 6. He is also mentioned in the proclamation of Khosru Parvîz, which I shall presently notice.

ordered a Pahlavi translation of the whole Avesta to be made, we should certainly find so important a fact mentioned in the Pahlavi books. In a very long proclamation of Khosru Parvîz [1] (A. D. 531—579), in which all the efforts of former kings, for the preservation and study of the Avesta, are mentioned, no translation is spoken of, though he would hardly have omitted to notice the fact, if any translation had been ordered to be made. The following is a translation of the more important part of this proclamation, bearing upon the history of the fate of the Zoroastrian writings [2]:

1. 'Vishtâsp, the king, who was afflicted in consequence of his war with Arjâsp, ordered to collect every work which was composed in the language of the Magi, that the Mazdayasnian religion might receive help, in various ways, from all the knowledge which was in readiness; now came Arjâsp and the others, from outside (the kishvar) Qaniras (in which Iran is situated), to Frashôshtar, to inform themselves on the religion'.....

2. 'Dârâi, the son of Dârâi, ordered two written copies of the whole Avesta and Zand, just as Zertohesht received them from Ormazd, to be preserved, one in the treasury of Shapikân, and the other in the fortress of written documents (i. e. the archives)'.

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1) It is contained in the Dîn-kart (vol. I. pag. 1—9 of my MS., and probably in the second part of the sixth book); my MS. begins in the middle of the proclamation, but that it was published by Khosru Parvîz, appears unmistakeably from pag. 7. lin. 1, where he introduces himself in the words: لیهمرد سردلد سیسوس وادوس کاوس 'I *(lîûman*, see the index s. v. *ragôman)* Khosrû, the king of kings, descendant of Kavât'. He has previously mentioned several of the former rulers of Iran, as detailed in the text; and as none of his successors are mentioned, the proclamation can hardly be later than his time.

2) The Pahlavi text will be found in the appendix to this essay. As the translation is made from a single MS., and without the assistance of any Pâzand commentary, it is not very literal in the more obscure passages; but it gives the general meaning of the original.

3. 'Valkhash (Vologeses), the descendant of Ashkân, ordered that the whole of the Avesta and Zand, as they had come down in their purity, whatever fragments thereof had escaped the destruction and ravages of Alexander and the Roman (i. e. western) soldiers in the Iranian country, and remained partly in writings, and partly in oral tradition, with the Destur (Desturs), should be searched for, in each town he came to, and taken possession of, for the emperor [1]) (i. e. for the imperial library)'.

4. 'Hé that was Artakhshatr, the king of kings, the son of Pâpak, in order to obtain correct decisions (in religious matters), summoned Tosar, with all (the sacred books) that were scattered about, to his residence; when Tosar came, him alone he accepted, and the rest of the Desturs he dismissed. And he issued this order: 'All that may be obtained of the Mazdayasnian religion (religious books), differing from what is now (recognized) as knowledge and wisdom, in future does not exist for us (i. e. is not acknowledged)".

5. 'Shahpûhar, the king of kings, the son of Artakhshatr, ordered to collect again the non-religious writings on medicine, astronomy, and the investigations on time, place and quality, creation, existence and growth (i. e. philosophy), on the observance of religious orders, documents and other records and (literary) means, which were scattered in Hindûstân, Rûm and other lands, and to put them again together with the Avesta, and to present a correct copy of all this, to the treasury of Shapikân; and it was taken (there), to show it to all those who were not dead, to enlighten them on the Mazdayasnian religion'.

6. 'Shahpûhar, the king of kings, the son of Auharmazd, collected all the sayings of the inhabitants of all parts of the earth, for enlightenment and investigation, in order to adorn the Apân Khânak (?). After Atrô-pât had purified the sayings (of Zertohesht) which were compared with all those of different creeds, the Nosks were counted (their

1) I read *shatruyâr*, 'emperor', instead of *shatruîhâ*, 'cities', in the Pahlavi text.

number fixed); and to those who were not dead (the Zoroastrians), he (Shahpûhar) thus said: 'Now since we have seen the religion (religions) in the world, no one should leave the other (each should keep to his religion); this I endeavour much to bring about".

From this important document, we learn that various Persian rulers of three different dynasties, the Achæmenian, Arsacidan and Sasanian, took an interest in preserving the Zoroastrian books, which are generally called Avesta-Zand, and in collecting the fragments and restoring the sacred writings to their primitive purity, after they had become scattered. But nowhere do we find a translation into the vernacular language mentioned. It is however stated that king Darius (II. or III.), the descendant of Darius (I. or II.), had two copies of the Avesta and Zand prepared. Now we know, from the Zand-Pahlavi Glossary 3, 6 (see also ind. s. v. *zand*, pag. 239—240), that *Zand* denoted the Pahlavi language; for the expression 'Avesta and Zand' means only the original text, with its commentary in the Pahlavi language. Hence arises the question whether the Pahlavi translations of the Vendidad, Yasna and Visparad, which we now possess, were actually composed *before* the Sasanian times. This must be answered in the negative, since it can be proved that they contain allusions to events which happened in those times, such as the appearance of Mazdak. Most probably, they were brought into their present form, in the sixth century A. D., during the reign of Khosru Parvîz who is said, in the Dîn-kart [1]), to have 'ordered the most intelligent and best of the Magian priests to make quite a new explanation of the Avesta and Zand'. This probably refers to the notes which are added to the translations, and now form part of them; for there can be no doubt that the bulk of the Pahlavi translation is founded on older versions, which had come down either from Arsacidan, or even from Achæmenian times. This is proved, not only from the considerable knowledge of Zand-inflections, exhibited

1) Vol. I. pag. 7 of my MS.: ۱۸۹۳۷۷۱۱ ۷۷۱۱۷۷۱۱ ۷۷۱۱۷۷۱۱ ۱۸۹۳۷۷۱۱ ۱۸۹۳۷۷۱۱ ۱۸۹۳

by the translation of the Vendidad, but also by passages in the translation of the Yasna, such as 30, 1., where both the Avesta and Zand are mentioned as scripture. Now the Zand, as we have seen, was the translation of the Avesta into Huzvâresh; and as we cannot suppose the translator was attributing the character of sacredness to his own work, we must conclude that he was referring to earlier translations, in this mention of Zand.

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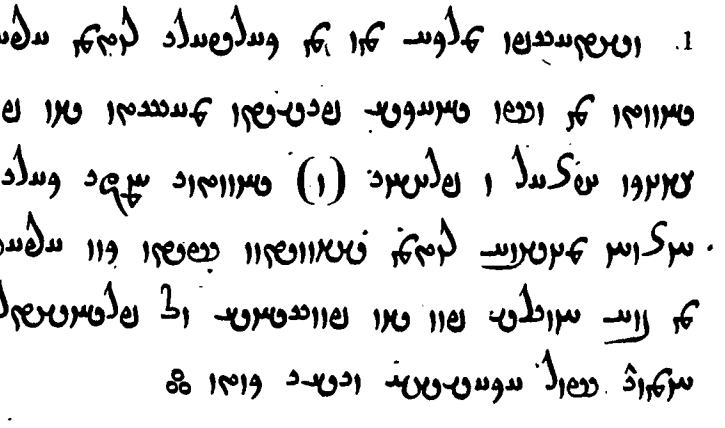
Appendix.

(A passage from the Din-kart, vol. I. pag. 4—5 of my MS., relative to the fate of the Zoroastrian writings down to the time of Shâpûr II., translated in pag. 145—147).



1. *Veshtâspu malkâ, mûn men kârîzâr-i levatman Arjâspu faryâtu yehevûntu, men vespu dânâkîh pêsîtu mahîstu dînu pavan kabed ayinînaku afzâr va farhâng-i yehevûntu-i ham-chi kâr-i farhâkhtu huzvân magosîvâ levatman yakhsanûnîtanu sazîtu; kûn Arjâsp va avâr.k-i men barâ Qanîras, pavan dînu purseshnîh, val Frashôshtar yâtûntu hûmanand; sapar âkâsyêsh vîsh-i kartu.*

2. *Dârâi-i Dârâyân, hamâk Avestâk va Zand, chigûn Zartûhashtu men Auharmâ patîraftu, va napeshtaku 2 pechînu, khaduku pavan ganju-i Shapîkânu, khaduku pavan dazu-i napeshtu, dâshtanu farmûtu.*

3. *Valkhash-i Ashkânân, Avestâk va Zand, chigûn avîzakyêsh yîn yâtântu yekavîmûnâtu, hamuku-chi afash konâ maman men vazand vâshuftkârîh-i Alaksandar va asvâr va rûpu-i Arûmâyân, yîn Aîrân shatru pôrgandakyêsh madam napeshtaku vad maman huzvân avasepardânîk pavan dastûbar katrûntu yekavîmûnâtu yîn, shatru chigûn frâz matu yekavîmûnât, nekâs dâshtanu val shatrûhâ asbâtkâr kartanu farmûtu.*

4. *Valman-î-i Artakhshatar malkâânu malkâ-i Pâpakânu, pavan râstu dastûbarih, Tôsar zak-ach hamuku-i pargandak va hamâk val babâ bûnshânast; Tôsar madam matu; zak-î khaduku frâz patîraftu va*

avârîk men dastûbar shîkûnyîn. Dênman-cha farmân yehabûntu aîgh: frâz val lanman konâ nakîzeshn zakâi yehevûnêd, men dînu mahîstu maman kûn-cha âkâsîh va dâneshnu, afash farôtu lôîtu.

5. *Shahpuhar malkâânu malkâ-i Artakhshatarânu, napîkîhâ-ch-i men dînu barâ, madam hejashekîh va satar-gûbeshnîh, vajûîshnu va damânu, jînâk va gôhar, yakhsenon, yehevûneshnu va vakhseshnu, dataku aîrîh va gûbâkîh va avârîk kirûkîh va afzâr, yîn Hendûkânu, Arûm, avârîk-cha damîkîhâ pargandaku yehevûntu, lakhvâr val ham yâîtyûntanu, levatman avestâk lakhvâr andâkhtanu, konâ zak-i durêst va pechînu val ganju-i Shapîkân yehabêntanu farmûtu; va khasctinîtanu-i hamâk arîstakânu madâm dînu mahîstu val huskâr vakhdântu.*

6. *Shahipuhar malkâânu malkâ-i Auharmazdân, hamâk kîshvarîkânu,*

pavan patkâreshnu Avân Khânaḳu kartanu, hamâk gûbeshnu val huskâr va vajûishnu yâityûntu, akhar men bûkhtanu-i Atôrô-pâtu pavan gûbeshnu pîshîd, va levatman hamâk valmanshânu javîḍu sarîḍakânu va nûsk hûshmûrd; anchu-i javîḍu rîstakânu denman-cha guftu aîgh: kûn amat-mânu dînu pavan saṭi barâ khedîtûnt, aîsh-cha asyûnîh barâ lâ shîkûnyîn; vîsh madam tukhshâk tukhshem.

Chapter I.

The invisible world and the celestial bodies.

𐬀𐬎𐬀𐬌𐬎𐬀𐬙𐬀𐬌𐬎 𐬀𐬌𐬎𐬀𐬌𐬎 𐬀𐬌𐬎𐬀𐬌𐬎 𐬀𐬌𐬎𐬀𐬌𐬎 𐬀𐬌𐬎

.âgereptâr avînâk mînô .partum e der

𐬀𐬌𐬎𐬀𐬌𐬎 . 𐬀𐬌𐬎𐬀𐬌𐬎 𐬀𐬌𐬎 . 𐬀𐬌𐬎𐬀𐬌𐬎 𐬀𐬌𐬎 . 𐬀𐬌𐬎𐬀𐬌𐬎 𐬀𐬌𐬎 . 𐬀𐬌𐬎𐬀𐬌𐬎 𐬀𐬌𐬎

.yazdân ,yehân .hormazd ,anhomâ .yazad .jâtan .khodâ ,monâ

𐬀𐬌𐬎𐬀𐬌𐬎 . 𐬀𐬌𐬎𐬀𐬌𐬎 𐬀𐬌𐬎 . 𐬀𐬌𐬎 . 𐬀𐬌𐬎 𐬀𐬌𐬎 . [1] 𐬀𐬌𐬎𐬀𐬌𐬎

.grotmăn ,gârôtmăn .mînô ,madonad .amshâspand ,amăspand

𐬀𐬌𐬎𐬀𐬌𐬎 . 𐬀𐬌𐬎 . 𐬀𐬌𐬎 𐬀𐬌𐬎 . 𐬀𐬌𐬎 . 𐬀𐬌𐬎 . 𐬀𐬌𐬎

.âsmăn ,shamyâ ,shamhâ .khorah ,gadman .bayăn ,nâdăn

𐬀𐬌𐬎 . 𐬀𐬌𐬎 𐬀𐬌𐬎 . 𐬀𐬌𐬎 𐬀𐬌𐬎 . 𐬀𐬌𐬎 . 𐬀𐬌𐬎 𐬀𐬌𐬎

.mâh ,kamryâ ,kókâ .khurshîd ,zabzabâ .khur ,shamsyâ

𐬀𐬌𐬎𐬀𐬌𐬎 . 𐬀𐬌𐬎𐬀𐬌𐬎 . 𐬀𐬌𐬎 𐬀𐬌𐬎 . [2] 𐬀𐬌𐬎 𐬀𐬌𐬎 . 𐬀𐬌𐬎 𐬀𐬌𐬎 . 𐬀𐬌𐬎

.setâreh ,kukpâ ,kukbâ .bakht ,jadman .băm ,pang .ayâm ,ayem

𐬀𐬌𐬎 . 𐬀𐬌𐬎 . 𐬀𐬌𐬎 𐬀𐬌𐬎 . 𐬀𐬌𐬎 . 𐬀𐬌𐬎 𐬀𐬌𐬎 . 𐬀𐬌𐬎

.nârâ ,naglîâ .vâd ,zîgâ .vârîdan ,tatrûnatan .vârăn ,matrâ

𐬀𐬌𐬎

.âtash

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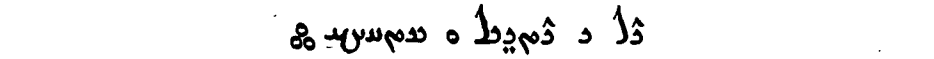
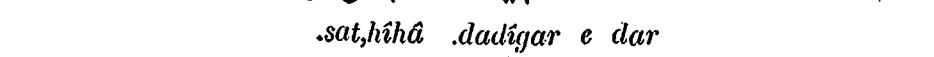
1 D.E. *amhuspand.* — 2 D.E. *yadman,* which is wrong.

Chapter II.

Things relating to the world.

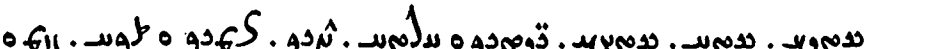


.sat,hîhâ .dadîgar e dar

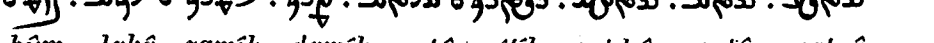


.bûm ,lakâ .zamîk ,damîk ,artâ .gêtîk ,sat,hâ ,satâ ,satyâ

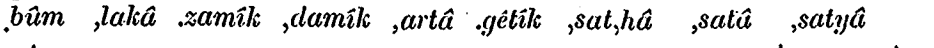
.shahar ,shatan .jâe ,jinâk .gêl ,tînâ .khâk ,avrâ ,avryâ



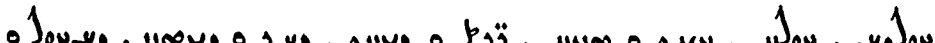
.deh ,matâ .rustâ ,rudastâ .shahrastân ,madînâ ,môdînâ



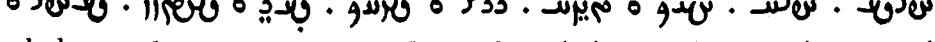
.bâzâr ,vâzâr ,shôkâ .khalâ ,shatnâ .râh ,râs



.kenârch ,shtâr .gâh ,arshyâ .gâh ,gâs .shâêgân ,manâ



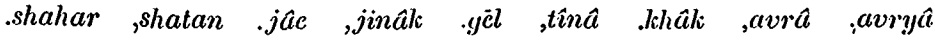
.bâe ,basad ,âsyâv .dar ,babâ .bân ,arbîtâ .khânch ,bîtâ



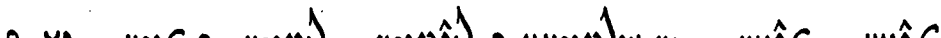
. dozakh ,dôshân ,shôlman .kôshak ,bapgûn

Chapter III.

W a t e r s.



.mîâhâ .sadîgar e dar



,damdamyân ,damdamâ ,damdamyâ .zarah ,zarâ .âb ,mîâ

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1 This is only found in D.E. — 2 in D.E.

دریاو ۰ دامہ ۰ رود ۰ کتھ ۰ ارکیا ۰ کنارس ۰ جو ۰ چاہ ۰ بولا
.nâyâdâ ,joé ,shatmatâ .kch ,katas .rôd ,damâ .daryâv

مہی ۰ کنارس ۰ جو ۰ ارکیا ۰ چاہ ۰ بولا
.mâhî ,kanâras .joê ,arkyâ .châh ,bûlâ

Chapter IV.

Cereals and fruits.

مہیوچا ۰ جردکوہا ۰ چاہارم
.mîvêhâ va jordâkûhâ .chahârum e babâ

گندم ۰ اگ ۰ شک ۰ جو ۰ پگ ۰ گوار ۰ ارزن ۰ مزک ۰ نخود
.nakhud ,mízûk .arzan ,gâvars ,pag .jov ,shak .gandum ,ag

بازرا ۰ جانک ۰ تخم ۰ تبنا ۰ کلہ ۰ کشمک ۰ زیت ۰ شمگ
,shamag .zêt ,kashmak .kâh ,tabnâ .tokhm ,jânâk ,bazrâ ,vînûk

کنجد ۰ درخت ۰ شجرا ۰ گرمچ ۰ گومچ ۰ نان ۰ لاما ۰ ارد ۰ کاما
.darakht ,shajrâ .garmch ,gomch .nân ,lâmâ .ârd ,kâmâ .kunjêd

داکنیا ۰ مگ ۰ کنیا ۰ گل ۰ ورتا ۰ مرد ۰ انیتا ۰ موگ ۰ داکنیا
,chîbâ .naê ,kanyá .gul ,vartâ .mord ,anîtâ .mug ,daknyâ

تپا ۰ بیہ ۰ سپرجلیا ۰ واڈرنگ ۰ بلبوشیا ۰ ہیزم ۰ چیپا
,tôpâ .bêh ,saparjaliâ .vâdrang ,bilbôshîâ .hêzam ,chîpâ

خالوجی ۰ مشمشیا ۰ انار ۰ رومانا ۰ رورمنا ۰ ہرمود ۰ کمترا ۰ سیو
.khalûjî ,mashmashyâ .anâr ,rômanâ ,rôramnâ .hormôd ,kumtrâ .sêv

---

1 In almost all glossaries this word is explained by 'small', but کتھ has also the meaning 'wave' which is quite appropriate in this place according to the classification. D.E. has کاریز 'a causeway, a fountain'.

2 Omitted in D.J.; it is apparently superfluous.

3 مہیوچا *mîvêhâ* is taken here from the following chapter, as it belongs to this one.

4 D.E. makes it two words, *bil* and *bôshîâ*.

ھ لاوس . سرچرا ٥ کرارلا . سرارلاح . سرچرارس ٥ لاد . ڈاوا

.khyâr ,bôjînâ .kharbûzch ,marbôyâ ,arbojînâ .halû .pang

ھ لاوسا . ساڤرا

.anjîr ,tangûn

Chapter V.

Wine, drinking, etc.

ھ [1] سرسرح ٥ ساڤرا د سرر

.mâĉhâ .panjum e babâ

٥ رس . سرسرس ٥ سرچس . ڈم ٥ لاترلا . ساس ٥ لا . سرچلا

.âs ,âsyâ .khôrmâ ,tag .angûr ,anbaman .raz ,kalmâ

٥ سرلاوس . سرطس ٥ سچ . ساسح ٥ ساچرا . سرسرا ٥ سرد ح . سرلس

.serkeh ,khliâ .jâm ,mänman .bâdeh ,basyâ .mâĉ ,amrâ

ھ سرس . سرسم ٥ ساڤرس . سرسرس ٥ لاترس . سرسرس ٥ سرچا . سرچرا

.khush ,basîm .angmîn ,gôbashyâ .khâr ,shakarâ .shakar ,atôr

Chapter VI.

Vegetables.

ھ سرلاچ ٥ ساسرح د سرر

.tarîhâ .shashum e babâ

٥ لاچل . سرچاچ . ااس ٥ ساساچ . لاچسرچس ٥ لاچ . سرلاس . سطرس

.sîr ,tumâ ,shûn .piyâz ,shamshdar .tareh ,bakaryâ ,jalkâ

ھ سرسرس . ڈسرس ٥ ساڤرس . ڈسرچ ٥ ساکرلاس . ساسرسرح ٥ سرترلس

.gîhâ ,gabhâ .gashnîz ,kozbartâ .kâshnî ,angopâ

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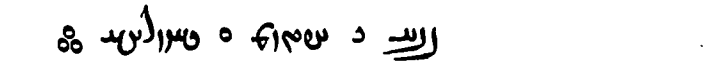
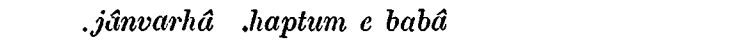
1 Corrected from سرسرح to سرچسرح as the latter is the word required here. D.E. has سرلاس *khurashn.*

Chapter VII.

Quadrupeds, etc.

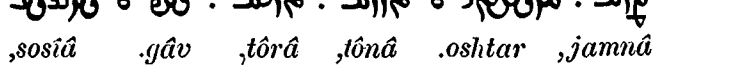


.jânvarhâ .haptum e babâ



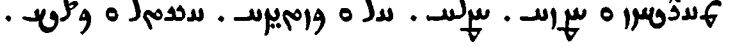
.lamkâ .asp ,sosîâ .gâv ,tôrâ ,tônâ .oshtar ,jamnâ

.gospand ,kanâ ,kalyâ .astar ,kôtînâ .khar ,amlâ ,amnâ .mâdyăn

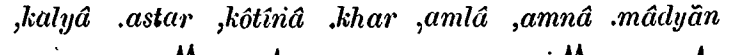


.kâvêd ,angôt .mêsh ,arrûn .vareh ,konâ .pâzîn ,barrûn ,barkhûn

,tasubrîd ,dobrîd ,akbrîd .vahî ,zazrâ .boz ,azag .gâv ,az



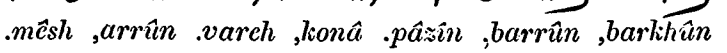
.shîr ,alyâ .pêh ,talbâ .âhû ,tîbâ .khûk ,azorâ .sêbrîd



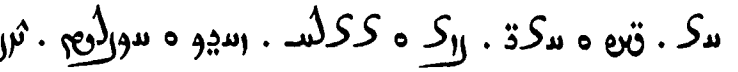
.khîk ,zakyâ .pôst ,jaltâ .pânîr ,goptâ .rôghan ,mâshyâ ,mashyâ

Chapter VIII.

Birds, etc.



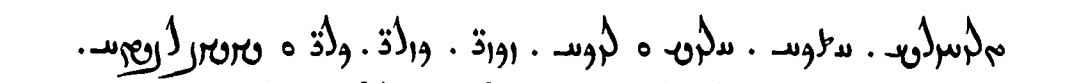
.morvăn .hashtum e babâ



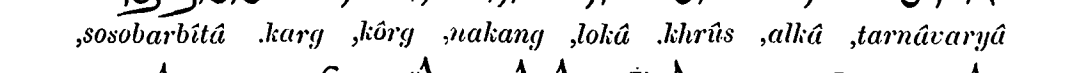
.dâlman ,chachâ ,charboshyâ .murveh ,zazfûntyâ ,tangûryâ

---

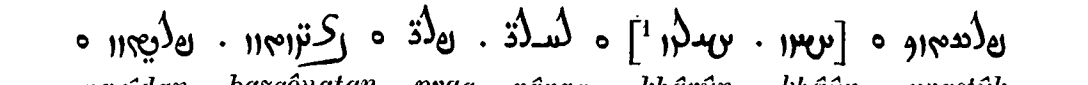
1 In Farhang-i Jehângîrî it is انگوتن, in Burhân-i qâti', انگوتین and کاوِد, instead of *kâvêd* which is right.



,sosobarbîtâ .karg ,kôrg ,nakang ,lokâ .khrûs ,alkâ ,tarnâvaryâ



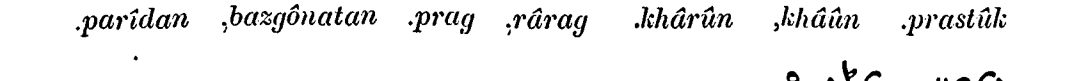
.parîdan ,bazgônatan .prag ,rârag .khârûn ,khâûn .prastûk



.malek ,kamchâ

Chapter IX.

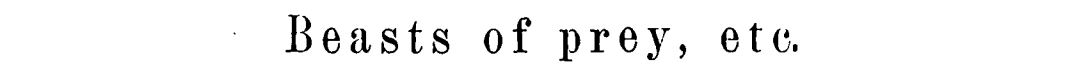
Beasts of prey, etc.



. tandbârhâ .nahum e babâ

.gurg ,dêbâ .shêr ,asdar .gurba ,shomârman .sag ,kalbâ

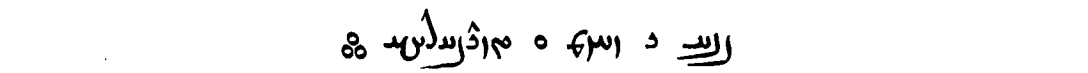
,tûrch ,îzbâ ,tatmaman .khirs ,tatmatâ .rôpâ ,azbâ ,tâlman



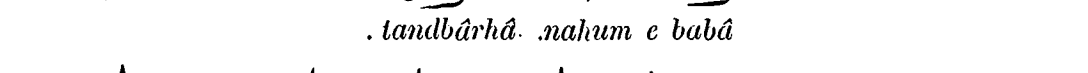
.zendpîl ,zanglôtâ .pîl ,bânbarbîtâ .shaghâl

Chapter X.

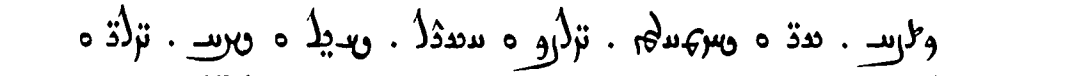
Parts of the body.



.andămhâ .dahum e babâ



.asteh ,varkôtâ .khûn ,damyâ .gusht ,basryâ .cheher ,chatar



.môê ,mazdâ ,sabsabâ .sar ,rôcshman .rag ,jâyâ .paê ,akbyâ

1 These words must have crept into this chapter from the preceding; they belong apparently to chapter VII.

ہمن ۰ وزمیدو ۰ ہمس ۰ تن ۰ لب ۰ ہاس ۰ بل ۰ ہلہ

,ayôman .peshānî ,shôman .gôsh ,rarâ ,hunyâ .varas ,shârman

۰ ہمیہ ۰ وڈہ ۰ سپیدی ۰ ہن ۰ اوس ۰ اوڈل ۰ اوندل ۰ ہوی

,hupman .khandch ,shtînâ .negâh ,nakâs ,nakdâr ,naksar .chashm

۰ لپ ۰ سپہلی ۰ ہ ۰ ایدی ۰ ہگیا ۰ وزدا ۰ ہمہ ۰ لڈ ۰ ہگہ

.lap ,shaptînâ .dchān ,pômaman .vînî ,tâlman .rôê ,hômaman

۰ سڑی ۰ ایکہ ۰ سہ ۰ ہاتن ۰ ایڑی ۰ ووہ ۰ ہیلپی ۰ ہلہ

,advâz .huzvān ,shanâ ,gobyâ .dandān ,kakâ .avrusht ,shârman

۰ دمہ ۰ لہ ۰ لڈ ۰ لن ۰ ددلوہ ۰ ایڑ ۰ وہ ۰ ہ ۰ ہن ۰ ہی

.râst ,radadâ .râz ,sarkôtâ .vāng ,kâlâ .sakhûn ,môdâ .âvâz

۰ ایہ ۰ ڈلہ ۰ ہلہ ۰ لدن ۰ ڈدوہ ۰ ہوہ ۰ ڈلڑ ۰ وزہ ۰ وزہ

,yadman .grîûn ,chôlman .rîsh ,dîkâ ,âlakâ .darógh ,kîbâ ,kadbâ

۰ ہپیلی ۰ ہگڑ ۰ ہگہ ۰ ا ۰ ہدہ ۰ ہپڑہ ۰ ہگہہ ۰ ڈدم

.pósht ,gabmaman ,apman .var ,âsyâ .angusht ,hochtpaman .dast

۰ ا ہگو ہ ۰ سہ ۰ ایڑی ۰ ایڈلڑ ۰ ڈد ۰ ہگل ۰ ایہ ۰ ہہ

.ashkambeh ,dushman ,garûjdman .dîl ,rabmaman .jân ,adâ

۰ ا ایاہ ۰ ہلہ ۰ ہہ ہ ۰ ہ ۰ ہہلہ ۰ ہل ۰ وہ ۰ ہل ۰ ہدلہ

,tanvâr .chûch ,mâmchîâ .abach ,bachûchyâ .kîr ,abar ,aêrman

۰ ایکو ۰ ایہس ۰ ا ہپی ۰ ایپی ۰ ۱۱۹ ۰ ہمپہ ۰ ل ۰ ہ ہ

,bazānûk ,hûshnûk .papar ,paprâ .kân ,shatman ,dôbar .shekam

ہ ۰ ڈپی ۰ ہڈہ ۰ ایہ ۰ ہدہ ۰ ایکو

.pâc ,raglaman .rān ,armê .zānûk

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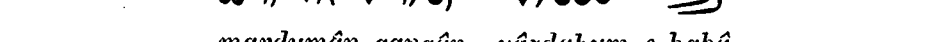
1 In E.D. there is *ashkam* only, in J. both.

Chapter XI.

Mankind and degrees of relationship.

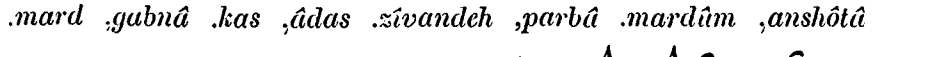
.mardumân gangân .yâzdahum e babâ



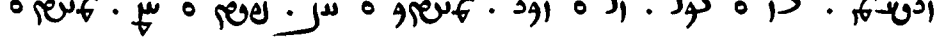
.mard .gabnâ .kas .âdas .zîvandeh .parbâ .mardûm .anshôtâ

.mâd .am .pêd .ab .mâdeh .vakad .nar .zakar .zan .neshman

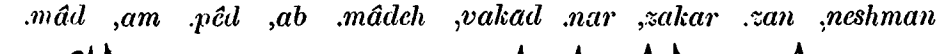
.farzand .pandand .khuh .khâtman .brâdar .brâvar .brâd .khâh



.rapîtâ .rîdak .vapyâ .vap.hâ .dôkht .bentmen .pus .benmen



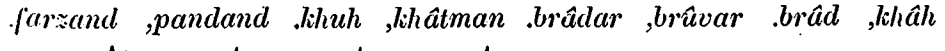
.bîtâneh .khêsh .napshman .khûd .banapshman .kanîzak .ra.chîtâ



.avarnâê .avornâk .javân .jódân .bîgânch

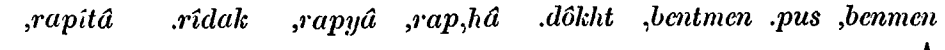
Chapter XII.

Men of high rank.

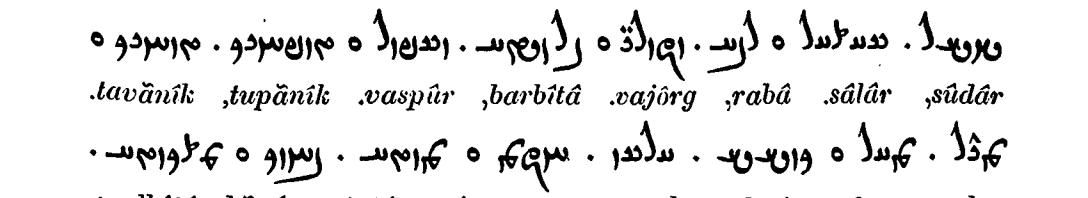


.mardumân avrîgân .doâzdahum e babâ

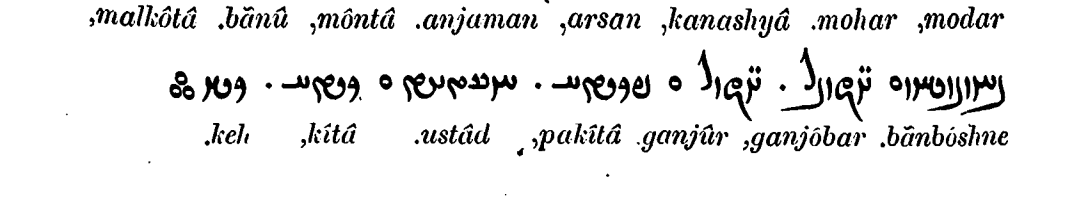
.malkûtâ .shâheryâr .shatanyâr .pâdshâh .shrîtâ



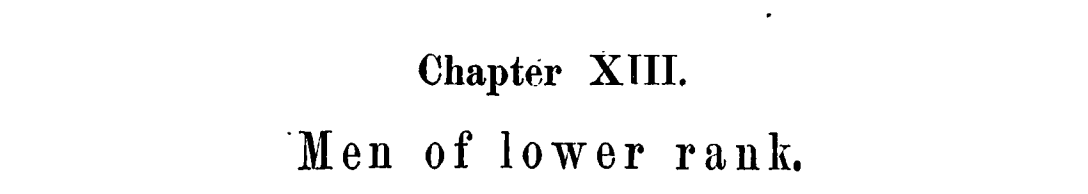
.bôland .zîn .meh .mas .keh .kad .shâh .malkâ .dahyôpat



.tavănîk ,tupănîk .vaspûr ,barbîtâ .vajôrg ,rabâ .sâlâr ,sûdâr



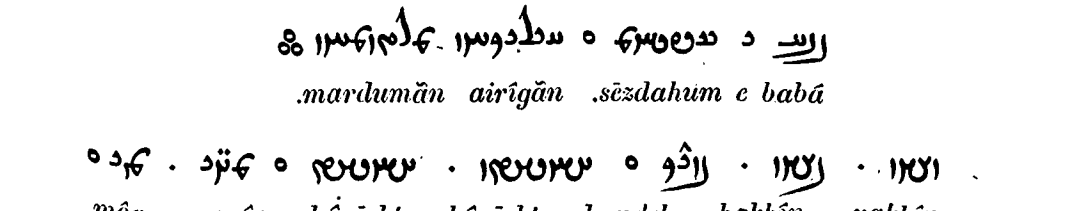
,malkôtâ .bănû ,môntâ .anjaman ,arsan ,kanashyâ .mohar ,modar



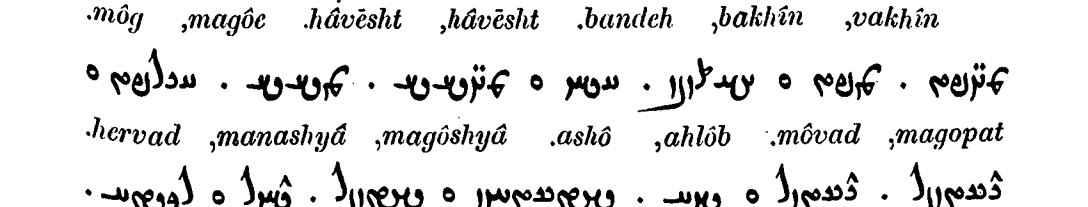
.keh ,kîtâ .ustâd ,pakîtâ .ganjûr ,ganjôbar .bănbóshne

Chapter XIII.

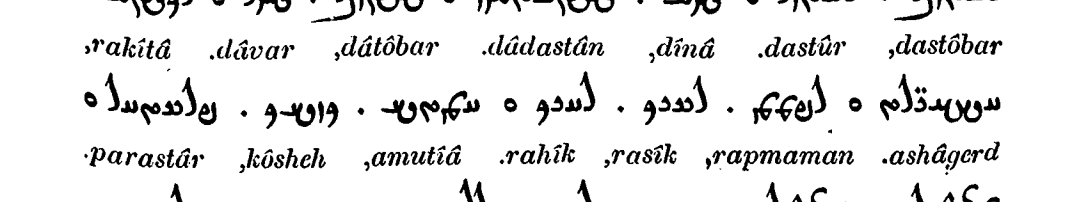
Men of lower rank.



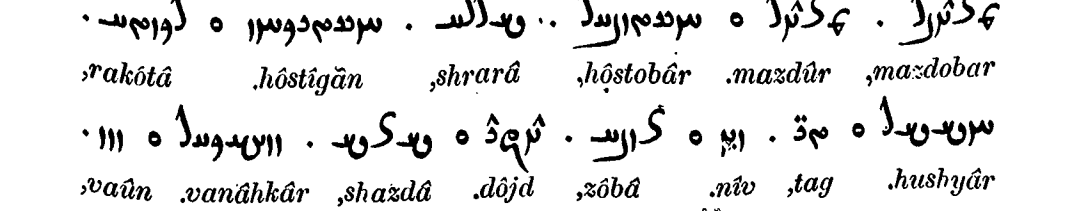
.mardumăn airîgăn .sēzdahum e babâ



.môg ,magôe .hâvēsht ,hâvēsht .bandeh ,bakhîn ,vakhîn



.hervad ,manashyâ ,magôshyâ .ashô ,ahlôb .môvad ,magopat

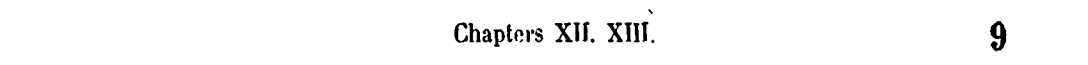


,rakîtâ .dâvar ,dâtôbar .dâdastân ,dînâ .dastûr ,dastôbar

.parastâr ,kôsheh ,amutîâ .rahîk ,rasîk ,rapmaman .ashâgerd

,rakôtâ .hôstîgăn ,shrarâ ,hôstobâr .mazdûr ,mazdobar

,vaûn .vanâhkâr ,shazdâ .dôjd ,zôbâ .nîv ,tag .hushyâr



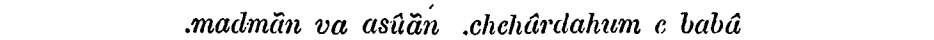
.vahmăn

Chapter XIV.

Prepositions and particles.

.madmān va asûān .chchârdahum c babâ

,advarz .bâz ,rakhâr .ān ,dak .ān ,zak .ôe ,vô ,var .avar ,madam



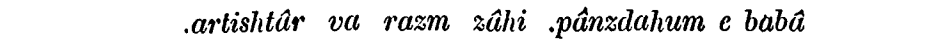
.chch ,maman .aēvarz

Chapter XV.

Implements of war and warriors.

.artishtâr va razm zâhi .pânzdahum c babâ

,kashôtâ .tîr ,atyâ .asôvâr ,asôbâr .prashyâ ,panashyâ



.kârad ,sakînâ .shavshîr ,dôbrâ .vastan ,shakîtonatan .kamān

.mashkâr ,masnâ .nēzeh ,rasnîk .sapar ,rapûn .tēz ,atôt

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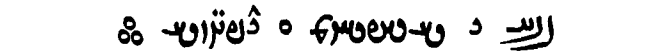
1 Corrected from in all MSS.

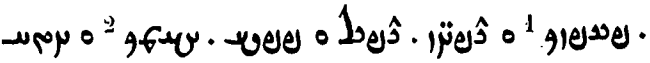
2 Some words in this chapter appear from the classification to belong to chapter 13; but all implements of war can be thus classified separately.

Chapter XVI.

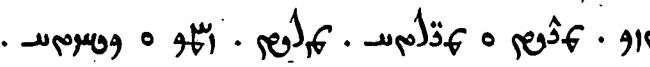
Writing, etc.



.dapgûnî .shâzdahum e babâ



,tutâ ,jutâ .khâmeh ,papyâ .davîr ,dapgûn .paspûk ,oesh

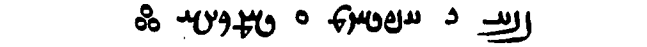


.navêdân ,gshôtâ .nâmeh ,morêd ,magartâ .madêt ,tanak .zabâb

.sakhûn ,môdâ ,srôbâ .pêghâm ,pêtâm .avrâh ,avrâs

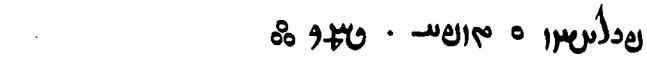
Chapter XVII.

Clothes, etc.



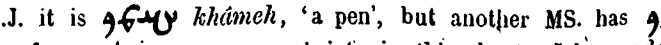
jâmak,hâ .hafdahum e babâ

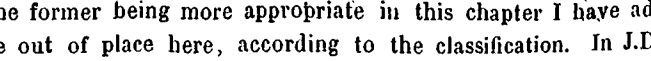
.tasî ,huchart .jôlâh ,shupkâ .azd ,azman ,azdaman



jâmeh ,tôpâ .perâhan ,arberîâ

---

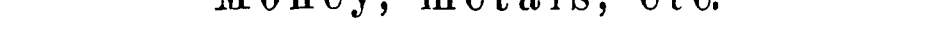
1 In E.D. it is  ; in D.N. *pasaj.*

2 In D.J. it is  *khâmeh*, 'a pen', but another MS. has *jâmeh* 'a dress'; the former being more appropriate in this chapter I have adopted it; as '*clothes*' are out of place here, according to the classification. In J.D. *papâ* is in chapter 20, and is translated قلم.

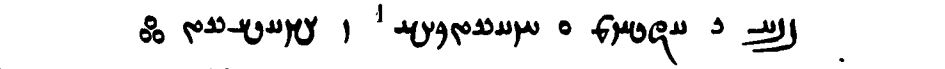
3 Corrected from *zabâ*, according to D.J. which has in the margin.

Chapter XVIII.

Money, metals, etc.



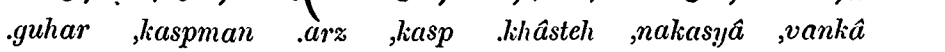
.ayokhshast va khâstak,hâ .hazdahum c babâ



.guhar ,kaspman .arz ,kasp .khâsteh ,nakasyâ ,vankâ

,zôzan ,jôjan .sîm ,asîm ,kaspâ .zar ,zâbâ ,tâbâ ,dâbâ

,kîpâ .chîsh ,mandûm .hîr ,chapûn ,chabûn .dăng ,mad .dăram

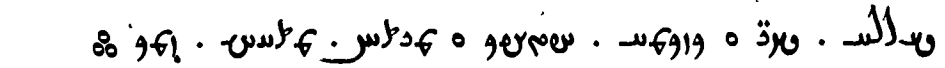


.namak ,malâhî ,mîlâî .âftâveh ,kukamâ .sang ,jârarâ

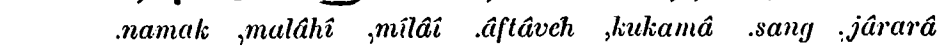
Chapter XIX.

Crime and criminals.

.pâdîmâr .nôzdahum c babâ



.dastgarôb .zendân ,lôbasyâ .garôv ,garôbâ .avăm ,zôpamaman



,pâdefrâs .hushtâv ,pardûn .pâdîmâr ,pagdûn .dastgarôk

.pâdefrâh

---

1 I have added to . It is not found in the MSS.

Chapter XX.

Verbs. Adverbs.

.bîstum e babâ

.madmamûnēm .sahēd ,madmamûnēd .sahastan ,madmamûnastan

.kâmēm ,dazbamônēm .kâmēd ,dazbamônēd .kâmestan ,dazbamônastan

.varôēm ,admûnēm .varôēd ,admûnēd .varustan ,admûnastan

,jamlônēd ,jamnônēd .goftan ,jamlônatan .goftan ,jamnônatan

.gobēm ,jamlônēm ,jamnônēm .gobēd

.khâhēd ,gaprhônēd ,parhônēd .khâstan ,gaprhônatan ,parhônatan

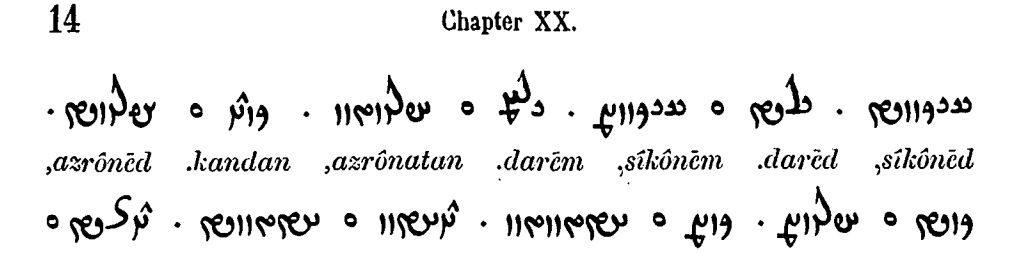
.arpônēd .âmókhtan ,arpônatan .khâhēm ,gaprhônēm ,parhônēm

.kardan ,bahûnatan ,vâdûnatan .âmôzēm ,arpônēm .âmôzēd

,parshônatan .kûnēm ,bahûnēm ,vâdûnēm .kûnēd ,bahûnēd ,vâdûnēd

,paskônatan .vajârēm ,parshônēm .vajârēd ,parshônēd .vajârdan

.darîdan ,sîkônatan .bûrēm ,paskônēm .bûrēd ,paskônēd .bûrîdan


,azrônēd .kandan ,azrônatan .darēm ,sîkônēm .darēd ,sîkônēd
.duzēd ,attônēd .dukhtan ,attônatan .kanēm ,azrônēm .kanēd
.nakanēd ,shamîtônēd .nakandan ,shamîtônatan .duzēm ,attônēm
.henjēd ,pazpônēd .henjîdan ,pazpônatan .nakanēm ,shamîtônēm
.rûēd ,kadhônēd .rûstan ,kadhônastan .henjēm ,pazpônēm
,azdrônēm .drûēd ,azdrônēd .drûdan ,azdrônatan .rûēm ,kadhônēm
.kârēm ,zarîtônēm .kârēd ,zarîtônēd .kēshtan ,zarîtônatan .drûēm
.chînēd ,mashrûnēd .chadrônēd .chûdan ,mashrûnatan ,chadrônatan
,nas,hônēd .vēkhtan ,nas,hônatan .chînēm ,mashrûnēm ,chadrônēm
,pas,hônēd .avshāndan ,pas,hônatan .vēzēm ,nas,hônēm .vēzēd
,kadrônēd .padmûdan ,kadrônatan .avshānēm .pas,hônēm .avshānēd
,takrônatan .kapîz ,kapâ ,gabâ .padmâēm ,kadrônēm .padmâēd
,mazînâ ,mazônâ .sanjēm ,takrônēm .sanjēd ,takrônēd .sakhtan

[ماندکاو ۰ ماندکاو · ماندکاو ۰ ماندکاو · ماندکاو ۰ ماندکاو · ماندکاو ۰ ماندکاو
.shôčm ,ararônēm .shôēd ,ararônēd .shôstan ,ararônatan .tarâzûk

ماندکاو ۰ ماندکاو · ماندکاو ۰ ماندکاو · ماندکاو ۰ ماندکاو · ماندکاو ۰ ماندکاو ·
.khâîtônatan .ârēm ,tahônēm .ârēd ,tahônēd .ârdan ,tahônatan

ماندکاو ۰ ماندکاو · ماندکاو ۰ ماندکاو · ماندکاو ۰ ماندکاو · ماندکاو ۰ ماندکاو ·
,rîshônēd ,nasbahônēd .sarēshtan ,rîshônatan ,nasbahônatan .vēkhtan

ماندکاو ۰ ماندکاو · ماندکاو ۰ ماندکاو · ماندکاو ۰ ماندکاو · ماندکاو ۰ ماندکاو
.pukhtan ,appônatan .sarēshēm ,rîshônēm ,nasbahônēm .sarēshēd

ماندکاو ۰ ماندکاو · ماندکاو ۰ ماندکاو · ماندکاو ۰ ماندکاو · ماندکاو ۰ ماندکاو ·
,bashrônēd .breshtan ,bashrônatan .pazēm ,appônēm .pazēd ,appônēd

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.yeshtan ,yezbahônatan .khordîh ,tangûrîâ .barîzēm ,bashrônēm .barîzēd

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,nasdaman .nemâz ,nasîm .yezēm ,yezbahônēm .yezēd ,yezbahônēd

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.nevēh ,mahônâdast .nahûmâz ,nashîdman .namâz

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,vashtamônēm .khôrêd ,vashtamônêd .khôrdan ,vashtamônatan

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.sarâēm ,zamlônēm .sarâēd ,zamlônēd .sarûdan ,zamlônatan .khôrēm

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,ârmônatan .vandâdan ,shakbahônatan .khandîdan ,dabhônastan

ماندکاو ۰ ماندکاو · ماندکاو ۰ ماندکاو · ماندکاو ۰ ماندکاو · ماندکاو ۰ ماندکاو ·
,kîmûnastan .neshastan ,jatîbônatan .gâdan ,sarîtônatan .khoftan

ماندکاو ۰ ماندکاو · ماندکاو ۰ ماندکاو · ماندکاو ۰ ماندکاو · ماندکاو ۰ ماندکاو ·
,sazîtônatan .raftan ,sâtônatan .yēstâdan ,jaknîmônastan .khâstan

𐬭𐬀𐬢𐬌𐬥𐬀𐬙𐬀𐬑𐬌 𐬛𐬀𐬯𐬌𐬙𐬀𐬑𐬌 𐬯𐬀𐬎𐬎𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬛𐬀𐬯𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌

raftan .davîdan ,vaſlânastan .hûpast ,jâtônatan

𐬛𐬀𐬑𐬌𐬙𐬀𐬑𐬌 𐬯𐬀𐬵𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌

.jâitonatan .âmadan ,rapmamónatan .âvardan ,vazrônatan .shodan

𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬛𐬀𐬯𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌

.vatrûnatan .pâdan ,katrûnatan .mândan ,varîkônatan .vrêkhtan

𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌

.vandâdan ,âstônatan .dûdan ,azîtônatan .dîdan ,ashkahônatan

𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌

.greftan ,vâgônatan .bastan ,asrûnatan .avgandan ,ramîtônatan

𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌

.grîstan ,gabrûnatan .nûdan ,dârrônatan .bórdan ,dadrûnatan

𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌

.tablónastan .zadan ,shabkônatan .hêshtan ,shîkónatan .shekastan

𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌

.sharîtônatan .hêshtan ,arkônatan .vashâdan ,gopkônatan .bakhtan

𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌

.avzadan .dâbônatan .dâdan ,josgônatan .setâdan ,makbrônatan

𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌

.padiraftan ,makhrûnatan ,sochrûnatan ,shochrûnatan ,apôrdan

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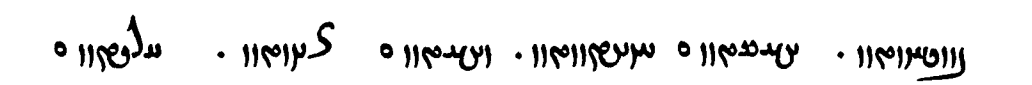
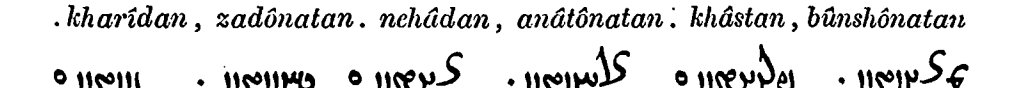
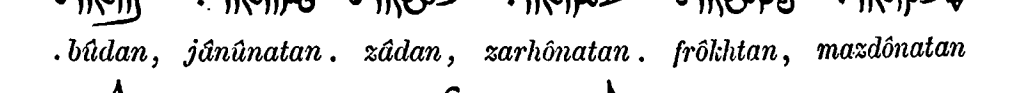
1 Corrected from 𐬵𐬀𐬐𐬌𐬙𐬀𐬑𐬌 *estâdan.*



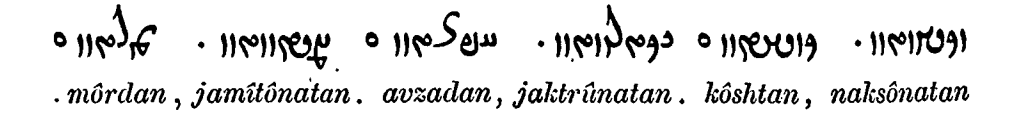
.kharîdan, zadônatan. nchâdan, anâtônatan. khâstan, bûnshônatan



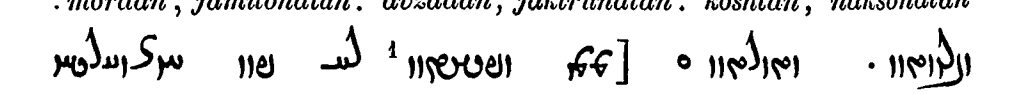
.bûdan, jânûnatan. zâdan, zarhônatan. frôkhtan, mazdônatan



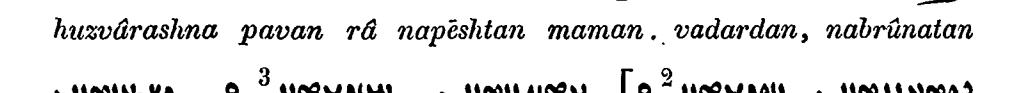
.môrdan, jamîtônatan. avzadan, jaktrûnatan. kôshtan, naksônatan



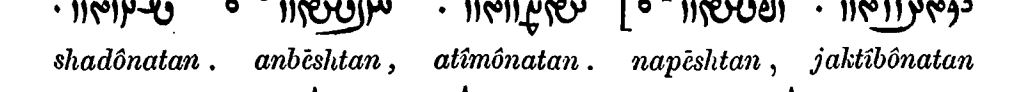
huzvârashna pavan râ napēshtan maman. vadardan, nabrûnatan



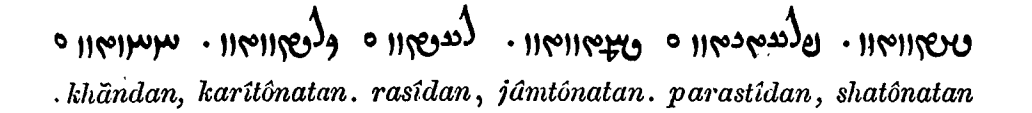
shadônatan. anbēshtan, atîmônatan. napēshtan, jaktîbônatan



.khãndan, karîtônatan. rasîdan, jâmtônatan. parastîdan, shatônatan



anîtônatan. âshnûdan, vashmamônatan. hoshmardan, manîtônatan



.khãmeh, papâ. tôk, tôtâ .andēshîdan, rak,hônatan. dânestan

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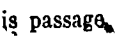
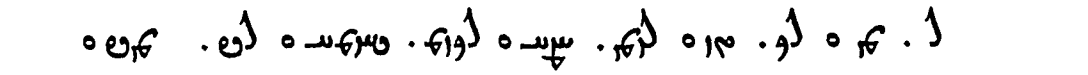
1 Corrected from  napêshtâr.

2 This passage is an explanatory note which has crept from the margin into the text itself. It is, however, of some importance as it shows which language was understood by the name of Huzvâresh. Its meaning is: "the word for writing in Huzvâresh (Huzvânash, see the index) is jaktîbônatan". As this is the well known Semitic term for writing (compare the Hebrew and Chaldee כתב, katab, k'tab 'to write') it is evident, that the Huzvâresh is only the Semitic element in the Pahlavî. M. H.

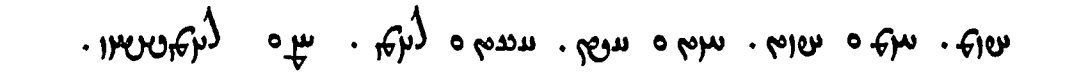
3 Thus all MSS. J.D. has anbâṣhtan "to fill". In Persian there is also a word anbêstan, which has the same meaning. See the index.

4 All these four words apparently belong to chapter 16, where they have been introduced, as they are connected with writing.

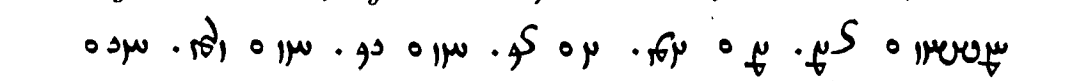
Pronouns.



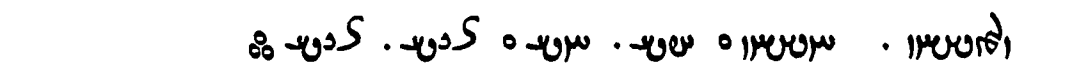
manîcha, rîcha. shumâ, rakûm. amâ, rôman. tô, rak. man, ra



ragômanshân. am, ragôman. hast, aêt. ot, avôt. om, avôm

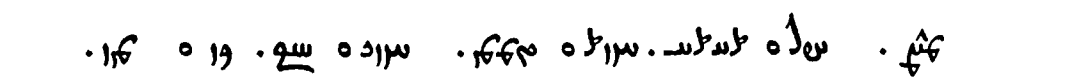


ôe, varman. ân, dak. ân, zak. în, gôman. êm, zîam. amashân

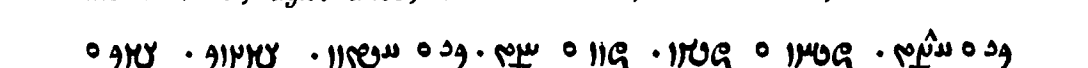


zîsh, zîash. ôsh, avash. ôshân, varmanshân

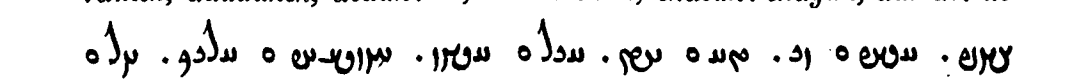
Adverbs.



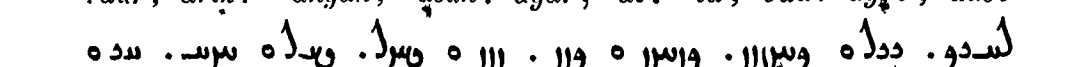
mavan. kô, âgh. ânôe, tamaman. hûl, lâlâ. avar, madam



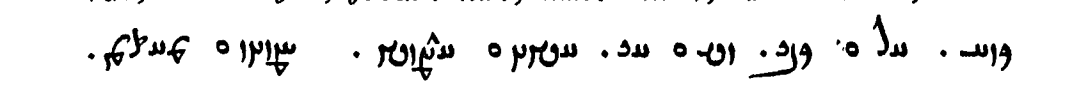
âînch, adûdunch, aêdûn. kê, âmat. chûn, chasûn. chagûn, admat. kê



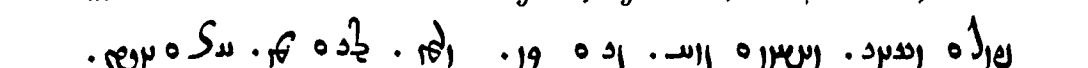
dûr, arîḳ. ângâh, ąsûn. agar, at. tâ, vad. ayąv, adôv



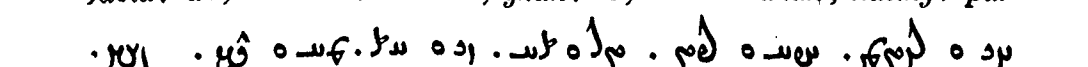
ae, anâ. jâr, jâvar. nûn, kûn. kohûn, kahobûn. dêr, rahîk



mâlmân. hamoîn, admandîn. agnîn, ag. vas, kabąd. har, kanâ



javîd. az, min. ôe, varman, ghan. bê, banâ. nahân, nasing. pur



bakhin, dayen. mâ, al. naê, lâ, tar, rachat. avâ, rôtman. jud

ratmaman. nîst, lôčt. aezin, hôbîn. avâz, rakhâr. andar

.pas, bâtar, âkhar. avash, îzad . pēsh, rôîn. aēdar

Some adjectives and nouns; words denoting time and year.

dakîâ. ûmēd, sôbarâ. arzān, zagar. vch, shapîr. nēk, nadûk

·gerān, dagar. vatar, sarîtar. vad, salîâ. darûd, shum. pâk

.sâlān, shanatān. sâl, shanat. zamān, bôrîn, hangām

Appendix I.

Divisions of time.

.anhomâ dâdâre sepâse

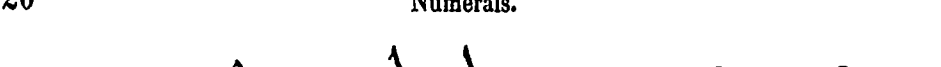
mâher. parîr, âṣûr. shav, lelîâ. rôz, yom. mâh, binâ

damān. magar, vadnâ. dîg, sûmâher. pasfardâ, bôtmâher. fardâ

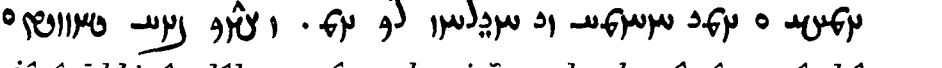
zarpun. pâdîz, raspinâ. hâmîn, tatarâ. vahâr, vahmûn. zamān

·shumâr, aimâr, admar. hamâ, hamch. javîdān, rorman. damastān

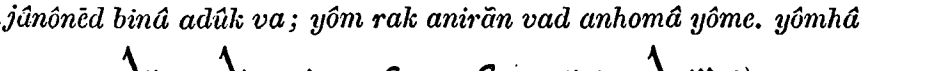
1 Some pronounce it rânâr. — 2 Some read it amâr, which is probably correct.



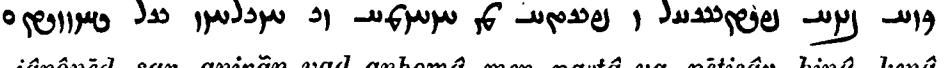
.jânônēd binâ adûk va; yôm rak anirān vad anhomâ yôme. yômhâ



.jânônēd sar anirān vad anhomâ men pastâ va pētisâr binâ kenâ

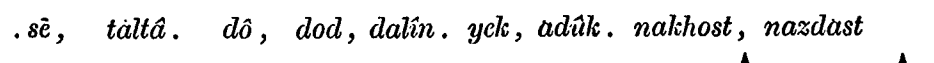


yôme panj rotman binâ sapandomad vad binâ farvardin fardûm men va

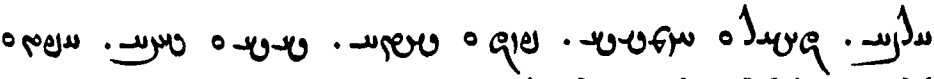


.shanat adûk jânûnēd yom panj shasto va sēraz vēh panjch

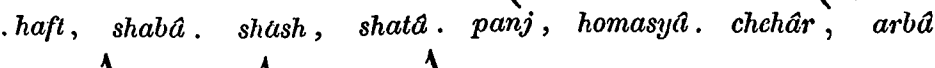
Numerals.



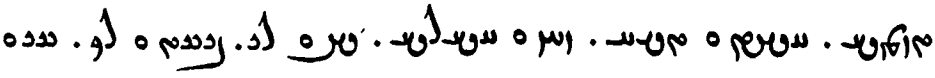
.sē, tàltâ. dô, dod, dalîn. yek, adûk. nakhost, nazdast



.haft, shabâ. shash, shatâ. panj, homasyâ. chehâr, arbâ

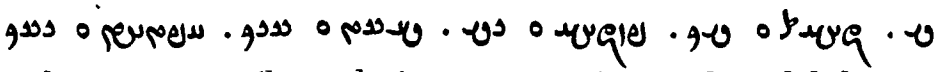


.sî, rak. bist, re. deh, asharîâ. nôh, tasâ. hasht, tomanîâ

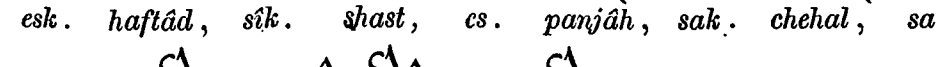


esk. haftâd, sîk. shast, cs. panjâh, sak. chehal, sa

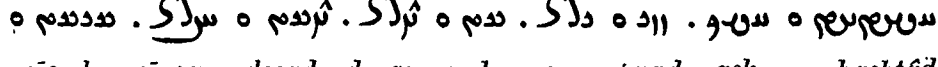
.sēsad, sēraz. dosad, doraz. sad, eraz. návad, ask. hashtâd



.shashsad, shashraz. panjsad, panjraz. chehârsad, chehârraz



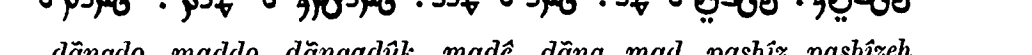
.nohsad, nohraz. hashtsad, hashtraz. haftsad, haftraz



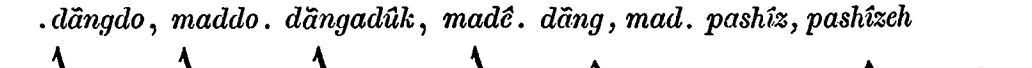
. dehhazâr, bivar. yekhazâr, eragh

Coins and Money.

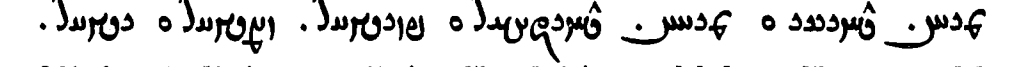
dāngdo, maddo. dāngadûk, madê. dāng, mad. pashîz, pashîzeh



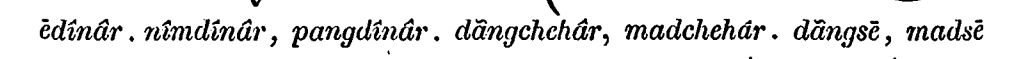
ēdînâr. nîmdînâr, pangdînâr. dāngchehâr, madchehâr. dāngsē, madsē



dastchdo, yedman-e-do. dastch-e-jâmeh, vastarg-yedman. yekdînâr



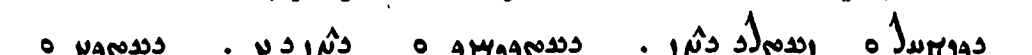
yedman-e-panj. dastchchehâr, yedman-e-châr. dastchsē, yedman-e-sē



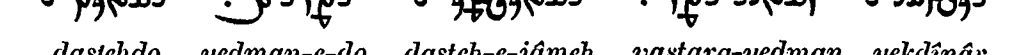
kapîz, vas. dastchpanj

Appendix II.

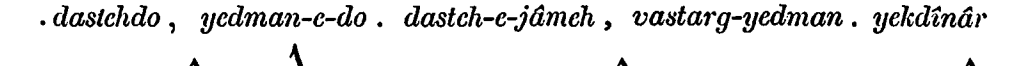
Miscellaneous words.



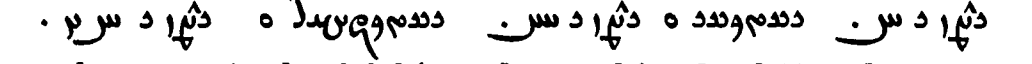
dâdâr shame pavan



andām, hanām. hangām, anbām. chapûn, chabûn. kôh, kôp



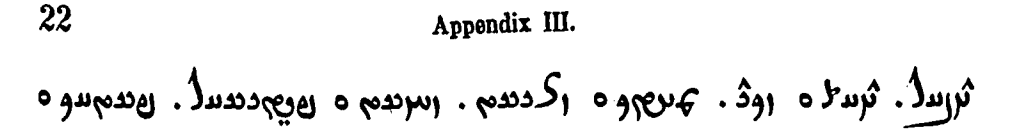
shakar, khâr. nâkhvâr, nasobâr. biveh, pîreh. dâdmas, masâtor



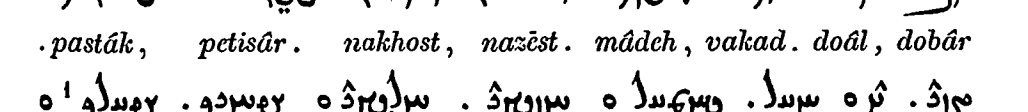
dôst, hamhâ. korag, nakand, ghojan. shîr, lobunâ. rôpâh, rôbâs

apâr, shagar. andar, dayen. ae, ae. goftâ, gobâ. târik, tûm

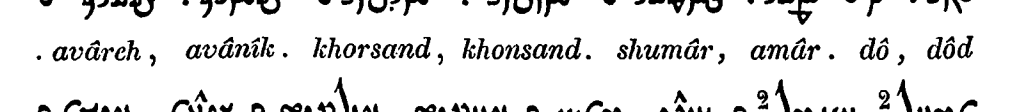
joâl, jobâl. maēdān, asporâs. hargiz, agorz. sînch, batiâ



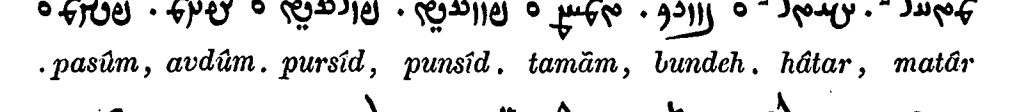
.pastâk, petisâr. nakhost, nazēst. mâdch, vakad. doâl, dobâr



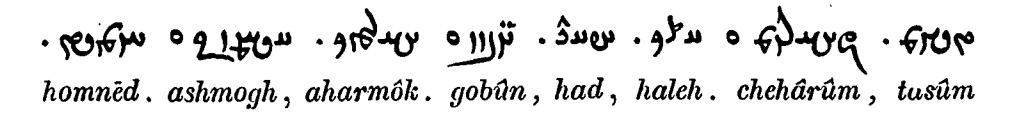
. avârch, avânîk. khorsand, khonsand. shumâr, amâr. dô, dôd



.pasûm, avdûm. pursîd, punsîd. tamām, bundch. hâtar, matâr



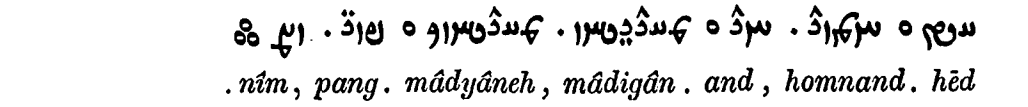
homnēd. ashmogh, aharmôk. gobûn, had, haleh. chehârûm, tusûm



.nîm, pang. mâdyâneh, mâdigân. and, homnand. hēd

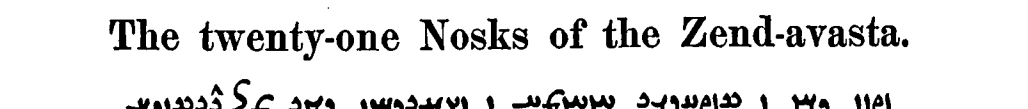
Appendix III.

The twenty-one Nosks of the Zend-avasta.

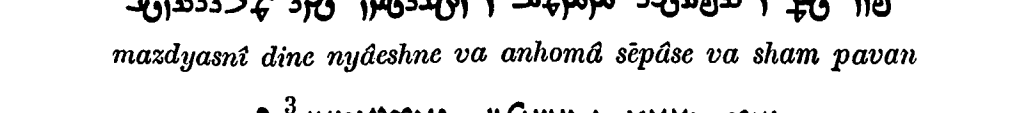


mazdyasnî dine nyâeshne va anhomâ sēpâse va sham pavan

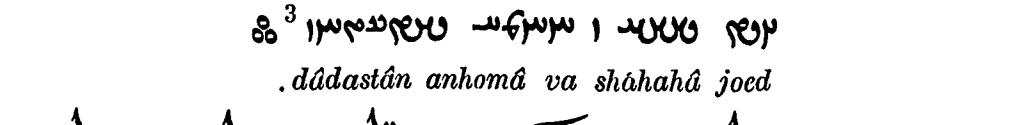
.dâdastân anhomâ va shâhahâ joed



.varashtmānsra, ahû. satûdgar, yathâ. adûk u re nask,hâ shame



.pâzun, ashâḍ. nâdur, ratush. dāmdâd, athâ. bâgh, vairyô

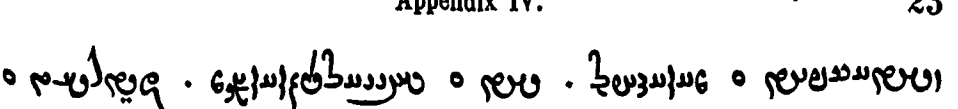


dazdâ. kashsarûb, vaṅhēush. barash, hachâ. ratoshtâid, chîḍ

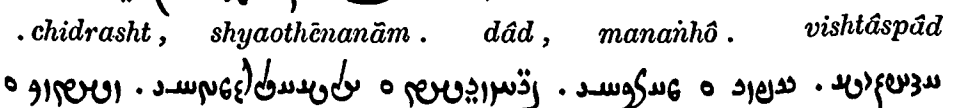
---

1 In E.D. it is avârik. — 2 Omitted in D.J. and J.D.

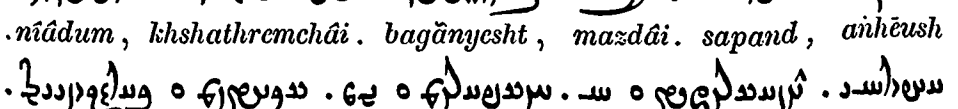
3 [Translation.] In the name and honour of Ormazd, and for the glory of the Mazdayasnian religion, (which is) opposed to the devils, and (is) the law of Ormazd. M. H.



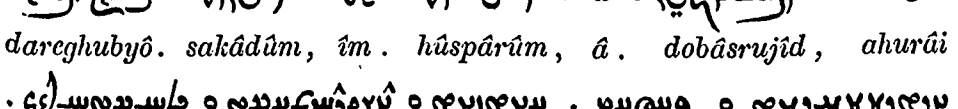
.chidrasht, shyaothēnanām. dâd, manaṅhô. vishtâspâd



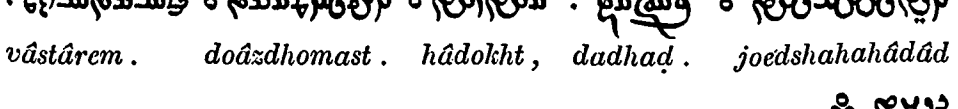
.nîâdum, khshathremchâi. bagânyesht, mazdâi. sapand, aṅhēush



dareghubyô. sakâdûm, îm. hûspârûm, â. dobâsrujîd, ahurâi

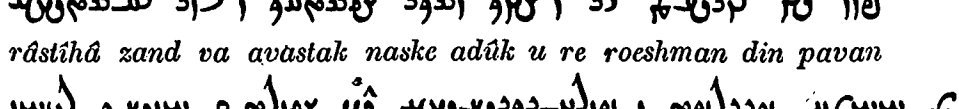


vâstârem. doâzdhomast. hâdokht, dadhaḍ. joedshahahâdâd

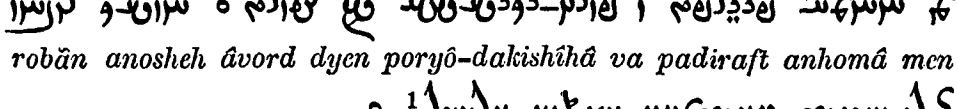


.yesht

râstîhâ zand va avastak naske adûk u re roeshman din pavan



robân anosheh âvord dyen poryô-dakishîhâ va padiraft anhomâ men



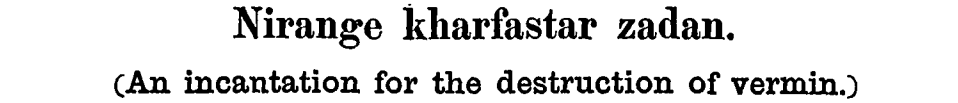
.frôhar ahlobe sapetmân zartosht

Appendix IV.

Nirange kharfastar zadan.

(An incantation for the destruction of vermin.)

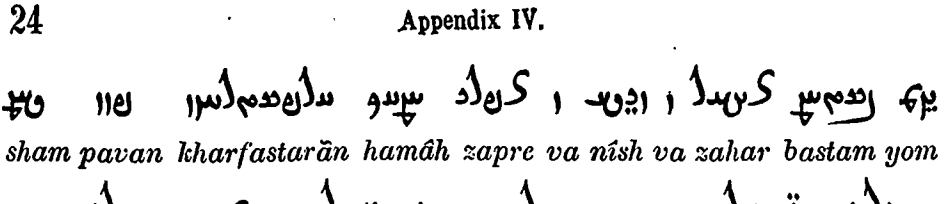
.anhomâ dâdâr shame pavan



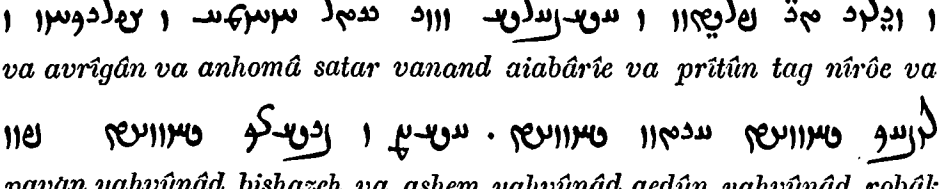
sapandomad binâ sapandomad, sapandomad binâ sapandomad yome

---

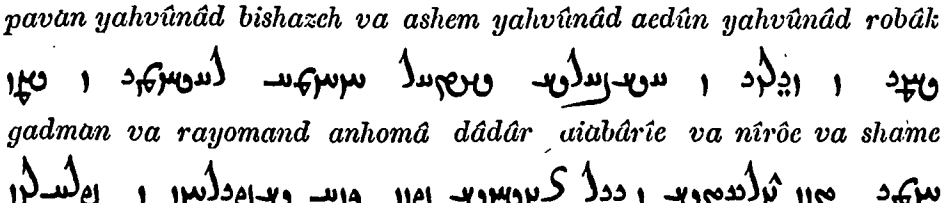
1 [Transla'ion.] In the beginning of the religion, Zartosht Sapetman, whose soul is imperishable and whose spirit is pure, received correctly the twenty-one books of Avastâ and Zend from Ormazd, and transmitted (them) to the men of the old faith. M. H.



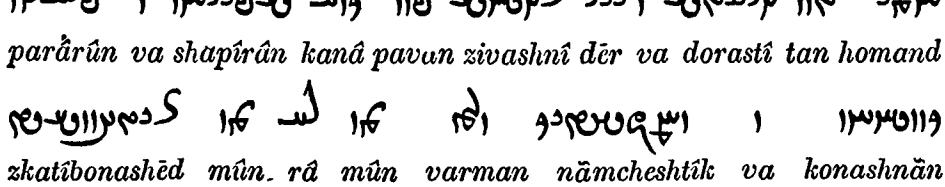
sham pavan kharfastarān hamâh zapre va nîsh va zahar bastam yom



va avrîgân va anhomâ satar vanand aiabârîe va prîtûn tag nîrôe va

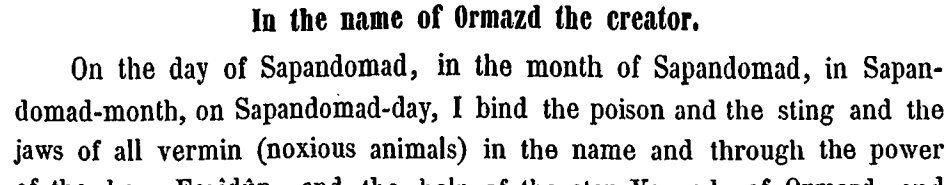


pavan yahvûnâd bishazch va ashem yahvûnâd aedûn yahvûnâd robâk

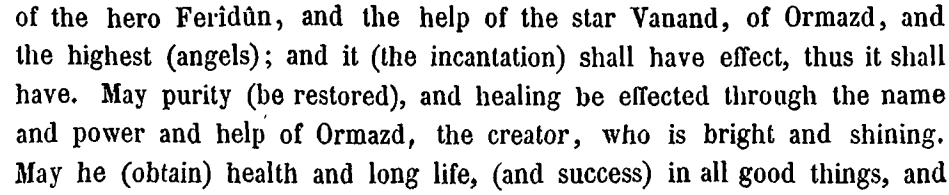


gadman va rayomand anhomâ dâdâr aiabârîe va nîrôe va shame

parârûn va shapîrân kanâ pavan zivashnî dēr va dorastî tan homand



zkatîbonashēd mûn. râ mûn varman nāmcheshtîk va konashnān



. zadan kharvastar

[Translation.]

In the name of Ormazd the creator.

On the day of Sapandomad, in the month of Sapandomad, in Sapandomad-month, on Sapandomad-day, I bind the poison and the sting and the jaws of all vermin (noxious animals) in the name and through the power of the hero Ferîdûn, and the help of the star Vanand, of Ormazd, and the highest (angels); and it (the incantation) shall have effect, thus it shall have. May purity (be restored), and healing be effected through the name and power and help of Ormazd, the creator, who is bright and shining. May he (obtain) health and long life, (and success) in all good things, and virtuous actions, and fame, for whom (this incantation for) the destruction of vermin shall be written (and also he) who (shall write it). **M. H.**

Appendix V.

The Pahlavî Alphabet.

Pahlavî	𐭠	𐭥	𐭩	𐭫	𐭬	𐭭	𐭮	𐭯	𐭰	𐭱	𐭲
Persian	ا	ب	پ	ت	ث	ج	چ	خ	د	ر	ز
Roman	*a*	*b*	*p*	*t*	*th*	*j*	*ch*	*kh*	*d*	*r*	*z*
Pahlavî	𐭳	𐭴	𐭵	𐭶	𐭷	𐭸	𐭹	𐭺	𐭻	𐭼	𐭽
Persian	س	ش	غ	ف	ک	گ	ل	م	ن	و	ه
Roman	*s*	*sh*	*gh*	*f*	*k*	*g*	*l*	*m*	*n*	*u, v*	*h*
Pâhlavî	𐭾	𐭿	𐮀	𐮁	𐮂	𐮃					
Persian	ی	او, ل, ر	آن	آن	آ						
Roman	*î*	*r, l, ô*	*an*	*ân*	*â*	—					

The Pahlavî Alphabet

with the various phonetic powers of the letters and their compounds occurring in the Glossaries and other Pahlavî books, according to a proposed system.

Prepared by **E. W. West**, C. E. and revised by **M. Haug**, Ph. D.

𐭠 or 𐭳 1) *a*, initial, as in 𐭠𐭮𐭯 *asp*, 𐭠𐭩𐭫𐭲𐭭𐭥 *aîrânu*.

2) *â*, medial, as in 𐭪𐭠𐭫𐭯 *kârêḍ*, 𐭱𐭠𐭥𐭠𐭫 *sâlâr*; sometimes initial, as in 𐭠𐭮𐭯𐭠𐭲𐭭𐭥 *âsmânu*, 𐭠𐭥𐭫 *ârd*.

3) the numeral 2, as in 𐭠𐭥𐭩 *200*. See 𐭲 = 𐭫 + 𐭭.

4) *h*, as in 𐭣𐭯𐭹𐭠𐭬 *hîzam*, 𐭪𐭠𐭮𐭯 *sahêḍ*, 𐭶𐭠𐭩𐭲 *garmah*.

5) *ha, he*, as in 𐭮𐭯𐭹𐭠𐭲 *hasht*, 𐭯𐭠𐭫𐭮𐭫𐭯 *farhest*, 𐭠𐭥𐭣 *muhâr*.

6) *kh*, as in 𐭧𐭫𐭭𐭲𐭪 *khrusak*, 𐭪𐭲𐭪𐭱 *kakhsh*, 𐭪𐭫𐭣 *dûzakh*.

7) *kha*, *khe*, as in 𐭧𐭠 *khar*, 𐭧𐭠𐭫𐭱 *khers*.

𐭠 *â*, final, as in 𐭫𐭠𐭩 *rabâ*, 𐭪𐭱𐭯𐭠𐭧 *kaspâ*.

𐭠 1) *â*, as in 𐭩𐭠𐭦𐭠 *bâzâ*, 𐭩𐭠𐭮𐭮 *nasâ* 'a corpse, any thing which defiles'. It was probably pronounced *âi* originally.

2) *âi*, as in 𐭫𐭠𐭩 *râi*.

3) the numeral *3*, as in 𐭮𐭠𐭪 *300*. See 𐭮 = 𐭮 + 𐭫.

𐭩 1) *b*, as in 𐭥𐭩𐭫𐭥𐭠𐭱𐭧𐭩 *bîlbûshyâ*, 𐭠𐭩 *âb*.

2) *ba*, *be*, as in 𐭥𐭠𐭫𐭩 *batyâ*, 𐭥𐭫𐭠𐭱𐭩 *besryâ*, 𐭪𐭠𐭥 *kabed*.

𐭯 1) *p*, as in 𐭯𐭩𐭭 *pîm*, 𐭠𐭯𐭠𐭫 *apâr*, 𐭯𐭱𐭪 *kasp*.

2) *pa*, *pe*, as in 𐭯𐭠𐭮 *pas*, 𐭮𐭱𐭮𐭯𐭠𐭣 *gûspand*, 𐭯𐭠𐭮𐭩𐭠 *nepesht*.

3) *f*, as in 𐭯𐭫𐭠𐭫𐭲𐭯 *frârûn*, 𐭥𐭫𐭯𐭲𐭮𐭠𐭭 *greftanu*.

4) *fa*, as in 𐭯𐭠𐭫𐭣𐭠 *fardâ*.

5) *v*, as in 𐭭𐭠𐭩𐭲𐭣𐭠𐭭 *navîdânu*, 𐭯𐭫𐭠𐭮 *garôv*.

6) *va*, as in 𐭥𐭠𐭦𐭱𐭪 *bîvak*.

𐭬 1) *t*, as in 𐭮𐭠𐭬𐭠 *tûtâ*, 𐭬𐭠𐭮 *shanat*.

2) *ta*, as in 𐭮𐭫𐭠𐭬𐭠 *tatarâ*.

3) *d*, as in 𐭪𐭠𐭭𐭬 *gandum*, 𐭬𐭫𐭠𐭣 *darûd*. Sometimes this 𐭬 has a circumflex; if not, perhaps *t*, or *ḍ*, is a better reading.

4) *da*, *de*, as in 𐭭𐭠𐭮𐭱 *shudanu*.

𐭲 or 𐭳[1] 1) *j*, as in 𐭮𐭫𐭠𐭲𐭪𐭱 *shajrâ*, 𐭲𐭠𐭯 *panj*.

2) *ja*, *je*, *jo*, as in 𐭮𐭥𐭬𐭠𐭲 *jeltâ*, 𐭯𐭲𐭠𐭮 *anjoman*.

3) *ch*, as in 𐭮𐭱𐭯𐭲 *chîpâ*, 𐭮𐭲𐭪𐭱 *kamchâ*, 𐭲𐭠𐭲 *chûch*.

4) *cha*, *che*, as in 𐭭𐭠𐭲 *chabûn*, 𐭬𐭫𐭠𐭲𐭮 *hûchart*.

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1) There must have been originally a difference as to the phonetic powers of these two letters. In the Pahlavî alphabet contained in the Rivâyet of the Bombay Government collection (No. 29a, fol. 108) 𐭳 is marked as *ž*, *z*, and 𐭲 as *č*, *ch*.

5) *z*, rarely, as in 𐬀𐬨𐬹𐬰𐬌𐬨𐬀 *âmûzêm*, 𐬀𐬨𐬭 *arz*.

𐬁 1) *r*, as in 𐬁𐬉𐬌𐬁𐬨 *brâtar*.

2) *ra*, *re*, as in 𐬁𐬨𐬀 *rabâ*, 𐬁𐬉𐬌𐬎 *pîrak*.

3) *l*, which is often not distinguished from *r* in MSS., *la*, *le*.

4) the numeral *20*. More commonly 𐬁𐬌.

𐬂 1) *r*, only in 𐬂𐬉𐬎 *zakar*, 𐬂𐬉𐬎𐬎 *zakarî*, 𐬂𐬉𐬯 *âkhar*.

2) *l*, only in 𐬂𐬉 *al*, 𐬂𐬌 *val*.

𐬎 1) *z*, as in 𐬎𐬌 *zât*, 𐬎𐬉 *azd*, 𐬎𐬌 *raz*.

2) *za*, *ze*, as in 𐬎𐬨𐬎𐬨 *zabzabâ*.

𐬉 1) *s*, initial and medial, as in 𐬉𐬉 *sîr*, 𐬉𐬌𐬉𐬉𐬌 *gûspand*.

2) *sa*, *se*, as in 𐬉𐬀𐬨𐬉 *saryâ*, 𐬉𐬉𐬉𐬉 *sepâs*, 𐬉𐬉𐬌 *naksâr*.

3) rarely in the numeral 𐬉𐬉 *50*, commonly 𐬯𐬉.

𐬉 or 𐬉 4) *yek*, *îk*, as in 𐬉𐬌𐬀𐬨𐬀𐬌 *yekavîmûnêḍ*, 𐬉𐬌𐬯𐬉𐬎 *tûjashnîk*.

5) *îg*, as in 𐬉𐬌𐬉 *dîgu*.

6) *dî*, as in 𐬉𐬉𐬨 *dîkâ*, 𐬉𐬀𐬉𐬉 *gûrdîk*.

7) *dad*, as in 𐬉𐬀𐬨𐬁𐬉 *dadrûntanu*.

8) *daga*, as in 𐬉𐬁 *dagar*.

9) *gê*, *gî*, as in 𐬁𐬉 *gîl*.

𐬯 1) *s*, final, as in 𐬯𐬀𐬨𐬎 *kavâras*; rarely medial, or before a suffix, as in 𐬯𐬯𐬉𐬎 *khûmesyâ*, 𐬁𐬉𐬯𐬨𐬉 *vanâskâr*.

2) *yî*, as in 𐬯𐬌𐬌𐬨 *yehevûnyî*, 𐬯𐬌𐬨𐬉 *yetîbûnyî*.

3) the numeral *40*; also in 𐬯𐬉 *50*, 𐬯𐬉 *60*, 𐬯𐬉𐬉 *70*, etc.

𐬯 or 𐬨 1) *sh*, as in 𐬁𐬯 *shîr*, 𐬉𐬯𐬨𐬉 *khûrshît*, 𐬯𐬌𐬉 *átash*.

2) *sha*, *she*, as in 𐬴𐬯 *shekam*, 𐬉𐬯𐬀𐬎 *kûshak*.

3) *yâ*, as in 𐬌𐬉𐬌𐬌𐬉𐬯 *yâîtûntanu*, 𐬯𐬀𐬎 *kanyâ*.

4) *yakh*, as in 𐬌𐬉𐬌𐬌𐬨𐬯 *yakhsenûntanu*.

5) *ih*, *iha*, *îh*, as in 𐬨𐬎 *kih*, 𐬂𐬯𐬴 *chihar*, 𐬉𐬯𐬌𐬌𐬀𐬎 *kerîtûnîhêd*.

6) *î*, final, as in دانکی *dânâkî;* probably *îh*, or *îkh.*

7) *dâ*, as in دلمن *dâlman*, سردار *sardâr*, فردا *fardâ.*

8) *dah*, *deh*, *dehe*, as in دهشنی *dehcshnî*, ده *dah.*

9) *dakh*, as in دخشک *dakhshak.*

د or ذ 10) *gâ*, as in دگرتمانو *gârôtmânu*, دگسانو *gâsânu.*

د or ی 11) *jâ*, as in دای *jâî.*

غ 1) *gh*, as in غوجن *ghôjan*, غاغل *shaghâl*, غیگ *aîgh.*

2) *gha*, as in غرگن *rôghan.*

ک 1) *k*, as in کوکا *kûkâ*, کک *dak.*

2) *ka*, *ke*, as in کرگ *karg*, کریتا *kerîtâ*, شکر *shakar.*

3) *g*, as in نگاه *negâh*, هوشلیگانو *hûshlîgânu*, دیگ *dîg.* Perhaps *k* is a better reading; a final ک should also always be read *k* and not *h*, nor should it be left mute.

ل 1) *l*, as in لیلیا *lêlyâ*, پیل *pîl.*

2) *la*, *le*, as in لپ *lap*, ملک *malek.*

م 1) *m*, as in ما *mâ*, تمام *tamâm*, دهم *dahum.*

2) *ma*, *me*, as in مدینا *madînâ*, نمک *namak.*

ن 1) *n*, as in ناخون *nâkhun*, بندک *bandak.*

2) *na*, *ne*, as in نکاس *nekâs*, کنیا *kaneshyâ.*

3) *ô*, *u*, *û*, as in توم *tôm*, پشت *pusht*, پوست *pûst*, غو *ghû;* the final of all infinitives ending in تنو *tanu*, of all words in انو *ânu*, of all abstract nouns in ایش *eshnu*, and some other words, as تنو *tanu*, یشربو *yashrubu.*

4) *v*, as in وانگ *vâng*, کوراس *kavâras*, جو *jôv.*

5) *va*, as in واسپور *vaspûr*, برور *brûvar*,

6) *r*, *ra*, as in کرت *kart*, فراز *frâz*, کرفک *kerfak*, کریتونکد *kerîtûnêd*, برمن *barman*, گبرا *gabrâ*, شترو *shatru*,

ⵎⵜⵏⵓ *Metnu*, etc. In some words of this class, ⵍ is often used for ⵔ.

7) *l, la*, probably, in a few words; as in ⵎⵍⵢⴰ *malyâ*. ⵡⴰⵍ *val*, ⴽⵓⵍⴰ *kolâ*, ⵒⵍⴰⴳ *pelag*.

ⴷ or ⴹ 1) *y, ya, ye*, as in ⵢⴰⵣⴷⴰⵏ *yazdân*, ⵢⴰⵛⵜⴰⵏ *yashtan*.

2) *î, i, ê, îa*, as in ⴼⵉⵍ *pîl*, ⵊⵓⵉ *jûî*, ⵣⵉⵛ *zîash*.

ⴷ or ⴸ 3) *d, da, de*, as in ⴷⴰⴽⵢⴰ *dakyâ*, ⵅⴰⵏⴷⴰⴽ *khandak*, ⵔⵓⴸ *rûd*.

ⴷ or ⴶ 4) *g, ga, ge*, as in ⴳⴰⵔⵒⴰ *garôbâ*, ⴰⴳⴰⵔ *agar*, ⵡⴰⵊⵓⵔⴳ *vajurg*.

ⴷ 5) *k, ka*, as in ⵣⴰⴽ *zak*, ⵣⴰⴽⴰⵔ *zakar*.

6) *ja, je*, as in ⵊⴰⴳⴰⵔ *jegar*.

7) the numeral *1*, as in ⵜⵙⴰⴽ *100*, ⵀⵣⴰⵔ *1000*.

ⵍ 1) *î*, affixed to nouns, as a sign of unity, like the Pers. ی.

2) the numeral *1*. See ⴷ.

Combinations of the foregoing letters.

ⵀ = ⴰ + ⴰ, 1) *âh, âha*, as in ⵀⴰⵀⴰⵔ *bâhar*, ⵀⴰⵀ *châh*.

2) *ha, hâ*, as in ⵀⵓⵀⴰⵔ *guhar*, ⵀⴰⵙⴰⵔ *hâsar*, ⵀⴰⵃⴰ *gabhâ*.

3) *âkha*, as in ⵀⴰⵅⴰⵔ *âkhar*.

4) *khâ*, as in ⵅⴰⵙⵜⴰⵏ *khâstan*, ⵅⴰⴽ *khâk*.

= ⴰ + ⵢ + ⴰ, 5) *iyâ*, as in ⴰⵒⴰⵜⵉⵢⴰⵔⴰⴽⵉ *apatiyârakî*.

= ⵛ + ⵀ, 6) *yash, yasha*, as in ⵢⴰⵛⵀⴰⵔⵎⵓⴽ *yasharmôk*, ⵢⴰⵛⵀⴰⵉⵛ *yashrâîsh*, generally read *aharmôk, ahlâcsha*; see the index under those words.

ⵎⵀ = ⵎ + ⴰ, *âh*, as in ⵎⴰⵀ *mâh*.

ⵅⵀ = ⵅ + ⴰ + ⴰ, *âhâ, khâha*, as in ⵙⴰⵜⴰⵀⴰ *satâhâ*, ⵅⴰⵀⴰⵔ *khâhar*.

ⵎⵀ = ⴷ + ⴰ + ⴰ + ⵎ, *dâhâm*, as in ⴷⴰⵀⴰⵎⴰⵏ *dâhâmân*.

= + + + , *iyâzà*, as in *niyâzag,hâ*.

1) *hâta*, as in *hâtar*.

2) *hâd*, as in *hâdokht*.

3) *hakht*, as in *hakht*.

4) *âkht*, as in *vadâkht*.

5) *khât*, as in *khâtman*.

= + + , 1) *hâm*, as in *hâmînu*.

2) *khâm*, as in *khâmak*.

= + + , 1) *ahô*, *ahv*, *âhû*, as in *ahôsh*, *ahvî*, *âhû*.

2) *âhan*, as in *pîrâhanu*.

3) *âân*, as in *gabrâânu*.

4) *akhv*, *akhu*, *âkhu*, as in *akhvânu*, *nâkhun*.

5) *hâva*, *hâve*, as in *hâvangâs*, *hâvesht*.

6) *hân*, *hâna*, as in *nechânu*, *barhânak*.

7) *khâû*, as in *khâûn*.

8) *khâna*, as in *khânak*.

= + , 9) *iyân*, *iyâna*, as in *miyânu*, *miyânak*.

10) *sân*, as in *masân*.

= + + , 11) *dashen*, as in *dashenu*.

12) *îshva*, as in *kîshvar*.

13) other compounds of + and + often resemble , like the last four.

= + , 1) *ab*, *âb*, as in *abîtar*, *âb*.

2) *hab*, as in *zahabâ*.

3) *aî*, *hî*, *khî*, as in *aî*, *hî*, *mîlakhî*.

4) the numeral *3*. See .

or = + , 1) *ap*, as in *apoishnu*, *apus*, *apartum*.

2) *âf*, as in 𐬀𐬉𐬨𐬌𐬥 *âfrînam.*

3) *av, ava, âv, âva*, as in 𐬀𐬎𐬥 *avrâ*, 𐬀𐬎𐬥𐬌𐬙 *âvartanu.*

= 𐬀 + 𐬎, 4) *az, âz, âza, haz*, as in 𐬀𐬎𐬌 *azîr*, 𐬎𐬀𐬎𐬌 *vâzâr*, 𐬎𐬀𐬎𐬌 *hazâr.*

5) *âj, âch*, very rarely, as in 𐬎𐬀𐬏 *vâj*, or *vâch.*

𐬎𐬌 = 𐬀 + 𐬌, 1) *at, ât, âta*, as in 𐬀𐬉𐬎𐬌 *atûr*, 𐬎𐬀𐬎 *bâtar.*

2) *âd, âda*, as in 𐬎𐬀𐬎 *vâd*, 𐬌𐬎𐬀𐬎 *mâdak.* Perhaps *ât, âta.*

3) *hat*, as in 𐬎𐬌 *hat.*

4) *khat, khet, kht, khta*, as in 𐬵𐬎𐬌 *khetyâ*, 𐬎𐬌 *bakht.*

𐬀𐬱 = 𐬀 + 𐬱 + 𐬵, *arsh*, etc., as in 𐬀𐬱𐬵 *arshyâ.*

𐬯𐬌 = 𐬀 + 𐬯 + 𐬉, 1) *asb*, as in 𐬀𐬯𐬉𐬱 *asbâryâ.*

= 𐬀 + 𐬛 + 𐬛 + 𐬉, 2) *khayêb*, as in 𐬎𐬌𐬯𐬌 *khayêbit.*

𐬃 = 𐬀 + 𐬆, 1) *am, ama, âm, âma, âme*, as in 𐬀𐬉𐬰 *amarg*, 𐬀𐬵𐬀 *kâmâ*, 𐬀𐬵𐬀𐬌𐬯𐬙 *kâmestanu*, 𐬃𐬆𐬎 *pêghâm.*

2) *ham, hm*, as in 𐬀𐬵𐬃 *hamâk*, 𐬀𐬵𐬃𐬌 *vahmânu.*

3) *kham, khm*, as in 𐬵𐬃 *khamrâ*, 𐬃𐬌𐬎 *tukhm.*

𐬀𐬵 1) *âmak*, as in 𐬀𐬵𐬆 *kâmak.*

2) *hamak, hmak*, as in 𐬀𐬵 *hamak*, 𐬀𐬵𐬆 *grehmak.*

𐬀𐬃 1) *amer*, as in 𐬎𐬌𐬀𐬃 *amerudat.*

2) *amû, âmû*, as in 𐬵𐬀𐬯𐬆𐬌𐬃 *âmûjeshnî.*

3) *hamû, hamv*, as in 𐬌𐬀𐬃 *hamûîn*, 𐬀𐬵𐬃 *hamvâr.*

4) *khamn*, as in 𐬵𐬀𐬃 *khamnâ.*

5) *khamû*, as in 𐬵𐬎𐬀𐬃 *khamûtyâ.*

𐬀 = 𐬀 + 𐬌, 1) *an, ân*, as in 𐬵𐬎𐬯𐬀 *anîtâ*, 𐬀𐬌 *ânu*, 𐬀𐬎 *nân.*

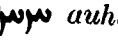
2) *aû, aô*, as in 𐬀𐬉𐬯𐬀 *aûshtar*, 𐬎𐬯𐬆𐬀 *aûmûd*, 𐬆𐬀 *aôj.*

3) *av, ava, âva*, as in 𐬵𐬀𐬌𐬀 *avanâs*, 𐬀𐬌𐬀𐬃 *hamâvand.*

4) *han, hen,* as in *henjêd.*

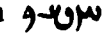
5) *hu, hû, hô,* as in *humanam,* *hûsh,* *hôî.*

6) *har,* as in *auharmâ.*

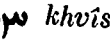
7) *khan,* as in  *khandak.*

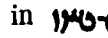
8) *khu, khû,* as in *khushk,* *nokhûd.*

9) *khv,* as in *khvîsh,* *khvâr,* *nakhvâr.*

 = + , 1) *aê, ai,* as in  *zaiyân.*

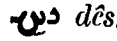
2) *hî,* as in *rahîk.*

3) *khî, khê,* as in  *khîk,* *bakhêdar.*

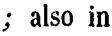
= + , 4) *ês,* as in  *dês.*

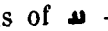
5) the numeral *60;* also in *70.*

6) other compounds of + and + , as *ag,* etc.

 = + + , 1) *aîm, aîma,* as in  *aîmat.*

2) *adm,* as in *admîtân.*

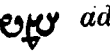
3) *hîm,* as in  *vahîmûn.*

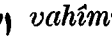
 = + + , 1) *ain, âîn,* as in  *ainîk,* *âînak.*

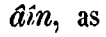
2) *ayû, âyû,* as in *mâyût,* *nâyûdâ.*

3) *âgû, âgô,* as in *frâgôyôt.*

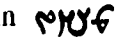
4) *hên,* as in *hênu.*

5) *khîn,* as in  *bakhîn.*

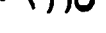
= + + + , 6) *diyô,* as in  *bôdiyôzat.*

 or  = + + , 7) *âdû,* as in *vâdûnêd.*

8) *adv,* as in *advâz.*

9) *khadû, khadva,* as in  *khadûk,* *khadvaraj.*

the numeral *4.* See .

 = + , *aîgh,* as in *aîghash.*

سـ the numeral *4*, as in سـلأ *400*. See سـ.

سـر the numeral *5*; more commonly سـرـ, or سـرـ.

ـبـ *bab*, as in بـبـ *baba*.

ـچـ *bach*, *baj*, as in چـوـنـ *bajînak*.

ـرـهـ = ر + ه + ن + د + ا, *barhîn*, as in رـهـنـتـنـ *barhînûtanu* 'to create'.

ـگـ *bagh*, as in بـگـ *bagh*.

ـجـ *bûj*, *bûje*, as in جـوـشـكـ *bûjeshkî*, جـوـشـنـ *bûjeshnu*.

ـجـنـ *bûnacha*, as in هـمـاـخـوـبـنـچـ *hamâkhûbûnacha*.

ـلـ [1] 1) *râ*, as in لـاـنـ *râs*, لـاـنـورـ *avrâs*, لـاـنـوـ *nûrâ*.

2) *rah*, as in لـاـنـدـمـهـ *frahêst*, لـاـنـهـ *khûrah*.

ـلـمـ 1) *râme*, as in لـمـشـنـ *râmeshnu*.

2) *rham*, as in لـمـڈ *derham*.

ـلـنـ 1) *rân*, as in لـنـا *rânu*, لـاـنـدـرـ *darânâ*.

2) *rhu*, as in لـاـنـهـكـڈ *varhumand*.

3) *rkhû*, as in لـاـنـكـا *barkhûn*.

4) *lakhv*, as in لـاـنـكـلـ *lakhvâr*.

ـلـمـ 1) *rt*, *rat*, as in لـمـا *ratu*, لـاـمـهـ *artâ*.

2) *rd*, *rda*, *rad*, as in لـاـمـدـنـ *pardûn*, لـاـمـدـ *kârad*. Or *rt*.

3) *leta*, as in لـمـكـكـ *letamman*.

ـلـجـ = ل + ج, 1) *rj*, *rja*, as in لـاـجـمـ *farjâm*, لـاـجـلـفـهـ *safarjal â*.

2) *racha*, as in لـمـچـ *rachat*.

3) *rz*, *rza*, as in لـاـزـ *arzan*, لـاـزـكـ *akûrz*.

ـلـلـ [2] *rrû*, *lelû*, as in لـلـاـنـ *arrûn*, لـلـاـمـخـ *khelelûnêm*.

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1) Observe that ل often stands also for ط in MSS.

2) As the elements of which the compound letters are composed, may be easily distinguished, the latter have not been analyzed in the following pages.

 rm, rma, ram, as in *hurmazd.*

1) *rman, ramn,* as in *shârman.*

2) *rma,* as in *hôrmûd.*

1) *rn, ran, lan,* as in *avarnâi,* *lanman.*

2) *rû, râ, rô, lû,* as in *rûbânu,* *lûînu.*

3) *rv, rva, leva,* as in *aîrvârak,* *levatman.*

rêm, as in *burêm.*

 1) *rîn,* as in *barînu.*

2) *ryû, rîû, liû,* as in *grîûn,* *liûman.*

3) *rdu,* as in *ardush.*

 zakh, as in *dûzakh.*

zada, zad, as in *zadanu.*

 zar, as in *zarpûn.*

or *zak, zaka,* as in *zakyâ,* *bêshazak,* *zakar.*

 zam, as in *zamik.*

1) *zman,* as in *azman.*

2) *zmû,* as in *aûzmûd.*

1) *zan, zane, zen,* as in *zaneshnu.*

2) *zô, zû,* as in *zôr,* *khazûrâ.*

3) *zv,* as in *huzvânu.*

 1) *sâ,* as in *sâlâr.*

2) *îsh, êsh,* as in *pîsh,* *dakêshîhâ.*

3) *îgâ,* as in *zîgâ.*

4) *dî,* or *dih,* as in *nakadî.*

5) *gî,* or *gîh,* as in *shenâsagî.*

1) *sût,* as in *sûtûntamu.*

2) *sakht*, as in 𐬯𐬀𐬑𐬹𐬙𐬀𐬥𐬌 *sakhtanu.*

3) *îsht*, *isht*, *yasht*, as in 𐬯𐬀𐬑𐬹𐬙𐬀𐬥𐬌 *kishtanu*, 𐬯𐬀𐬑𐬹𐬌 *yashtanu.*

𐬱𐬌 1) *sahm*, as in 𐬱𐬌 *sahm.*

2) *dashm*, as in 𐬛𐬀𐬱𐬌𐬛 *dashmêst.*

𐬯𐬱𐬌 1) *sâman*, as in 𐬯𐬱𐬌𐬀𐬥 *nasâman.*

2) *êshman*, as in 𐬭𐬱𐬌𐬀𐬥 *rôêshman.*

𐬱𐬌 1) *sân*, as in 𐬜𐬀𐬱𐬌𐬀𐬔𐬌 *gâsânîk.*

2) *s,hû*, as in 𐬛𐬀𐬵𐬱𐬌𐬀𐬥 *nas,hûnêd.*

3) *sakh*, *sokh*, as in 𐬵𐬱𐬌𐬀𐬭 *pasakhu*, *pasokhu.*

4) *sakhû*, as in 𐬵𐬱𐬌 *sakhûn.*

5) *ishn*, *ishen*, as in 𐬵𐬀𐬱𐬌𐬀𐬵 *khvâishnu*, 𐬯𐬀𐬱𐬌𐬀𐬭 *kishenjâr.*

6) *îshû*, *ishva*, as in 𐬛𐬀𐬱𐬌𐬀𐬵𐬌 *sarîshutak*, 𐬯𐬀𐬱𐬌𐬀𐬭 *kishvar.*

7) *îdân*, as in 𐬭𐬀𐬱𐬌𐬀𐬙 *rîdânî.*

8) *deshn*, as in 𐬯𐬀𐬱𐬌𐬀𐬵 *vandeshnu.*

9) *dyân*, as in 𐬵𐬀𐬱𐬌𐬀𐬜 *mâdyânu*

10) *îgân*, as in 𐬯𐬀𐬱𐬌𐬀𐬃 *bîgânak.*

11) *gashn*, as in 𐬜𐬀𐬱𐬌𐬀𐬵 *gashnîz.*

𐬯𐬱𐬌 *sahîn*, as in 𐬛𐬀𐬯𐬱𐬌𐬀𐬛 *avsahînêd.*

𐬔𐬌 1) *sb*, *sab*, as in 𐬀𐬔𐬌𐬀𐬵𐬀𐬭𐬌 *asbâryâ*, 𐬔𐬌𐬀𐬵𐬔𐬌 *sabsabâ.*

2) *yêb*, as in 𐬵𐬀𐬯𐬌𐬀𐬵 *khayêbît.*

3) *dêb*, *deh*, as in 𐬔𐬌𐬀𐬛 *dêbâ*, 𐬔𐬌 *deh.*

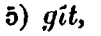
4) *jeh*, as in 𐬔𐬌 *jeh.*

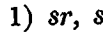
𐬛𐬌 1) *st*, *sta*, *ste*, *sat*, *sata*, *satc*, *set*, as in 𐬛𐬌𐬀𐬭𐬛𐬌 *astrêt.*
𐬀𐬵𐬌𐬀𐬛𐬌 *satyâ.*

2) *sad*, as in 𐬛𐬌𐬀𐬃 *basad.*

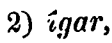
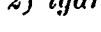
3) *dit*, *dêd*, as in 𐬛𐬌𐬀𐬵 *madît*, 𐬛𐬌𐬀𐬯𐬀𐬱𐬌𐬀𐬙 *patvandêd.*

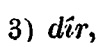
4) *dída*, as in *dídanu*.

5) *gît*, as in  *gîtik*.

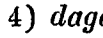
 1) *sr*, *sar*, *ser*, as in  *besryâ*.

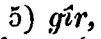
2) *îgar*, as in *sadîgar*.

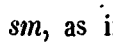
3) *dîr*, *dîra*, as in  *dîr*,  *padîraft*.

4) *dagar*, as in  *dagar*.

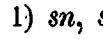
5) *gîr*, as in *gîrestanu*.

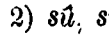
 sm, as in  *âsmânu*.

 1) *sn*, *san*, *sen*, as in  *sang*, *âsnîtâr*.

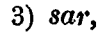
2) *sû*, *sû*, *sô*, as in  *sûd*, *asûbâr*.

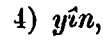
3) *sar*, rarely, as in *sardâr*.

4) *yîn*, as in  *ayîngahân*.

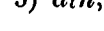
5) *din*, as in *dinâ*,  *adînu*.

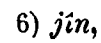
6) *jîn*, as in *jînâk*.

7) *ju*, as in  *jumbînad*.

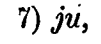
 or 8) *gin*, as in  *aginîn*.

9) *gdû*, as in *paydûn*.

1) *sî*, *sé*, as in  *rasîk*.

2) *sda*, as in  *asdar*.

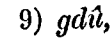
3) *sag*, as in *sag*.

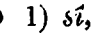
4) *îs*, as in *pêtîsâr*,  *vîsp*.

5) *das*, as in *rûdastâ*.

6) rarely the numeral *3*.

 1) *sîn*, as in *sînak*.

2) *sgû*, as in  *yansegûntanu*.

 1) *shâ*, *shah*, *shaha*, as in *shâêd*,  *shaharyâr*.

2) *îhâ, yahâ*, as in 𐬙𐬀𐬭𐬌𐬀𐬴 *tarîhâ*, 𐬙𐬀𐬵 *myahâ*.

3) *g,hâ*, as in 𐬙𐬀𐬌𐬵𐬀𐬵𐬀 *niyâzag,hâ*.

4) *sẗ*, or *sîh*, as in 𐬀𐬐𐬀𐬱𐬌𐬴 *âkâsîh*.

𐬀𐬐𐬀 1) *shâh*, as in 𐬀𐬐𐬀 *shâh*.

2) *shêdâ*, as in 𐬀𐬐𐬀 *shêdâ*.

𐬀𐬐𐬀𐬐𐬀 *shâêdâ*, as in 𐬭𐬌𐬵𐬀𐬐𐬀𐬐𐬀𐬭𐬌𐬵 *javît-shâêdâ-dât*.

𐬀𐬭𐬐𐬀 *dâkhta*, as in 𐬀𐬭𐬌𐬵𐬀𐬐𐬀𐬴 *andâkhtak*.

𐬱𐬀𐬐𐬀 *shâmû*, as in 𐬀𐬴𐬌𐬵𐬱𐬀𐬐𐬀𐬭 *dushâmûjcshnîh*.

𐬴𐬀𐬐 1) *shân*, as in 𐬐𐬌𐬴𐬌𐬴𐬀𐬐𐬌𐬵 *pîshântîk*.

2) *shâu*, as in 𐬀𐬴𐬀𐬐𐬴𐬀𐬐𐬌𐬵 *pasushâurvânu*.

3) *shakhu*, as in 𐬴𐬀𐬐𐬰 *dushakhu*.

4) *îhân, ihân*, as in 𐬀𐬴𐬀𐬐 *gihânu*, 𐬐𐬌𐬴𐬀𐬐𐬌 *nihânîk*.

5) *yasân*, as in 𐬀𐬴𐬀𐬐 *yasânu* (perhaps *yadadânu*).

6) *dchân*, as in 𐬀𐬴𐬀𐬐 *dchânu*.

7) *gahân*, as in 𐬴𐬀𐬐𐬀𐬴 *ayîngahân*.

𐬱𐬀𐬐𐬀 *shahîn*, as in 𐬱𐬀𐬐𐬀𐬴 *hushahîn*.

𐬱𐬀𐬐 1) *shab*, as in 𐬱𐬀𐬐𐬀 *shabâ*.

2) *ychab*, as in 𐬀𐬴𐬀𐬐 *ychabûn*.

3) *dahab*, as in 𐬐𐬀𐬱𐬀𐬐 *dahabâ*.

𐬱𐬀𐬐 1) *sht, shta, shat, shata*, as in 𐬱𐬀𐬐𐬰 *gûsht*, 𐬀𐬱𐬀𐬐 *shatru*.

2) *yât, yâd*, as in 𐬀𐬱𐬀𐬐 *yâtâ*, 𐬐𐬀𐬱𐬀𐬐𐬀 *neyâdûm, neyâtûm*.

3) *îkht, îkhta*, as in 𐬀𐬱𐬀𐬐𐬀 *vîkhtanu*.

4) *dât, dâde*, as in 𐬐𐬀𐬱𐬀𐬐 *dâtobar*, 𐬐𐬀𐬱𐬀𐬐𐬀𐬐𐬀 *dâdcstânu*.

5) *gâda*, as in 𐬀𐬱𐬀𐬐 *gâdanu*.

6) *jât, jâd*, as in 𐬐𐬀𐬱𐬀𐬐𐬀𐬭 *jâdukânu*.

𐬱𐬀𐬐 1) *shav*, as in 𐬱𐬀𐬐𐬀𐬵 *shavshîr*.

2) *yâv, yâf*, as in 𐬬𐬀𐬯𐬀𐬱 *asyâv*, 𐬉𐬀𐬬𐬀𐬯𐬌 *yâftanu*.

3) *yâz*, as in 𐬭𐬀𐬵𐬛𐬀𐬯𐬌 *yâzdahum*, 𐬬𐬀𐬵 *peyâz*.

𐬬𐬌 or 𐬬𐬌̂ 4) *dâz, dâza*, as in 𐬀𐬥𐬌̂𐬵 *andâzak*.

𐬬𐬌 or 𐬬𐬌̈ 5) *gâv, gâva*, as in 𐬒𐬁𐬬𐬌̈ *gâvars*.

𐬥𐬬𐬌 *dâzak*, as in 𐬀𐬥𐬬𐬌𐬵 *andâzak*.

𐬨𐬌 1) *shm, shma, sham, shama*, as in 𐬱𐬀𐬫𐬱𐬨𐬌 *shamsyâ*.

2) *yâm*, as in 𐬉𐬀𐬉𐬀𐬫𐬨𐬌 *yâmtûntanu*, 𐬀𐬨𐬌𐬵 *ayâm*.

3) *gâm*, as in 𐬉𐬀𐬨𐬌 *gâmânu*, 𐬀𐬴𐬨𐬌𐬵 *hangâm*.

4) *jâm, jâma*, as in 𐬡𐬨𐬌 *jâmak*.

𐬨𐬌 or 𐬨𐬌̂ 5) *dâm*, as in 𐬛𐬨𐬌̂ *dâmân*, 𐬀𐬥𐬨𐬌𐬵 *andâm*.

6) *dahm*, as in 𐬛𐬨𐬌 *dahm*.

𐬰𐬨𐬌 *shmamû*, as in 𐬉𐬀𐬯𐬀𐬰𐬨𐬌𐬎 *vashmamûntanu*.

𐬱𐬨𐬌 1) *shman*, as in 𐬭𐬱𐬨𐬌𐬀𐬵 *rôêshman*.

2) *shmô*, as in 𐬡𐬀𐬱𐬨𐬌𐬵 *ashmôgh*.

𐬱𐬌 1) *shn, shna, shan*, as in 𐬯𐬀𐬱𐬌 *shanat*, 𐬉𐬀𐬱𐬎𐬀𐬯𐬌 *kuneshnu*.

2) *shû, shu, shô*, as in 𐬉𐬀𐬯𐬱𐬌 *shudanu*, 𐬀𐬱𐬌𐬵 *ashô*.

3) *yân*, as in 𐬉𐬀𐬎𐬌 *bayânu*.

4) *yhu, yehev*, as in 𐬭𐬀𐬉𐬱𐬌𐬀𐬵 *râyhumand*, 𐬬𐬀𐬉𐬎𐬀𐬱𐬌 *yehevûnâd*.

5) *gân*, as in 𐬉𐬀𐬱𐬀𐬒 *mahrîgânu*.

6) *gâû*, as in 𐬉𐬀𐬱𐬌 *chegâûn*.

7) *jân*, as in 𐬉𐬀𐬱𐬌 *jânu*; 𐬡𐬀𐬱𐬌 *jânvar*.

8) *jâv, jâva*, as in 𐬉𐬀𐬱𐬌𐬀𐬱𐬌 *jâvîdânu*, 𐬡𐬀𐬱𐬌 *jâvar*.

𐬱𐬌 or 𐬱𐬌̂ 9) *dân, dâne*, as in 𐬛𐬀𐬱𐬌 *dâng*, 𐬉𐬀𐬥𐬛𐬀𐬱𐬌 *dânestanu*.

10) *dâva*, as in 𐬡𐬀𐬱𐬌 *dâvar*.

11) *dahû, dahu, dakhû*, as in 𐬭𐬌𐬱𐬵𐬀𐬱𐬛𐬌 *pânzdahum*, 𐬬𐬀𐬵𐬀𐬱𐬛𐬌 *kedakhûnêd*.

ـشـ 1) *shî*, as in ـشـكـنـتـنـو *shîkûntanu*.

2) *dchî*, as in ـچـشـ *dchîk*.

ـخـشـ 1) *shîn*, as in ـوـنـدـهـخـشـ *vakhshînîdâr*.

2) *dahyú*, as in ـپـتـهـشـ *dahyûpat*.

3) *gayô*, as in ـمـردـهـشـ *gayômard*.

ـلـت 1) *lt*, as in ـجـلـتـه *jaltâ*.

ـلـم *lm*, *lam*, *lem*, as in ـمـتـكـنـتـنـو *lemîtûntanu*, *remîtûntanu*.

ـلـمـ *lman*, *laman*, as in ـشـلـمـ *shôlman*.

ـلـا 1) *lan*, as in ـبـلـاـد *buland*.

2) *lû*, *lu*, as in ـپـهـلـوـك *pâhlûk*.

ـمـه 1) *mâh*, *mhâ*, as in ـمـه *mâh*, ـيـومـه *yômhâ*.

2) *mâkh*, as in ـمـاـخـتـر *mâkhtêr*.

ـمـام *mâm*, as in ـتـمـام *tamâm*.

ـمـان *mân*, etc. as in ـمـانـك *mânâk*.

ـمـچـ *mam*, as in ـمـمـچـيـ *mamchyâ*.

ـمـمـ 1) *maman*, as in ـتـمـمـن *tatmaman*.

2) *mmû*, as in ـلـپـمـمـنـتـنـو *lepammûntanu*.

ـمـ 1) *mn*, *mna*, *man*, *mana*, *men*, as in ـعـيـنـمـن *aînman*, ـمـن *men*.

2) *mû*, *mu*, *mô*, as in ـمـون *mûn*, ـمـدـر *mudar*.

3) *mara*; *mel*, as in ـمـرـنـ *maranâ*, ـمـيـ *melyâ*, *menyâ*.

ـمـد or ـمـدـ *madm*, *madam*, as in ـمـدـمـنـو *madamânu*.

ـبـ 1) *îb*, *ib*, *êb*, as in ـيـتـيـبـون *yetîbûn*, ـسـبـرـيـد *sibarîd*.

2) *db*, *dab*, as in ـكـدـبـو *kadbâ*.

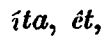
3) *gab*, as in ـگـبـرـ *gabrâ*.

---

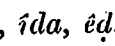
1) Observe that ـلـ is often used for ـر in MSS.

4) *yî*, as in *vâdûnyî*.

5) the numeral 2, as in *200*. See .

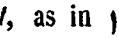
or 1) *ît*, *îta*, *êt*, as in  *madît*, *shalîtâ*.

2) *îd*, *îda*, *êḍ*, as in *d'dan*, *kunêḍ*.

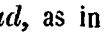
3) *yel*, as in  *yelîbûntanu*.

 4) *dad*, as in *dadîgar*.

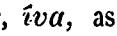
 or 1) *îv*, *îva*, as in *sîv*, *avîvak*.

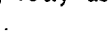
2) *îz*, *îza*, *yaz*, as in  *mazûk*, *yazêḍ*.

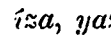
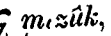
3) *îcha*, as in *licha*.

 4) *daz*, as in  *dazu*.

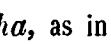
 or 1) *îr*, *îra*, *îre*, *êr*, as in *sîr*, *mâkhêr*.

2) *yar*, as in  *yarkâ*.

 3) *dr*, *dar*, *der*, as in  *darakht*, *shamshdar*.

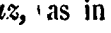
4) *gr*, *gar*, *gara*, *ger*, as in  *magar*,  *gerânu*.

 1) *îm*, *êm*, as in *asîm*, *kâmêm*.

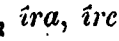
2) *yem*, as in  *yemrûnêḍ*.

3) *gm*, as in *angmînu*.

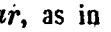
 or 4) *dm*, *dma*, *dam*, *dama*, as in *damîk*, *damdamâ*.

 dammû, as in  *medammûnêḍ*.

1) *îmû*, as in *yekavîmûnêḍ*.

2) *yemane*, as in  *yemanenûntanu*.

3) *dman*, *daman*, as in *garûjdman*.

4) *dmû*, as in  *padmûtanu*.

5) *jamn*, as in *jamnâ*, *gamlâ*. [1])

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1) The orthography in the remaining page has not been systematized.

ـِ or ـِـ 1) *en, in, în, îne,* as in ـِـنـ *mînô.*

2) *yo, yô, îû,* as in ـِـم *yom.*

3) *iva, ive, îv,* as in ـِـوـِـچـ *mivchâ.*

ـِ or ـِـً 4) *dn, dan, den,* as in ـِـًـن *kandan.*

5) *do, dô, du, dû,* as in ـِـخـِـً *dôkht.*

6) *dav,* as in ـِـوـِـدـِـً *davîdan.*

ـِ or ـِـتـ 7) *gan,* as in ـِـگـِـمـِـتـ *gandum.*

8) *go, gô, gu, gû,* as in ـِـلـِـتـ *gul.*

ـِ 9) *jan,* as in ـِـژـِـ *jojan.*

10) *jo, jô, jû,* as in ـِـژـِـ *jov,* ـِـژـِـ *jojun.*

11) *jo, jav,* as in ـِـخـِـژـِـ *javîd.*

ـِـز 1) *îze, êz,* as in ـِـشـِـ-ـِـز *beshîzeh.*

2) *giz,* as in ـِـزـِـلـِـ *hargiz.*

3) *saza,* as in ـِـشـِـزـِـ *sazashna.*

4) *spa,* rarely, as in ـِـدـِـسـِـپـِـ *gospand.*

ـِـیـِـ *yem,* as in ـِـیـِـسـِـ *âyem.*

ـِـنـِـ 1) *êdman, yadman, yedman,* as in ـِـنـِـ *yadman.*

2) *gadman,* as in ـِـنـِـ *gadman.*

3) *jdaman, jadman,* as in ـِـنـِـلـِـ *garajdaman.*

ـِـنـِـ 1) *yen,* as in ـِـنـِـدـِـرـِـمـِـ *dadrunyen.*

ـِـنـِـً 2) *dayen,* as in ـِـنـِـً *dayen.*

ALPHABETICAL INDEX

TO SERVE AS

A

PAHLAVI-ENGLISH GLOSSARY.

PREPARED

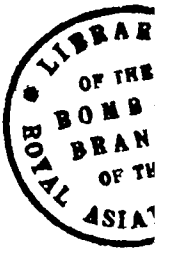
BY

DESTUR HOSHENGJI JAMASPJI.

REVISED AND GREATLY ENLARGED

BY

MARTIN HAUG, PH. D.



NB. The first number in each reference indicates the page, and the second number the line (the lines of Pahlavi type only being counted). When there are more than one reference to the same page, the number of the page is not repeated. All numbers after Z. refer to the pages and lines of the Zand-Pahlavi Glossary. I. refers to the Introduction to the latter work. B. marks the Bundehesh according to Westergaard's edition. All words and sentences enclosed in brackets have been added by me.

M. H.

A (a) 𐬀

ab 𐬀𐬉 and 𐬀𐬉𐬙 *abu* s. 8, 3. father [Z. 5, 7. In Hebrew, אָב, stat. const. אֲבִי; Chald. אַב, stat. emphat. אַבָּא, before suffixes אֲבוּ; Syr. ܐܰܒ, stat. emphat. ܐܳܒܳܐ, before suff. ܐܳܒܽܗ *abû*; Arab. أَبٌ, in stat. const. أَبُو, أَبِي, أَبَا.]

abach 𐬀𐬉𐬨 s. 7, 9. the female organ, vulva; see *bachûchyâ*. [It is probably related to the Arab. خبج 'to cohabit with a woman'].

abar 𐬀𐬉𐬭 s. 7, 9. the male organ, penis.

abîtar 𐬀𐬉𐬌𐬙𐬭 s. Z. 26, 9. B. 53, 6. 80, 14. father [The syllable *tar* at the end indicates that the Semitic word *ab* is to be read as the Persian *patar, padar* "father." Professor Spiegel is of opinion (Traditionelle Literatur der Parsen pag. 359) that the word is a contraction of אבו 'father,' and תרין 'two', meaning thus 'the two parents'. But this view is quite erroneous, as we find *amîtar* 'mother' for the simple *am, em* also, and as תרין *t'rên* cannot be shortened to תר *tar*. If Spiegel's view were correct, we ought to expect *abutarîn*, or *abutanîn* which never occurs.]

[*acha* 𐬀𐬨 pr. Z. 18, 4. "he", used emphatically, "*he* is to be taken."]

admandên 𐬀𐬉𐬙𐬌𐬐𐬀𐬉𐬯 adv. 18, 9. in this manner, thus. This word should, I think, be pronounced *hamoîn* 𐬀𐬉𐬯𐬀𐬉𐬯 which is a contraction of 𐬀𐬉𐬯 *hamûn* and 𐬀𐬉𐬯 *aîn*, the *n* and *a* having been dropped for the sake of euphony. [This derivation appears to be hardly correct. As it is explained in the Pâzand by *hamôîn*, we cannot take it as identical with the latter; for in that case it would have required no explanation at all. It is clearly the Semitic equivalent to the Persian *hamôîn*, and appears to be composed of three little words *ad-man-dên* wich are really found in the Aramaic languages. *dîn* is clearly the demonstrative pronoun דִּין דֵּן *dên* "this", and *ad-man* may perhaps mean "like, as, according". But as the latter idea is in no Semitic language expressed in this way, the meaning "in this manner, like this", becomes somewhat doubtful. *ad* is אד in the Samaritan, אָז "then" in Hebrew, Arabic إِذَنْ "then", and contained in the Chaldee אֲדַיִן *'edayîn* 'at that time'; *man* is either the preposition מִן

"from", or the relative pronoun מִן. The whole would thus mean "then from this" i. e. since (compare Hebrew מֵאָז "since"). If we read instead of *admandîn*, *aimandîn*, as we can do, then *aiman* is identical with the Arabic أَيُّمَنْ *ayyuman* "whosoever", and the whole would mean "whoever this may be;" compare also the Assyrian *aiumma* "any one whatever" (Journal of the R. Asiatic Society New Series II. pag. 236, 37.) The latter explanation appears to be the most likely.]

admar 𐬀𐬛𐬨𐬌 s. 19, 10. number, numeration, reckoning, an account (see *aimâr*).

admat 𐬀𐬛𐬨𐬌. 𐬀𐬛𐬌 adv. how; when, then, which, that one; see *âmat* [The pronunciation *admat* is very doubtful, as it is very difficult to explain from any Semitic language, and also its supposed identity with *âmat* 𐬀𐬨𐬌. The meanings "when, then", and "which" cannot be reconciled and I do not think it possible that any single Semitic adverb or conjunction can convey all of them. Our Glossary explains it by 𐬵𐬀𐬭𐬎 *chagûn* (*chashûn*) how? The same meaning appears attached to it in the Pahlavî translation of the Zand texts, as we find the Zand word *kaṭ* (neuter of the interrogative pronoun) translated sometimes by 𐬀𐬛𐬌 (Vend. 7, 1. 9, 54. W. according to Sp. and my MS. of the Pahlavî-Vendidâd; W. has four times *kadha* in the last passage; Yas. 28, 5.); sometimes by 𐬵𐬀𐬭𐬐 *chasûn* how? (Vend. 7, 59. 83. Sp.); the first part of the word *kadâ* when? is also rendered by it; see Yas. 46, 3. 48, 10. 11. 𐬀𐬛𐬌 𐬴𐬀 𐬵𐬀𐬭𐬐𐬎 *aêmat zak deheshne*[1]) how should this be given? (or how is this gift, creation?). The

1) This is one of the most striking instances of the traditional misinterpretations. The simple word *kadâ* when? is divided into two words *ka* + *dâ*, the first of which is made to signify "when" and the second "to be given, gift," which interpretation violates all rules of grammar and is against common sense. It clearly shows that the ancient Pârsi interpreters had no distinct knowledge of even some of the commonest adverbs! But it is really astonishing that some European interpreters dare to defend and adopt most of these misinterpretations. As the Pârsi interpreters render the neuter of the interrogative *kaṭ* what? which? (generally used as particle of interrogation) by *aêmat (admat)* and *chagûn (chashûn)*, the compiler of that fanciful book, called "Old-Bactrian Dictionary", supposing that these two words have two different meanings, whereas they have, as our glossary shows, one and the same, attributes actually to the pronoun *kaṭ* the two meanings when? and how? Here I

original and perhaps only meaning of 𐬀𐬛𐬌𐬨 appears to have been *when?* for to this signification we are led by reading either *admat*, or *aêmat*. In the first case we can explain it as *ad-mat*, *ad* "then" being identical with Hebrew אָז *'az*, Samaritan אד *'ad*, "then", and *mat* = מָה *mâh* what? expressing the interrogation. But as such an interpretation would defy the rules of Semitic grammar we must abandon it. If we read *aêmat* we obtain all we require; for أَصْلًا *'ēmatai* means in Syriac *when?* to which עמאת *'emat* in the Mandæan dialect corresponds (see *Nœldeke*, Dialekt der Mandæer pag. 8) which is identical with our word].

admîtân 𐬀𐬛𐬌𐬙𐬀𐬥 I. 34, 7. a proper name.

[*admocshna* 𐬀𐬛𐬌𐬍𐬀𐬱 s. (instead of *admûnêshna*) Z. 23, 3. getting; following; believing.]

admûnastan 𐬀𐬛𐬌𐬎𐬀𐬱𐬙𐬀𐬥 v. pres. 1 sg. *admûnem*, 3 sg. *admûnêd*, 13, 4. to follow; to admire, to obey, to adore; to believe, to confide in; to form a sincere alliance, to be attached, to pledge; to wish. [I doubt the correctness of the pronunciation as well as that of several meanings ascribed to this verb. As regards the traditional pronunciation, it does not represent any Semitic word which might convey any of the meanings mentioned. The verb is evidently mispronounced. If we read it *haimûntan* (or more correctly *haimanûntan*) as we can do without the slightest difficulty, we obtain a proper Semitic verb, Chald. הֵימִן, Syriac ܗܡܝܢ *haimēn* "to believe, confide in", Arabic آمن *'âmana* id., Assyrian *aiman* (see Journ. R. As. Soc. New Ser. I. p. 208). As the meaning "to believe" can be proved from the texts,[1]) there can be no doubt about it. The

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may ask, in what language, Aryan or Semitic, can the neuter of the interrogative pronoun convey the meaning *when? at what time?* In all languages known to me separate terms (generally derived from the interrogative) are employed to express this idea. And such a developed and finished language as the Zand is should use the interrogative for such disparate terms! This is nothing but a piece of grammatical humbug which is only equalled by the monstrous supposition on the part of the same author that the indicative in the Zand can convey the meaning of a conjunctive!

1) See the gloss to Yas. 4, 1: (according to my MS. of the Zand-Pahlavî Yasna) 𐬛𐬌𐬀𐬱 (زیمان) *zîmân* according to my Pahlavî-Persian Yasna) 𐬀𐬛𐬌𐬎𐬀𐬱𐬙𐬀𐬥 𐬛𐬌𐬀𐬱 𐬀𐬛𐬌𐬎𐬀𐬱𐬙𐬀𐬥 *dimân admûnêtu hamâk vadûnyan* "they should do all that has been believed (confided in) by us". Nerios. misinterprets the passage (as is frequently the

meanings "to be attached, to form a sincere alliance" may be easily traced to it. As regards the significations "to follow", and "to wish", it is difficult to reconcile them with the other. Our glossary explains the word by a single Iranian term, *varustan*, the proper meaning of which is not very easily ascertained. The Persian Dictionaries know a word *varastân* to which the meaning "followers" is ascribed; but it cannot be identical with *varustan* as the *u* is wanting. Etymologically *varustan* can only be traced to *ava-rudh* in the Zand which occurs in Yas. 1, 59. 64. (Sp.) where it means "to decrease" [1]). But this meaning does not tally with the passages in which *aêmanûntan (admûnastân)* is found. There is probably some old mistake at the bottom; *varustan* is meant to express "to believe"; but without changing it to *varenîtan*, or *varîtan* (from *vare* to choose; to believe) it will not be possible to arrive at such a sense.]

adôv 𐬀𐬛𐬎 conj. 18, 7. or, if, unless, either. It is nothing but a mispronunciation for *ayov* as used in Pâzand یاوسا *yâv*, Persian یا "or". [I doubt the correctness of this view. 𐬀𐬛𐬎, whatever its correct pronunciation may be, is certainly not identical with the Pâzand *yâv*, or *ayâv;* if this were the case, it would be written 𐬀𐬌𐬎 or 𐬀𐬌𐬎, 𐬌𐬀𐬎 which is never done. The characters 𐬀𐬛𐬎 are in all probability to be read *ayuv* or *ayuw*, as all other readings cannot be explained in any reasonable way. The second part of the word, *uw*, appears to be the common Semitic particle, expressing "or, either", Hebr. and Chald. אוֹ, arab. أَوْ *'av*, Syr. ܐܘ *av*, Assyrian *'û*, *'uvvâ;* the first is the interrogative particle אַי. As this explanation offers some difficulty I propose another by reading *ayup; up*, *uph* is evidently the Syriac ܐܦ *'ôph*, Chaldee אוּף (in the dialect of

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case with him) by *yad aham viveda* "what I have obtained, got." My Pahlavî-Persian Yasna translates "what has been desired, wished for." In Yas 45, 1. the Avesta-word *â-varetô* is translated by 𐬀𐬭𐬱𐬀𐬛𐬎 that is, the causal of 𐬀𐬭𐬱𐬀𐬛. Here it must mean "believing, professing" (a particular creed.) My Persian translation has خواست *qâst* "he wished". Ner. has *prabodhakaḥ* "intelligent" which appears to rest on a pure misunderstanding as this meaning cannot be proved in any way.

1) The Pahlavi translation renders *avâurûraodha* in these passages by اوشد بنهاد لوروم *benâ rahokînît humenâi* "(if) thou shouldst have been removed (omitted from prayer)". My Pahlavî-Persian Yasna reads the word *rânkînît* and explains it by the Persian *ranjîdah* "exasperated, indignant" which is a mere guess.

Jerusalem), modern Syriac *'uph*, meaning "also"; *ai* is then only a change for *av* "or" in consequence of its being joined to a word (or syllable) commencing with a vowel; for *v* is really changed in such cases in Syriac to *y*; compare, for instance, ܩܳܝ̈ܡ *qóy'em* instead of *qôw'em* "standing" (part. act. of ܩܘܡ *qûm* "to stand"). The particle עוף is accordingly best read *ayuph* meaning "or also". The modern Syriac has for expressing the idea "or" also a compound particle, *yan;* see *Nœldcke*, Grammatik der neusyrischen Sprache pag. 184.]

adûduneh עדודנף s. 18, 6. a rite, a custom, a canon, an usage, prescription, mode, form, manner. It is mispronounced for *ayodûneh* from the word *aidûn*, meaning "in the like manner"; see *âineh*. [The word is an adverb as may be seen very clearly from its classification; but it is evidently a compound. Its first part is *aden*, *hâden* (compare Chaldee הָדֵין) "this"; the second is *înûk*, or *îvanak* which means in all probability "manner", and may be identical with *âineh*.]

adûk עדך num. 20, 1, 4, 5; 21, 1; 22, 8; 23, 6. one, every one, once. It should be pronounced *ayok* like *nyok* for *nēk* in Persian; or *aêvak*, if traced to the Zand *aêva* "one". [The word is neither to be pronounced *ayok*, nor *aêvak;* but it is apparently of Semitic origin, and to be pronounced *khaduk;* compare Chaldee חַד "one"; the *u* is the sign of the nominative which is generally used in the *status emphaticus* of the numerals in the Assyrian *'ikhtu*; it is also preserved in this numeral in the Ethiopic *'akhadu* "one";[1]) on the final *k* see my introduction to the Zand-Pahlavi glossary pag. XXVI.)

advarz עדרז s. 10, 2. [It is enumerated among the prepositions and particles; Destur Hoshengji gives no meaning to it. I take it for *khadvaraj* which appears to mean "one time, once".]

advâz עדוז s. 7, 4. voice, sound, clamour, rumour, tone. [It is certainly not identical with *âvâz* as has been supposed by some scholars; for it is explained in the Glossary by the latter word. It cannot be traced to any Semitic word, but it appears to be of Iranian origin. Its true form is probably *adivâch* from the root *vach* + *adi* = Skr. *adhi*.]

1) See *Oppert*, Grammaire Assyrienne § 94; *Dillmann*, Grammatik der Aethiopischen Sprache § 158 (pag. 287).

ae ددس pr. 18, 8; 21, 10. O! hallo! that is to say, to wit. Pers. ای. [Z. 7, 5; 34, 3; 38, 9; 41, 11. "this is, that is". It is the feminine of the pronoun of the 3d person הוּא *hî* Syr. ܗܝ *hî* which is used in ancient as well as in modern Syriac in the sense of a neuter, "it, it is"; see *Nœldeke*, Grammatik der neusyrischen Sprache pag. 267].

aêdar ددوم adv. 19, 2. now; in this place (here used for this world). [It is of Iranian origin; it is perhaps to be traced to *itara*.]

aêdûn ددوم adv. 18, 6; 24, 3. thus, in this manner; now. Pers. ایدون [Z. 12, 6; 13, 5; 20, 8; 21, 9; 33, 5; 38, 8; 39, 5; 43, 6, 7, 8, 9. I. 39, 1. The general meaning is "thus"; in the sense of "now" I have not met with it. In the latter it is to be traced to another word, I suggest Chald. עִדָּן *'iddân* "time", Syr. ܥܕܢ *'idônô* which combined with the demonstrative (properly 3d pers. sg. f.) *hî* would mean "this time, now". This combination is really found in the modern Syriac ܗܝ ܥܕܢ "at this time" [1]) which seems (according to analogies) to be pronounced *êdânâ* coming thus very near. In the usual meaning "in this manner" it is also to be traced to Semitic origin; the first part is again אִי הִי *'i, hî*, "this"; the second *dûn, dôn* seems to be a separate word, meaning "manner". It is possible, however, that *dôn* is a demonstrative pronoun also and related to *dên* "this". At any rate it cannot be traced clearly to any Iranian or Sanscrit word.]

aêt, aît ددوم v. 18, 2. it is, exists. It is mispronounced for *hêd, hit* or *hast*, Pers. هست [Z. 7, 4, 1. etc. I. 31, 2. It is Semitic, Syriac ܐܝܬ *'it*, Chald. אִית "it is, there is".]

aerman ددلم s. 7, 9. the male organ of generation.

[*aêrvârch* ددلرلو s. Z. 10, 1. see note 2 on pag. 50. jaws, jawbones. Comp. ددلرلا B. 35, 11. 57, 10.]

[*aêvak* num. I. 33, 2. 41, 3, 5. read *khaduk* "one"; see *aduk*.]

[*aêvakbâr*, read *khadukbâr* I. 39, 1. once upon a time.]

aêvarz ددورل præp. 10, 3; see *advarz*. [Its meaning is uncertain.]

aêzin ددکر adv. 19, 1. as above, as before; in the same manner. again, anew, afresh, hitherto, also, likewise, Arab. ایضاً.

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1) See *Nœldeke*, Gr. d. ns. Spr. pag. 161.

[*afarg*, 𐬀𐬉𐬞𐬭𐬀𐬰 s. Z. 7, 2. name of a great expounder of the Zoroastrian laws and customs. He lived at any rate before the Sasanian times. His opinions are frequently quoted in the Huzvânash version of the Vendidâd.]

[*afzâr*, *apzâr* 𐬀𐬞𐬵𐬀𐬉𐬞 a) s. I. 33, 11. 34, 8. arrangement, with 𐬌𐬌 'new', rearrangement, the restoration of ancient books from scattered fragments. b) adj. 𐬀𐬞𐬵𐬀𐬉𐬞𐬙𐬀 I. 35, 10. very efficacious. The original meaning appears to be 'weapon'; see B. 5, 12. 13. 7, 12. 17, 5. Pers. افزار 'a tool.]

afzârhumand 𐬀𐬞𐬵𐬀𐬉𐬞𐬴𐬀𐬥𐬀𐬴𐬀𐬰𐬀𐬴 s. adj. Z. 41, 2. having weapons.

[*afzûn* 𐬀𐬞𐬵𐬀𐬉𐬞𐬌𐬌 adj. I. 35, 3. prosperous, increasing. Pers. افزون.]

ag 𐬀𐬉𐬞 s. 3, 4. wheat.

ag 𐬀𐬉𐬞 adv. 18, 9. (a synonym of *agnîn*) at once, no sooner.

agar 𐬀𐬉𐬞𐬀𐬭 conj. 18, 7. if, although. Pers. اگر *agar* [Z. 16, 12.]

[*aghar* 𐬀𐬉𐬞𐬀𐬭 adj. Z. 43, 2. first. Zand *aghra*, Sanscrit *agra*.]

[*agharî*, *agharyâ* 𐬀𐬉𐬞𐬀𐬭𐬌𐬀 s. Z. 2, 2. superlative.]

[*aghrîk* adj. Z. 20, 10. uppermost. — *aghrîktum* Z. 12, 3. most excellent.]

agnîn 𐬀𐬉𐬞𐬌𐬥𐬌𐬥 adv. 18, 9. at once, moreover. Sometimes it is interpreted by اکنون *aknûn* now, at this time; already; therefore; still, however, but.

agorz 𐬀𐬉𐬞𐬭𐬎𐬀𐬭 adv. 21, 11. ever, always, continually Pers. هرگز *hargiz*.

aharmok 𐬀𐬍𐬀𐬭𐬥𐬀𐬴 s. 22, 4. wicked, bad, a calumniator, a blasphemer, one who wrongly interprets the Zand-avesta. This word is nothing but the Zand 𐬀𐬰𐬀𐬥𐬀𐬉𐬵𐬀𐬐𐬀 *ashemaogha*, as it is a rule to change 𐬀𐬰 *ash* to 𐬀𐬭 *ar* or *ahr*, as, for instance, *ashavahisht* becomes in Pahlavî *ardibehesht*; for *ashava* there is *ahrob*, for *mashya*, *mart*. The same change we observe in the old Persian of the cuneiform inscriptions where we find *martya* "a man" instead of *mashya* in Zand. [I. 40, 4. *aharmôk* refers to *Aharman*,[1]) the devil; but Alexander the Great may also be under-

1) This word is generally explained as a corruption of the Zand *aiirô mainyus*; but on a closer examination I found it to be of quite a different origin. If it were really a corruption of *aiirô* (speak *angrô*) *mainyus*, it could never be *aharman* in Pahlavî or modern Persian, but according to analogies *angar-mînû*, or at least

stood by it in that passage. It is the translation of the Zand *ashemaogha*, but not identical with it; if this were the case, the Pahlavi word would be *artamog, ardamog* (according to analogies); the first part *ahar* or *ashar* must be the Semitic equivalent for the Zand *asha;* it means "disturbing truth"; see more about it s. v. *'ahlob.*]

[*ahlâesha, ahlâish, ahrâish* 𐬀𐬵𐬎𐬎𐬌𐬱 s. Z. 13, 6; 14, 9; 21, 1. It is generally the translation of *ashem, asha;* but it is certainly not identical with it, as has been supposed by all who have written on the subject.[1]) In this case the character 𐬎 *r, l* which is always distinctly and unmistakably written, could not be accounted for in any reasonable way. The group of signs 𐬀𐬵𐬎 which begins this word as well as 𐬀𐬵𐬎𐬭𐬀, 𐬀𐬵𐬎𐬭𐬭 can only be read *ahar,* or *ashar* and this must be the Semitic equivalent to the Zand *asha.* I prefer the reading *ashar* which I unhesitatingly identify with the Hebrew יָשָׁר *yâshar* "straight, right, just, truthful, righteous;" יֹשֶׁר *yósher* "righteousness", from the root יָשַׁר *yashar* "to be straight". In the Assyrian this root appears actually in the form אשר *'ashar,* "to direct", and is there of very frequent use (see *Oppert,* Grammaire Assyrienne § 180).

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angar-mîn; aharman is a purely Semitic word; *man* is well known in the Pahlavi as a suffix added to nouns; *ahar* seems to be identical with Arabic آخَرُ *'âkharu,* Hebr. אַחֵר *'akhēr* "another". The word thus signifies simply "the other, second (spirit)". This appellation is not to be wondered at, as it passed for a bad omen to pronounce the name of the evil spirit. In many MSS. the name is written invertedly probably out of fear lest some evil might befall the writer or reader.

1) Professor Spiegel goes even so far as to state (Grammatik der Huzvâresch-Sprache § 24, 2 note 4 on pag. 51) that 𐬀𐬵𐬎 or 𐬀𐬎 is a very frequent change for *sh* in Zand. Nothing can be more erroneous than this assertion! 𐬀𐬵𐬎 *ashar* (if 𐬀𐬎 *ar* is occasionally written for it, it is only an orthographical blunder) is always the Semitic equivalent to the Zand word *asha* or *ashi,* but never to the mere syllable *ash,* or to *sh* alone as Spiegel thinks. The word 𐬀𐬵𐬎𐬭𐬱, which is the equivalent to the Zand *fravashi* "guardian-angel", and which can only be read *farvashar* (𐬭𐬀𐬎𐬱 *farvash* is either a corruption of it, or rests on another etymology), is no exception; for the Pahlavi translators took it as a compound, the second part of which, *ashi,* seemed to contain the well known Zand word *asha,* or *ashi; frav* was taken as a preposition or adverb in the same sense as *fra.* Prepositions which form part of words are always translated separately.

The proper meaning of this *ashar* in Pahlavî appears really to be "righteous, just, religious" and this comes much nearer the original meaning of *asha* = Sanscrit *ṛita* (for *arta*) "true". The termination *âish* corresponds exactly to the Aramaic suffix *âit* (*t* of Chaldee and Syriac standing frequently, for *sh* in Assyrian, Arabic and Hebrew), Syriac ܐܝܬ *'it* which is always preceded by *ô* = *â*. This suffix is frequently used in the Aramaic dialects to form adverbs from nouns, adjectives and past participles (see *Hofmann*, Grammatica Syriaca pag. 278), for instance, ܡܢ ܐܠܗܐ *'alôhô'it* "from God, through God", ܗܠܟܐ *halûkô'it*, "quickly" (from ܗܠܟ *halôkô*, "one who walks about"). As this suffix serves forming adverbs, and the corresponding *âish* 𐬀𐬵 of the Pahlavî occurs in this form only in the very word 𐬀𐬵𐬀𐬵 *ashrâish*, it is not improbable that this word is after all no abstract noun, but an adverbial expression, 𐬀𐬵 being probably only another way of writing 𐬀𐬎 a common suffix for forming adverbs which corresponds, as I have shown in my introduction to the Zand-Pahlavî Glossary (pag. 27), to the Assyrian *ish* serving the same purpose. It is true, it is employed for translating *asha* which is an adjective and substantive and *ashi* which is only a substantive. But in several places of the Gâthas where *ashâ* is translated by *ashrâish*, *ashâ* can be taken in the sense of an adverb, being the instrumental which often serves such purposes (see Yasna 28, 1. 43, 6. Z. 14, 9. [1]) The adverbial meaning appears to have been gradually forgotten, and the word taken as an abstract noun. This is not surprising in the least, if we consider that if once a term, or a set of terms were established as equivalents to Avestâ expressions, the translators used to repeat them always over again whether they might suit or not. That *ashrâish* was occasionally employed by the translators as an abstract noun, is shown by the expression 𐬀𐬵𐬀𐬵 𐬀𐬵𐬀𐬵 (Yasn. 29, 7. 30, 1. Z. 24, 1.) by which *ashâ* is rendered frequently; for to an adverb no preposition is generally joined. — As regards the meaning of the word, it is generally asserted by European interpreters that it means 'purity'. This rests principally on Neriosang's rendering of it by the Sanscrit *punya* (Yas. 43, 9. 50, 6. and often) the real sense of which Euro-

1) This passage is a paraphrase of the words of Yas. 28, 4. *yavaḍ isâi tavâchâ*, and is to be translated as follows: 'as much as I wish, and am able (to do), so much I teach, should be desired with righteousness.' The translation on pag. 54 of the Z.-Pl. Gl. is not sufficiently accurate.

pean Zandists and Sanscritists appear to have not comprehended. This Sanscrit word never means "pure" neither in the physical [1]) nor in the moral sense, but only "having merit, being in possession of meritorious deeds". The neuter *puṇyam* is the very name for religious merit acquired by various acts enjoined in the sacred books. Molesworth says in his excellent Dictionary of the Marâthi language (2[d] edition pag. 508 s. v. *pâpa*): "The word *pâpa* does sometimes bear the sense of sin, or a sin, but the word *puṇya* that of holiness, godliness, or moral goodness, *never*"; on pag. 521 (s. v. *puṇya*) he says: "This word — *puṇya* — bears not the feeblest implication of holiness, godliness, or purity of spirit". This statement I can fully bear out from my own experience. The word is very frequently employed by the Hindus whether they converse in Sanscrit, or in one of their vernaculars; but they never denote purity of heart, or of morals by it. Nor does it ever appear to have had such a meaning. If some native lexicographers ascribe to it the meaning *pâvana*, *pavitra* i. e. ceremonially pure, something conducive to religious merit, such as clean food or water which had not been defiled by the touch of a man of another caste, is to be understood. Nor does it mean "auspicious" as the Editors of the St. Petersburg Sanscrit Dictionary have guessed from some passages;[2]) but always either "having merit, or conducive to it." The meaning of "holy" also rests on a complete misunderstanding of the term. — After this digression let us return to Neriosang. If he translates *ashrâish* by *puṇya*, he never meant purity in our sense of the word by it, but religious merit acquired by certain actions. If he had understood by *ashrâish* physical purity, he would have chosen the terms *nirmalatâ*,

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1) The authors of the Sanscrit Dictionary of St. Petersburg are mistaken in this respect. The passages quoted there for proving that the word means "pure" would never be interpreted by a native Sanscrit sholar in the way they have done. If *jala* "water" is called *puṇya*, then it means that there is a religious merit acquired by using it.

2) The expression *puṇyam — ahaḥ* Taitt. Brâhm. 1, 5, 3, 1. does not mean "an auspicious day", but as the commentator (I. pag. 217) explains it "having meritorious actions such as the study of the Vedas". The term *puṇyakâla* does not signifiy "a lucky auspicious time" in general, but a period (such as that of an eclipse) at which a good action confers a special benefit upon the performer (See Molesworth I. pag. 521). — As regards its derivation it cannot be traced to *pu*, or *push*, but is a corruption of *pûrṇya* meaning "fulness, completeness" from which sense all others can be easily deduced.

or *svachchhatâ*. As religious merit can be acquired according to the notions current among the Parsis only by good works and virtuous conduct, the translator may have ascribed to it the secondary sense "virtue, righteousness". And this is really the meaning of *ashrâish* as we have seen. This is confirmed by the Pahlavi translation itself; for in Yas. 43, 12 is *ashîs* translated by 𐬱𐬀𐬎𐬌𐬎 *râst* "right" which is thus to be taken as a synonymous term for *ashrâish*.]

ahlob 𐬀𐬵𐬎𐬁𐬌 adj. 9, 6. 23, 8. heavenly, pure, chaste, clean, a saint; see *asho*; the word ought to be pronounced *ahrob*, and *ahlob* is only a change for it here. [Z. 38, 8. I. 33, 3. 39, 1. *ahlobân* pl. virtuous, righteous, pious Z. 2, 10. 40, 8. It is generally the rendering of the Zand *ashava;* see under *ashô*. Instead of *ahlob*, or *ahrob* we ought to read *ashru-bu*, the first part representing the equivalent of *asha*, and *bu* being that of the suffix *va*. The translators liked to render the suffixes separately; whether *bu* is the actual translation, or only the transliteration of *va* cannot be easily ascertained. I am not aware that any Semitic language, including the Assyrian, as far as it is known to us, possesses a suffix of this kind. It is therefore probable, that this *bu* is nothing but a transliteration of *va*, in order to render every part of the word as completely as possible. Probably the word was always pronounced *asho*, that is, the Iranian expression was always substituted for such a vox hybrida, as *ashrubu*. As regards the meaning of the word, I refer to my remarks under *ashlâish;* it can only mean "righteous, virtuous", designating more specially the Mazdayasnians, the worshippers of Ormazd.]

[*ahosh* 𐬀𐬵𐬱𐬎 s. Z. 11, 11. freedom from death. Z. *aosha* + *a*.]

[*ahu* 𐬀𐬵 s. Z. 37, 1. life. The meaning is, however, uncertain.]

[*ahvî* 𐬀𐬵𐬱𐬎 s. Z. 14, 1. mastership. The more correct reading would be *ahvyâ*.]

[*aiabârî, aiabâryâ* 𐬀𐬎𐬁𐬵𐬀𐬭𐬌 s. 24, 2. 4. I. 34, 8. 35, 1. 9. assistance, help. It is of Semitic origin; but it must be read *asbâryâ* in which case it is to be taken as the infinitive (or noun) of Afel of the root סָבַר *s'bar* "to support, assist"; *yâ* is a termination of the infinitive in the Mandæan and Talmudic dialects; see *Nældeke*, Mundart der Mandæer pag. 58. About the meaning of the word there can be no doubt, as it generally translates the Zand *avô* "help".]

aimâr سـچدا s. 19, 10. numeration, calculation, investigation. Pers. آمار and آمارش an enquiry. [It is probably an Iranian word, as it cannot be explained from the Semitic languages if it is not traced to אמר "to speak, say" a derivation which is very doubtful. It is best derived from the Zand root *mar* + *â*.] See *aimâr*.

[*aingahân* سوسوسم s. Z. 35, 4. is the translation of the Zand *avâunhîĉiti*, which is the name of a sin, "recklessly dashing another to the ground" Z. pagg. 72. 73. It is apparently a corruption of the Zand word.]

[*ainîk* سردو s. Z. 7, 13. forehead; Zand *ainika*.]

[*airân, airânu* سددلس s. a proper name: Irân, the land of the *airyas* I. 39, 6. 41, 2. 3. 5. 32, 9. 33, 2. 35, 10.]

airîgân سددلدوسرا s. 9, 4. plur. of *airi* men, people; all below the king and the highest nobility. [It is clearly the Zand *airya*, Sanscrit *arya*, *ârya*, the original name of the Aryans in general. As to its sense, there can be little doubt, that the meanings ascribed to it by the Hindu lexicographers "master" and "a man of the third tribe" (agriculturist) which made up the mass of the people, are certainly more trustworthy than the meaning "faithful" which is now commonly given to it by the continental scholars. This rests, however, on no native authority, but on a mere guèss of one of the Editors of the Sanscrit Dictionary published at St. Petersburg, and is, on a closer examination,[1]) as little tenable and as erroneous as the novel meanings ascribed to *ibha* "elephant" which is made to mean "servants", to *bharata*, a proper name, which they suppose to mean "soldiers"[2]) and many others of this kind.]

akbrîd سوولدم s. 5, 5. [The Editor has given no explanation. Anquetil renders it by "hog", which rests on a mere misunderstanding, as he regarded the clause سدكولس . سرده which follows the four words *akbrîd, dôbrîd, tasubrîd, sêbrîd* as an explanation of the latter; but this is not

1) None of the Vedic passages quoted proves that *arya* must mean "faithful"; in several it does not give even any acceptable sense.

2) Continental scholars would do well to be on their guard when using this Sanscrit Dictionary, chiefly if the meanings ascribed to certain words contained in it are at variance with the established usage and contrary to all Hindu authority.

the case, as the word 𐬀𐬐𐬀 *khôk* is the Persian equivalent of the Semitic חֲזִיר *khazorâ* "a hog", and stands in no connection with *akbrîd* etc. It is evident at the first glance, that *ak*, *do*, *sē*, *tasu* are numerals; the three latter are well known from other Pahlavî texts as those for 2, 3, 4; the first *ak* which is not found elsewhere, must represent the word "one", and is probably a corruption of *yak*. The correct form of the word appears to be *yakbarîd*. Its second part is evidently the Persian بريد *barîd* which has even found its way into the Latin, *verēdus*, a post-horse. In Persian it means a messenger, a courier; a measure of two, or four (according to Meninski) parasangs. The terms *akbrîd* etc. appear to mean either first stage, second stage etc. in the postal arrangements of the ancient Persians, or a horse which carries the mail for one stage, two, three, or four stages. The latter interpretation is probably the correct one. As the words are, according to the arrangement of the Glossary, to be found among names of animals, they must be regarded as such too. The post-horses were probably classified respecting their strength and velocity. It may seem incredible to us, that the same horse could carry the mail during three or four stages; but if we bear in mind the extraordinary feats of Turcoman horses (they are well known in Persia) which carry the riders on their prædatory excursions with the greatest swiftness for several days without taking rest, we may believe it.]

akbyâ 𐬀𐬐𐬀𐬌𐬎 s. 6, 10. a tendon, nerve, ligament, sinew, vein, artery; compare Hebr. עָקֵב "heel".

[*akhar* 𐬀𐬐𐬀𐬭 adv. 19, 2. Z. 6, 4. 7, 2. 9, 12. 10, 1. 19, 4. 21, 10. 34, 7. I. 32, 7. 33, 8. etc. back, behind, backwards, beyond, after; compare Hebr. אַחַר "after, behind"; in the Assyrian the same (see *Oppert*, Gr. Ass. § 204).]

[*akhâstgîâ* 𐬀𐬐𐬀𐬭𐬎𐬀𐬎𐬌𐬀𐬎 s. Z. 20, 2. poverty.]

[*akhêshkârî* 𐬀𐬐𐬀𐬭𐬎𐬌𐬎𐬀𐬭𐬌 s. Z. 34, 9. carelessness.]

[*akhoe* 𐬀𐬐𐬌𐬎 s. Z. 11, 13. world. The characters ought to be read *akhvui*, *i* being the relative particle connecting the substantive with its adjective; *akhvu* appears to be the Pahlavî form of the Zand *ahu* life, *h* and *kh* being expressed by one sign.]

[*akhvān* 𐬀𐬐𐬌𐬎 s. Z. 2, 11. plur. of *akhu*, *ahu*, the lives, worlds.]

[*akînî* 𐬀𐬑𐬌𐬵𐬌𐬵 s. Z. 20, 1. freedom from hatred.]

[*al* 𐬀𐬑𐬊 prohibitive particle 18, 11. Z. 19, 7. not; compare Hebr. אַל, Ethiopic *al-bô* not, it is not; Assyrian *'ul.*]

[*alaksagdar*, *alaksandar*, 𐬀𐬑𐬀𐬵𐬎𐬀𐬎𐬀𐬑𐬊 nom. pr. I. 39, 5. 40, 5. 32, 9. Alexander the Great.]

alîâ 𐬀𐬑𐬌𐬀𐬵 5, 6. milk. In *Burhân-i-qâṭi'* it is *albâ.* [1]) [Chald. חֲלָבָא milk. The reading *albâ* is only correct.]

alkâ 𐬀𐬑𐬊𐬀𐬵 6, 1. a dunghill cock.

alalônatan 𐬀𐬑𐬊𐬀𐬑𐬊𐬀𐬵𐬌𐬵 v. 15, 1. to wash, to bathe; Syr. ܚܠܠ *khalel* to make ablutions, to clean oneself. [*alalônad* v. Z. 26, 6. 3 pers. sg. pres. he washes, bathes. The word occurs in no other Semitic language in this meaning, save in the Syriac. In Hebr. and Chald. the word means 'to profanate'. In the meaning 'to wash' it appears to be a denominative of חוֹל 'sand', signifying 'to make use of sand for the purpose of ablutions'. This is actually done by Mohammedans if there is no water at hand. The Arabs call it تَيَمُّم.]

am 𐬀𐬨 s. 8, 3. a mother, Arab. أم, Hebr. אֵם [Z. 5, 5].

am 𐬀𐬨 v. and suffix 18, 2. I am; to me.

[*amarg* 𐬀𐬨𐬀𐬙𐬀𐬎 adj. Z. 11, 13; 19, 10. deathless, immortal.]

amâshân 𐬀𐬨𐬀𐬵𐬱𐬀𐬵 pr. 18, 3. pl. of *am*, "we". [The form is evidently meant for the plural; but it is difficult to explain it in a reasonable way. *amâ* (see the following word) is clearly the plural of the pronoun of the first person, signifying "we"; *shân* is a suffix of the plural of the 3d person of the pronoun, meaning "them, of them". This can have no sense in connection with *amâ*. We find it also in the corresponding 𐬀𐬙𐬀𐬜𐬀𐬨𐬀𐬵𐬱𐬀𐬵 *ragomanshân* "we", and in 𐬀𐬵𐬱𐬀𐬵 = 𐬱𐬀𐬵 "they". There can be no doubt that 𐬱𐬀𐬵 was read after the Sasanian times (and perhaps during

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1) It appears that this lexicographer as well as that of *Jehângîri* had some Pahlavî Glossary written in Persian characters where there are some letters of the same forms and figures. They can only be distinguished from each other by their definite dots as البا can be read *alyâ* as well as *albâ;* hence the mistakes which we now and then observe in the pronunciation.

them) *shân*, and taken as the Persian pronominal suffix شان. But was this the original reading? The characters, if fully pronounced, may be read as *âshun*, and as *shânu*; in both ways we obtain pronouns of the 3d pers. plural. *shun* is the pl. of the pronoun of the 3d pers. in the Assyrian, *shân* is used in the Persian in the same sense; both are used as suffixes. *â* in *âshun* may be explained as indicatory of the last syllable of the Iranian *amâ* "we", and *avâ* "he" just as *tar* in the words *abîtar*, *amîtar* is indicatory of the Irânian words *patar* "father", *mâtar* "mother", which way of writing is very common in the Assyrian cuneiform inscriptions (where words are written partly ideographically, partly phonetically, the first part being of Turânian, the second of Semitic origin). As *u* in *shânu* cannot well be explained, I am inclined to regard *shun* as the original reading. Its only meaning appears to be to indicate the plural of the pronoun by some external sign, having lost its original sense as a plur. of the pronoun of the 3d person.]

amâ 𐎠𐎼 pron. 18, 1. we, us, our; Pers. ما *ma*.

amâr 𐎠𐎼𐎹 s. 22, 2. see *aimâr* [Z. 36, 1. 2. 43, 4.]

amâspand 𐎠𐎼𐏁𐎭𐎹𐎢 s. 1, 3. the seven archangels, called *amshâspand*, or *amshasfand*, Zand 𐬀𐬨𐬀𐬱𐬎𐬀𐬯𐬌𐬙 *amesha speñta*; they are Ormazd, Bahman, Ardibehesht, Shahriver, Isfendârmat, Khordâd and Amerdâd. Etymologically it means immortal white, or increasing. The Desturs take it in the sense of بیمرگ و بزرگ *bêmarg o buzurg* i. e. immortal and great; but the word *speñta* in Zand is cognate to the Sanscrit *s'vêta*, Zand *spâêta*, Pers. سپید *sapêd* "white" which was taken afterwards in the sense of holy, pure, or without blame. [The first part of the word 𐎠𐎼𐏁 *aman* stands for *amar* and is the old Persian equivalent of the Zand *amesha* 'immortal'. It is difficult to state the original sense of the word *speñta*, which is generally explained by *afzûnîk* "growing, increasing". This explanation appears clearly to rest on a derivation of *speñta* from افزودن *afzûdan* "to grow, increase". The root seems to be *span*, *spen* which neither occurs as a verb in the Zand, nor in the Sanscrit, except in the past part. *speñta* = *s'vânta*. The root nearest it is *spi* [1])

1) There is no root *spâ* in Zand as the compiler of the old Bactrian Dictionary imagines; it is, as many others, a root of his own making. The form *spâoṇhaiti*

which is phonetically identical with Sanscrit *s'vi* "to grow"; but its meaning is somewhat different, "to take off". The sense of the Sanscrit *s'vânta* which is found twice in the Rigveda-Samhitâ 1, 145, 4. 10, 61, 21. is obscure. The commentators are not sure how to explain this rare and obsolete word. They take it as *s'rânta* "tranquil", *s'ânta* "appeased", and *pravṛiddha* "full-grown, diffused". The latter may be correct. The word *speñta* would accordingly mean "grown" which is identical with the traditional explanation of the word. As to its use it is employed in about the same sense in which we employ "divine".]

[*amavandî* 𐬀𐬨𐬎𐬌𐬌 s. Z. 20, 7. victory.]

[*amîtar* 𐬀𐬨𐬌𐬚 Z. 19, 9. a mother. Hebr. אֵם, Chald. אִמָּא, Syr. ܐܶܡܳܐ *'emô'*, Arab. أُمٌّ and إِمٌّ. The last syllable *tar* is Pâzand indicatory of the Persian pronunciation of the word; see *abîtar*.]

amlâ 𐬀𐬨𐬤𐬀 s. 5, 3. an ass. It may be also pronounced *amrâ*, which is more correct as it exactly corresponds with the word for ass in the Semitic languages, Hebr. חֲמוֹר, Chald. חֲמָרָא *khamrâ*, חֲמָרָא, Syr. ܚܡܪܐ, ܚܡܪܳܐ, Arab. حِمَارٌ.

amnâ 𐬀𐬨𐬥𐬀 s. 5, 3. an ass; the same word as *amlâ*, *amnâ*.

amrâ 𐬀𐬨𐬭𐬀 s. 4, 5. wine (شراب انگوری). The right pronunciation of this word is, I think, *khamrâ*, as is proved by the cognate languages, Hebr. חֶמֶר, Chald. חֲמָרָא *khamrâ*, Syr. ܚܡܪܐ, Arab. خَمْرٌ, خَمْرَةٌ 'wine'.

amshâspand 𐬀𐬨𐬱𐬀𐬯𐬱𐬀𐬙𐬌 s. 1, 3. the Persian word for the seven archangels, being only a corruption of the Zand *amesha spenta;* see *amâspand.*

amutîâ 𐬀𐬨𐬵𐬌𐬀 s. 9, 8. a servant, obedient worshipper, Arab. مُطِيع *muṭî'*. [It cannot be traced to the Arab. مُطِيع, but is probably to be derived from the Chald. root חָמַט *khamaṭ* 'to bow down, to prostrate'.]

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does not justify the assumption of such a root; for it appears in all other combinations in the form *spay (spayêiti* etc.); *spâoñhaiti* stands probably for *spayaoñhaiti*, the *y* being suppressed, and *a* + *a* made *â*.

anâ 𐬀𐬐𐬁 dem. pron. 18, 8. this. Syr. ܗܢܐ. Some understand it as an interjectional word which view is however not correct. [I. 34, 11.]

[*anâhûkînêd* 𐬀𐬐𐬀𐬵𐬎𐬌𐬐𐬀𐬐 past part. Z. 19, 5. impolluted. It is derived from آهو *âhû* 'a stain, spot' of which a verb *âhûkînîtan* 'to produce stains, pollute' was formed in the Pahlavî. It is the translation of *anâhita*, the Anâhit of the Persians.]

anâgâs 𐬀𐬐𐬀𐬌𐬎𐬀𐬐 adj. Z. 18, 4. incompetent, injudicious, said of a judge.]

anâr 𐬀𐬐𐬀𐬭 s. 3, 9. a pomegranate, Pers. انار.

anâtônatan 𐬀𐬐𐬀𐬑𐬀𐬐𐬀𐬐 v. 17, 1. to place, to put, to lay upon, to build. Syr. ܐܶܢܟ݂ *'ankhēt* [*anâtônad* 3 sg. past part. I. 40, 4. pres. Z. 36, 7. *anakhtûnt.* The correct pronunciation is no doubt *anakhtûntan*, or *hanakhtûntan* as follows unmistakeably from the form of the word in the Pahlavî inscription A (in Westergaard's Bundehesh) lin. 7, 13. 𐭧𐭲𐭧𐭭𐭲𐭧 *hanahtûn* 3 plur. perf. It is the Afel (causal) of the Aramaic root נְחַת 'to descend'.]

[*anak-kantar* 𐬀𐬐𐬀𐬎𐬀𐬙𐬀𐬐 s. I. 40, 5. evil-doer.]

[*anâyôinîhâ* 𐬀𐬐𐬀𐬌𐬎𐬌𐬐𐬀 adv. Z. 35, 3. wrongfully. It is more properly read *anayînînuihâ*, and to be derived from آیین 'a rite, an institution' with the adjectival termination ین and the negative prefix *an.*]

anbaman 𐬀𐬐𐬁𐬙𐬀𐬐 4, 4. a grape, a raisin, Hebr. עֵנָב *'ēnab*, Arab. عِنَبٌ, Syr. ܥܢܒܐ.

anbâm 𐬀𐬐𐬁𐬀𐬙 21, 7. time, hour, season; see *hangâm.* [Z. 15, 2. 3. It is very probably the same word as the Hebr. עוֹלָם *'ôlâm* "past and future time", and appears to be transposed from *avnâm*, as *v* and *b*, and *n* and *l* (as well as *r*) may easily interchange in the Huzvânash.]

anbêshtan 𐬀𐬐𐬁𐬉𐬱𐬀𐬐 v. 17, 5. to fill, to sprinkle, to pour, to infuse. Pers. انباشتن and انبیشتن. [As it is identical with انباردن *anbârdan*, انباریدن *anbârîdan*, *r* having been changed to *sh* before *t*, we can derive it from the Zand root 𐬀𐬐𐬁𐬉 *bare* + 𐬵𐬀𐬙 *hâm* "to bring together." Nearer would be the Sanscrit *pṛî* to fill, Greek *πίμπλημι*, Latin *pleo;* but as we

find very few clear traces of this verb [1]) in the Avesta language, except the adjective 𐬉𐬌𐬙𐬀 *perena* = Sanscrit *pûrna*, Lat. *plenus* 'full', and its derivatives, and as an original *p* is generally not changed to *b* in the Pahlavî, we must doubt this derivation very much. Besides there is a verb clearly derived from it in the Persian, پُریدن *purîdan* which is, however, only a denominative from پُر *pur* 'full'. See *Vullers*, Supplementum Lexici Persico-Latini pag. 36]

[*and* 𐬀𐬌𐬙 3 pers. pl. v. = Zand 𐬀𐬌𐬙𐬎𐬌 *heñti*, Ssc. *santi* 'they are', Pers. اند *and* 22, 5.]

[*and* 𐬀𐬌𐬙 adv. so much, as much. It is generally joined to کو *zak* 'this', and forms the correlative to 𐬚𐬀𐬌𐬙 *chand* 'how much'. Z. 14, 9. 21, 9. 37, 2. 41, 9. 11. As to its origin, it is to be traced to an old Persian word *avant*, just as *chand* to *chavant*.]

[*andak* 𐬀𐬌𐬙𐬎 adj. little, less. Z. 23, 9. Pers. اندك.]

andar 𐬀𐬌𐬙𐬎 𐬀𐬌𐬙𐬎𐬀 *andarg* prep. 19, 1. 21, 10. in, into, within. Pers. اندر, Ssc. *antar*, Lat. *inter*. [Z. 10, 6. 41; 7.]

[*andâeshna* 𐬀𐬌𐬙𐬀𐬉𐬱 s. plastering, coating Z. 23, 3. Pers. انداء *andâ*, انداویدن *andâvîdan* "to plaster".]

[*andâkhtan* 𐬀𐬌𐬙𐬀𐬵𐬀𐬙, 𐬀𐬌𐬙𐬀𐬵𐬙 v. to collect I. 33, 4. *andakht* 3 sg. impf. "he collected". Here it stands for Pers. اندوختن *andôkhtan* "to collect", as انداختن *andâkhtan* means "to throw".]

andâkhtârî 𐬀𐬌𐬙𐬀𐬵𐬀𐬙𐬀𐬭𐬌 s. collection I. 35, 1.

[*andâkhteh* 𐬀𐬌𐬙𐬀𐬵𐬙𐬋 past. part. measured Z. 42, 3.]

andâm 𐬀𐬌𐬙𐬀𐬨 s. 21, 7. the body; a member, a limb; from Pers. اندام; pl. *andâmhâ* 6, 8. limbs [Z. 6, 3. 7, 10. 11, 6. pl. *andâmân* Z. 6, 6. limbs.]

[*andâzagîhâ* 𐬀𐬌𐬙𐬀𐬰𐬀𐬐𐬌𐬵𐬀 Z. 37, 3. 6. It is either the plural of *an-*

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1) In Yas. 28, 10. is *perenâ* 1st pers. sg. conj. traceable to this root; see my 'Gâthas' I. pag. 68. An other interpretation of the passage is however possible. It may be traced to *pere* 'to fight for'.

dâzagî 'measuring', or an adverb formed from it by 𐬌 which is generally (but I think wrongly) read *ihâ* 'according to measure'.]

[*andâzch* 𐬀𐬥𐬌𐬎𐬌𐬍 s. signification. Pers. اندازه measure.]

[*andâzeshni* 𐬀𐬥𐬌𐬎𐬌𐬍𐬀𐬥𐬌 s. I. 33, 12. the collating copies of books with one another.]

andêshîdan 𐬀𐬥𐬌𐬎𐬌𐬌𐬍𐬀𐬥 v. 17, 8. to think, consider, meditate; Pers. اندیشیدن.

[*andîshtî* 𐬀𐬥𐬌𐬎𐬌𐬌𐬍𐬀𐬥𐬌 I. 41, 4. malicious intent.]

[*anêkvîmônêd* 𐬀𐬥𐬌𐬎𐬌𐬌𐬍𐬀𐬥𐬌 adj. Z. 20, 3. non-existent. It is properly speaking the 3d pers. sg. præs. of the verb 𐬌𐬍𐬀𐬥𐬌 'to exist', prefixed by the negative *an*.]

[*angardînîdan* caus. v. to complete 1 pers. sg. præs. 𐬀𐬥𐬌𐬎𐬌𐬌𐬍𐬀𐬥 Z. 32, 5. I complete; comp. B. 25, 10.]

angârîdan v. to reckon, calculate; past part. 𐬀𐬥𐬌𐬎𐬌𐬌 Z. 15, 2. reckoned. Pers. انگاردن or انگاریدن to count, to calculate; انگاره *angârah* cash-account. Comp. B. 59, 12. 14. 𐬀𐬥𐬌𐬎𐬌𐬌 *angârt* 'completed; counted'. Zand *hañkeretis* Yasn. 71, 1. completion, enumeration.]

angmîn 𐬀𐬥𐬌𐬎𐬌𐬌 s. 4, 6. honey. Pers. انگبین *angubîn*.

angopâ 𐬀𐬥𐬌𐬎𐬌𐬌𐬍 4, 9. s. endive, white succory, the sunflower. Arab. هندباء.

angôt 𐬀𐬥𐬌𐬎𐬌𐬌 5, 4. the mountain-ox, the wild ox; in F. I. and B. q. the words are انگوتن *angotan* and انگتین *angotîn*.]

[*angushîtak* 𐬀𐬥𐬌𐬎𐬌𐬌𐬍𐬀𐬥𐬌 past part. I. 32, 4. 33, 5. 34, 1. 'embracing, containing'; Pers. انگوشیدن 'to embrace'.]

angûr 𐬀𐬥𐬌𐬎𐬌𐬌 s. 4, 4. a grape, raisin. Pers. انگور.

angusht 𐬀𐬥𐬌𐬎𐬌𐬌𐬍𐬀𐬥 7, 7. s. *a)* a finger, a toe; *b)* an inch, a finger's breadth; *c)* a measure of nine inches. Zand 𐬀𐬥𐬌𐬎𐬌𐬌𐬍𐬀𐬥 *añgushta*, Ssc. *añgushṭa* 'the thumb', Pers. انگوشت and انگشت [Z. 10, 4. 5. a finger; 41, 1. 2. 3. 5. a finger's breadth. B. 82, 6. 𐬀𐬥𐬌𐬎𐬌𐬌 *angust* B. 54, 5.]

anhomâ 𐬀𐬥𐬌𐬎𐬌𐬀 s. 1, 2. 19, 6. 20, 1. 2. 22, 6. 7. 23, 7. 9. 24, 2.

4. Ormazd, the name of God. There are different opinions on the etymology of this word. I take it as a corruption from the Zand *ahura mazda*; to be read *huanmâ* or *huanmah*. The original *ahura mazda* (the wise, eternal, or the greatest Lord, Pers. خدای) is changed according to the rules of Pâzand and Huzvâresh to *hurmazd* as is found in all Persian MSS. هورمزد and اورمزد; *ra* is *na*, as is the rule everywhere in Pahlavî; thus we find for *khordâd*, *khondâd*, for *âdar*, *âdan*; *zd* is dropped for the sake of euphony. Thus it became *huanmâ* [Z. 13, 4. 16, 12. 25, 4. 32, 6. 38, 7. I cannot agree with the explanation of *anhoma* as given here; for I do not see any valid reason why it should have been changed to *huanma*, or *huarma;* nor could the reading *anhoma* which is certainly old be accounted for in this way. If we could read *hunma*, then we might easily explain it as a corruption of *hurmazd;* but the writing 𐬀𐬀𐬨𐬭 prevents us from doing so. It is in my opinion to be divided into *an. ho. ma, an* being the Assyrian word for God in general, and *ho.* a graphical shortening for *hor* = *ahura*, and *ma* one for *mazda*. The name was thus written by abbreviation, just as the Jews used to write "י for יהוה; see more about it in my Introduction to the ZPG pag. XXVII. XXVIII. Professor Spiegel believes it to be identical with the Hebrew אֱלֹהִים *'elohîm* (see Traditionelle Literatur pag. 360. 61). But this view is quite erroneous. First of all *'elohîm* which is a plural could never become *anhoma* in Pahlavî; *eloh* could never be changed to *anho*, but perhaps to *anuh*, *anoh*, nor *îm* to *ma*. If Spiegel's derivation were correct, we might expect a word like *anohîm*, but never *anhoma*. If he further supports his strange opinion by the remark that the Zoroastrian priests thought it improper (during the Sasanian times) to pronounce the real name of God, just as the Rabbins did respecting the name יהוה, we may justly ask him, on what grounds does he make such an assertion? If the Rabbins were superstitious enough to ever avoid the pronunciation of the name of God, יהוה, why must the Magian priests have followed their example? But according to Spiegel they seemed not to have simply followed it, but gone much farther by introducing a foreign name of God altogether! No traditional book, no Pârsi priest however knows anything of the pronunciation of *ahura mazda* having once been suppressed and replaced by a foreign word! If this were the case, the Pârsis would no longer call their God *Hormazd*, but by some other name, such as *khodâi* Lord, or have kept the Pahlavî *anhoma*. The names of

God must be pronounced in the right way by the Pârsis; for any mispronunciation of them is regarded as a sin. Spiegel's view is on these grounds not only quite incorrect but a downright absurdity which I never would have thought worth while refuting at length if not certain people incapable of judging for themselves might lay a stress on it.]

anirân 𐬀𐬌𐬭𐬁 s. 20, 1. 2. name of the 30th day of every solar month of the ancient Persian calendar, respectively of the angel who superintends all that happened upon that day. [It is a corruption of the Zand *anaghra* 'without beginning' a common adjective of a certain class of lights or stars, *raochâo*.]

anîtâ 𐬀𐬌𐬙𐬀 s. 3, 7. myrtle, a name of a fragrant flower with leaves like the myrtle. Pers. مورد اسپرم (see *mord*). It is also written *anibâ* in B. q.

anîtônatan 𐬀𐬌𐬙𐬀𐬐𐬀𐬙𐬀𐬯 v. 17, 7. to know, to understand, to believe. [Z. 20, 4. 18, 1. 3. The traditional reading is incorrect. It is evidently the Chaldee חַוָא, Hebr. חָוָה, Syr. ܚܰܘ *khavî*, Assyrian *qabah* to indicate, announce, and consequently to be pronounced *avîtônatan*, or *khavîtônatan*.]

anjaman 𐬀𐬚𐬀𐬙 s. 9, 2. a company, assembly, congregation, any place where people meet and converse. Zand 𐬀𐬚𐬀𐬙𐬌𐬎𐬀𐬵𐬀𐬯𐬀𐬯 'assembled', Pers. انجمن *anjuman*.

anjîr 𐬀𐬚𐬌𐬭 4, 2. fig. Pers. انجیر.

[*anjamanik* 𐬀𐬚𐬀𐬙𐬀𐬈 adj. Z. 18, 7. belonging to society.]

anosheh-robân 𐬀𐬯𐬎𐬯-𐬭𐬀𐬎𐬀𐬯 adj. 23, 7. having a soul free from decay, immortal; from *oshak* = Z. *aosha* 'death, perdition' + *an* negat., and *robân* = Z. *urvan*, Pers. روان 'soul'. It is the general belief of the Pârsis that the soul when going to paradise after the death of the body is restored to immortality; it becomes then paradisiacal, Pers. بهشتی *beheshtî*.

[*anozmûd* 𐬀𐬯𐬵𐬌𐬙𐬀𐬴 adj. Z. 19, 10. untried, unexperienced. Pers. آزموده *âzmûda* tried, with the negative *an*.]

anshotâ 𐬀𐬯𐬵𐬌𐬙𐬀 s. 8, 2. a man [I 39, 3. 4. It is an abstract noun of a common Semitic word, Hebr. אֱנוֹשׁ, Chald. אֱנָשׁ, Syr. ܐܢܫ, Arab.

إِنْسَانٌ, pl. أُنَاسٌ, Assyrian *nish* (probably to be pronounced *nash*) 'man', irrespectively of the sex, and completely preserved in the Syr. ܐܢܫܘܬܐ *(a)nôshûtô'*. The Syriac dictionaries ascribe to it the meaning 'humanity, human nature' which it no doubt has in several passages of Syriac writers, as for instance in the poems of *St. Ephraem* (Carmina selecta ed. Aug. Hahn pagg. 71. 77. 129.):

ܐܢܫ ܗܘ ܕܒܟܠ ܡܕܡ
ܕܐܢܫܘܬܐ ܒܟܠܗ ܐܬܥܣܩ

i. e. Whosoever is man, he is engaged in all that belongs to humanity (all that is human); comp. the Syr. version of James 3, 7. where the Greek *τῇ φύσει τῇ ἀνθρωπίνῃ* is rendered by ܠܒܢܝܢܫܐ ܕܐܢܫܘܬܐ 'to the nature of humanity' (human nature). But in other passages the word means 'people' in general, 'the mass of the people'; see the Acts 17, 13. where *ἦλθον κακεῖ σαλεύοντες καὶ ταράσσοντες τοὺς ὄχλους* (they came thither also and stirred up the people) is thus translated: ܐܬܘ ܐܦ ܠܗܢܘܢ ܕܠܐ ܫܒܩܘ ܠܡܙܥܙܥ ܘܠܡܪܓܙ ܠܟܠ ܥܡܐ i. e. they came thither also, and did not cease to excite and stir up the people; compare also *Barhebræi Chronicon* pag. 217: ܘܐܢܫܐ ܡܝܬܘ ܒܓܘ ܒܬܪܥܝܗܘܢ i. e. and people died of hunger within their doors.]

[*antakhshatr* ܐܪܬܚܫܬܪ I. 33, 1. proper name Artaxerxes, Ardeshîr.]

[*apagumânî* ܐܦܓܘܡܢܝ I. 39, 3. doubtlessness; from *gumânî*, Pers. گمان doubt + *apa* 'without'.]

[*apatkâr* ܐܦܬܟܪ adj. Z. 21, 2. unopposed; from *patkâr* 'opposition' + *a* negat.]

[*apatyâragî* ܐܦܬܝܐܪܓܝ Z. 11, 9. non-resistance, to which no resistance can be made; from *apatyâra* 'without opposition'; see B. 5, 4. ܐܦܬܝܐܪܓܘ ܕ ܥܒܝܕ ܐܝܟ ܕܥܒܕ ܠܥܠܡ ܥܠܡܝܢ 'the creatures will be without opposition for ever and ever'.]

[*apartum* ܐܦܪܬܘܡ adj. I. 35, 11. preeminent, superlative of *apar* = Pers. ابر 'above', a corruption of the Zand *upara* upper.]

apâr ܐܦܪ adj. 21, 10. far, extended; Pers. اپار idem.

[*apêdâk* 𐬀𐬐𐬉𐬌𐬀𐬐𐬀𐬐 adj. Z. 20, 3. invisible; from *pêdâk*, Pers. پیدا 'evident, manifest' + *a* negat.]

apman 𐬀𐬐𐬌𐬀𐬯 s. 7, 7. the back. Some translate it by پَست *past* 'low' instead of پُشت *pusht* 'back'. This is apparently a mistake, as a word meaning 'low' has no sense here according to the classification. [It appears to be only another pronunciation of ڭَبَمّن *gabamman* with which it is put together in the Glossary; comp. Hebr. גַּב *gab*, גָּו *gav* 'the back'. It is probably to be read *khapman*.]

[*apoeshna* 𐬀𐬐𐬎𐬀𐬉𐬱𐬀 adj. Z. 12, 1. thirstless. The form does not appear to be correct; we must probably read it *apaeshna*, as it is the translation of the Zand *apayâ* 'not drinking', and can only be traced to the root *pâ* 'to drink', but never to *pu*.]

apôrdan 𐬀𐬐𐬎𐬁𐬭𐬀𐬌 v. 16, 12. to ravage, to plunder [16, 6. to bring, Pers. آوردن. The opposite meanings 'to plunder', and 'to bring' cannot be ascribed to one and the same root, though it may appear phonetically the same. There are two distinct roots *bar* in the Avesta language, the first meaning 'to bear' Scr. *bhṛi*, the other 'to take' Scr. *hṛi*; the meaning 'to bring' *(â-bar* has this sense in the Avestâ) is to be traced to the former, that one of plundering to the latter root.]

[*apôs* 𐬀𐬐𐬎𐬁𐬱 adj. Z. 23, 4. having given birth to a child, a woman lying in. The Destur takes it as a substantive, meaning premature childbirth. But I do not see any reason why the idea of "premature" should be attached to it. As to its origin, it is clearly the Zand *aputhra* which is rendered *a)* by 𐬀𐬐𐬀𐬉𐬌𐬀 *abenmen* 'having no son, childless'. Vend. 3, 82. 4, 132. Sp.; *b)* by 𐬀𐬐𐬎𐬁𐬱 *apôs* Vend. 15, 14. 26. *aputhrya* is explained by 𐬀𐬐𐬎𐬁𐬱𐬌𐬀 *apôsyâ*. Vend. 5, 137. 153. Some modern scholars have ascribed to *apôs* the meaning 'pregnant'. But this is a great error and it would not be worth while refuting it again (as I refuted it already in my article on *Vullers, Lexicon Persico-Latinum, Göttinger Gelehrte Anzeigen* 1854 pagg. 255—59), if this error were not repeated over again by some incompetent writers on Zand. *aputhra* as well as *apôs*, or *apus* never means 'pregnant'. Such a meaning contradicts the sense of all passages in which it occurs as well as the etymology of the word. It is clearly

puthra, Pahl. *pus* (comp. Pers. پسر) 'a son' + the negative *a* meaning thus either 'having no son', or (if applied to a woman) 'having got rid of it by giving birth to it'. How can such a word be made to mean just the opposite 'going with child'? Most instructive are the two terms *upaputhrya* and *aputhrya* in Vend. 5, the first clearly meaning 'pregnancy', the latter 'childbirth'; another translation would be nonsense. The Pahlavî translators in their endeavour to separate the inseparable præposition from words which are composed with it, are not clear on the point, as they render *upaputhrîm* by 𐬀𐬐𐬀𐬐𐬌𐬥 𐬀𐬎 i. e. for childbirth, whereas the sense *must* be 'in the state of pregnancy'; they appear to have read *upa-aputhrya*, translating *upa* by 𐬀𐬎, and *aputhrya* in the usual way by *apusyâ*. It is against all common sense to ascribe to *aputhra*, *apôs* in one passage the meaning 'pregnant' in another of the same book to its derivative *aputhrya* just the opposite 'childbirth'. As regards the Persian *âbestân*, *âbestan*, it has been identified with *apus*, *apôs*, by means of 𐬀𐬐𐬀𐬯𐬀𐬌 *apustanu* which we find several times in the Bundehesh (38, 14. 15. 39, 19. 46, 15.) in the meaning of 'pregnant'. That both words are identical, can hardly be denied. But I cannot see in the latter part of them the word *tan* 'body', as the meaning 'having a pregnant body' for 'pregnant' would look rather queer; it may be only an adjectival termination (comp. the latin suff. *tinus* in *pristinus*). But more probably the word stands for *apus-stan*, *apus-stân* 'being in the state of an *apus*'. Although this *apus* must be identical with the *apus*, *apôs* of the Huzvânash version, the meaning is not the same. In the course of time this compound came to signify the 'state preceding the birth of a child' i. e. pregnant, as no childbirth is possible without pregnancy. Such changes of meanings are frequent in the history of languages, but they cannot occur in the same work and at the same time.]

appônatan 𐬀𐬐𐬐𐬀𐬌𐬌𐬀𐬯𐬀𐬌 15, 4. to cook; comp. Hebr. אָפָה, Chald. אֲפָה, Syr. ܐܦܶ 'to bake'. [In Pahlavî the word appears to mean 'to cook' in general; comp. the beginning of the *Neringistân*: 𐬀𐬐𐬐𐬀𐬌𐬌𐬀𐬯𐬀𐬌 𐬀𐬎𐬌 𐬀𐬎𐬭𐬀𐬐 *nîrang varas appônatan* i. e. the ceremony of cooking the hair of an ox (to make it pure).]

[*aranj* 𐬀𐬎𐬭𐬀𐬐 s. Z. 11, 6. a joint. Pers. ارنج the elbow.]

araronatan; see *alalônatan.*

arashnachand ܐܪܫܢܟܢܕ adj. Z. 10, 3. having an arm's length; comp. ارش 'a cubit'.]

[*arâstîhâ* ܐܪܐܣܬܝܗܐ adv. Z. 35, 3. unjustly.]

arbâ ܐܪܒܥ num. 20, 4. four. Arab. أَرْبَع f., أَرْبَعَة m. [Hebr. and Chald. אַרְבַּע *'arba'* f., אַרְבָּעָה m., Old Syr. ܐܲܪܒܲܥ f., ܐܲܪܒܥܵܐ m., Modern Syr. ܐܲܪܒܶܥ *'arbi'* f., ܐܲܪܒܥܵܐ *'arbâ'* m., in the Mandæan dialect ארבא, Assyrian *'arba'*, *'arba'u* f., *'arba'at*, *'arba'tu* m., Ethiopic *arbâ'*, *rebe'* f., *arbâ'tu* m.]

arberîâ ܐܪܒܪܝܐ 11, 7. a petition for justice. The original translation is پیراهن *pîrâhan;* پیراهن کاغذی *pîrâhan khâghazî* 'a petition' according to B. q. Some understand by it a loose vest, a shirt. [I think only the latter meaning is justified here. According to the classification, on which some stress is to be laid, the name of a piece of dress is wanted here. It is of Semitic origin and to be traced to the root חבר *khabar*, *khaber* 'to bind, to tie, chiefly by spells; to be connected' (this meaning prevails in the Ethiopic, *khab'ra*, *akhbara*). We may compare also the Arabic حِبَرَة a kind of striped cloth manufactured in Yemen. As regards the first *r* in *arberîâ*, it is a kind of compensation not uncommon in the Aramaic dialects for the reduplication of the second radical, and occurs also in some later portions of the Old Testament, as for instance, כַּרְסֵם *karsem* for *kissem* 'to browse'; sometimes it is inserted without any obvious reason, as שַׁרְבִּיט for שֵׁבֶט 'sceptre'. See *Ewald*, Ausführliches Lehrbuch der hebræischen Sprache § 106. c; *Nœldeke*, Grammatik der neusyrischen Sprache pag. 191.]

arbîtâ ܐܪܒܝܬܐ s. 2, 7. a ceiling of a room, a terrace, a roof. [*Vullers* in Lexicon Persico-Latinum II. pag. 1536 takes it for a contraction of ایوان *'egôrô'* "roof" and بیت *baitô*" house" which explanation seems to be correct.]

arbojinâ ܐܪܒܘܓܝܢܐ s. 4, 1. a melon, a pumpkin, *cucumis, melo.* It is the Persian خربزه *kharbuza.* [The word is of Semitic origin; but it is difficult to find its correspondent in the Semitic languages. It is quinquilitteral חרבצן, חרבצל and comes nearest the Hebr. חֲבַצֶּלֶת which is

interpreted differently by the different interpreters, as narciss, lily, rose, colchicum autumnale, and derived from בָּצָל 'bulb, a bulbous plant'. As the melons are like bulbs, the word might have been easily applied to express the name of that fruit.]

[*ardâsh* 𐬀𐬭𐬛𐬀𐬯 s. Z. 36, 7. 37, 2. name of a crime, viz. maliciously stabbing.]

[*ardvehesht* 𐬀𐬭𐬛𐬬𐬀𐬵𐬀 s. Z. 38, 8. It is perhaps better transliterated by *artpahisht*, or *artpâsht* and appears to be an alternate term for 𐬉𐬎𐬀𐬥𐬀𐬯 *pashun* by which the Zand *pithwa* is rendered. Its meaning is uncertain, perhaps 'the nourishing of the right', which may be said to be done by the fire as keeping up the physical and moral life of the world.]

[*areth* 𐬀𐬭𐬑 s. Z. 10, 3. elbow. It is a corruption of the Zand *arethna* id.]

arîk 𐬀𐬭𐬌𐬐 adj. 18, 7. remote, distant. Syr. ܐܲܪܺܝܟ 'long'. [The root אָרַךְ *'arak*, *'arêk* means in the Semitic languages 'to make long, to extend, to delay'; but it is applied neither to the distance of time nor to that of place. In the Talmudic books אָרִיךְ *arîk* means 'apt, fit' which meaning does not tally with any one of the above. The meaning 'remote' is therefore somewhat doubtful.]

[*arîsh* 𐬀𐬭𐬌𐬱 adj. Z. 20, 2. uninjured. *rîsh* = ريش *rêsh* 'a wound' + *a*.]

arkônatan 𐬀𐬭𐬐𐬀𐬈𐬀𐬙 v. 16, 10. to give, to bestow. Chald. חלק. [Z. 13, 4. B. 6, 19. 𐬀𐬭𐬐𐬀𐬈𐬀𐬙𐬆𐬙 given. It ought to be pronounced *khalkôntan*, as *arkôntan* does not convey the sense indicated in any Semitic language. חָלַק means in Hebrew and Chaldee 'to divide, to distribute', חוּלָקָא 'a portion, heritage', and could easily convey the sense 'to give'. In Ethiopic *khualaqua* it means 'to count, to count to'.]

arkyâ 𐬀𐬭𐬐𐬌𐬀 s. 3, 2. a river, a stream, a flowing channel, a mighty torrent. Pers. ارغا or ارغاو a river. [The word appears to be of Semitic origin; but I cannot find corresponding words in the Semitic languages. The Arabic root غَرِقَ "to be immerged, submerged" stands nearest; thence غَرْقَةٌ "a well irrigated country" is derived. Perhaps the modern name of Babylonia, عِرَاق, *Irâq* is of the same origin, signifying the country which

is well irrigated by the channels flowing from the two large rivers between which it is situated.]

armê ـمێرد s. 7, 11. the thigh. [It is Semitic, but difficult to explain. As to its form, it appears to be a dual (*ê* stat. constr. of *âim*). The root which suggests itself is חרם, حرم; but the meaning "to seclude, prohibit" which is attached to it does not suit. The word is perhaps a transposition of רַחַם "belly, womb", in the plural "entrails"; the dual may have been used for signifying the two thighs which border on the womb.]

arpônatan ـتنوێرد v. 13, 8. to learn; to teach. [The correct pronunciation would be *alpônatan*, as all Semitic languages have *l* instead of *r* in the second radical, Hebr. אָלַף "to learn", אִלֵּף "to teach", Chald. אִלֵּף "to learn" אַלַּף "to teach", Syr. ܐܠܦ, ܐܸܠܦ *'elaf, yilaf* "to learn", ܐܲܠܦ *'alef* "to teach", Arab. اَلِفَ "to learn". If the word means "to learn", it ought to be pronounced *alpônatan*, if "to teach", *alapônatan*, or *alepônatan*.]

arrûn ـنوێرد s. 5, 4. a sheep, a ram; in B. Q. and F. J. it is an ewe, a she-goat. Syr. ܐܸܐܪܘܢ. [This is the Syriac translation of the Hebr. יַחְמוּר in Deuteronomy 14, 5; but it does not signify a ram, or a goat, or the wild goat, but a kind of stag. ܐܪܢ is mentioned in the Dictionaries as the name of capricorn in the Zodiac. I doubt whether it is identical with the Pahlavî ـنوێرد; if it were so, we should expect *arnâ*, but not *arrûn*. Much nearer is the Syriac ܐܸܪܘܲܢܬܐ *arwônô* "a calf, a young cow"; but the meaning does not suit.]

arsan ـنسێرد s. 9, 2. an assembly or congregation of people; Pers. ارش and اریش. [It is of Semitic origin; but its derivation is uncertain.]

arshyâ ـیوشێرد s. 2, 6. a throne. Arab. عَرْش [Chald. עַרְסָא.]

artâ ـتمێرد s. 2, 2. earth, ground, land, soil. Syr. ܐܸܪܥܐ, Hebr. אֶרֶץ [Chald. אַרְעָא, Arab. أَرْض. The form *artâ* is not represented exactly in any Semitic language; *t* can be only taken as change of *y ss.*]

[*artishtâr* ـترمشیوێرد s. 10, 4. warrior. Zand *rathaêstâo*, crude form *rathaêstar*. It is the name of the second caste of the Zoroastrian community corresponding to the *kshattriyas* of the Hindus.]

[*arûmâyâk* 𐭠𐭫𐭥𐭲𐭥𐭩𐭪𐭠𐭪𐭪𐭫 s. I. 39, 5. 40, 5. a Roman, a Greek, an inhabitant of Europe. *arûmâyân* 𐭠𐭫𐭥𐭲𐭥𐭩𐭪𐭠𐭪𐭮 I. 32, 11. pl. the Romans, the Greeks.]

[*arvand* 𐭠𐭫𐭥𐭲𐭣𐭠𐭪𐭣 adj. Z. 21, 1. swift. Z. *aurvant*.]

arz 𐭠𐭫𐭦 s. 12, 2. price, value, quantity, esteem, veneration, worth. Z. 𐭠𐭫𐭦𐭩𐭮 Pers. ارز or ارج.

arzan 𐭠𐭫𐭦𐭠𐭪 s. 3, 4. millet, a cereal, a kind of vetch. Pers. ارزن.

arzăn 𐭠𐭫𐭦𐭠𐭮 adj. 19, 3. cheap, of low value, small priced; a worthy, as 𐭠𐭫𐭦𐭠𐭮𐭩𐭪𐭫 *arzănîk*. Although this meaning is quite opposed to that of the preceding word *arz* from which it is apparently derived, it is nevertheless correct. In Persian it means the same.

[*arzânîgîhâ* 𐭠𐭫𐭦𐭠𐭪𐭩𐭪𐭲𐭠𐭩𐭥 adj. or adv. Z. 40, 1. deserving.]

[*arzêd* 𐭠𐭫𐭦𐭩𐭣 v. 3d sg. pres. of *arzîtan* 'to have value' Z. 12, 4. 39, 11. it has the value of. Pers. ارزیدن.]

[*avzûnîk* Z. 40, 4. = *âfzûnîk* increasing.]

[*asar* 𐭠𐭮𐭮𐭠𐭫 adj. Z. 20, 14. endless, without beginning, *sar* + *a*.]

asdar 𐭠𐭮𐭮𐭮𐭠𐭫 s. 6, 5. a lion, a tiger. Arabic أَسَدٌ. [The *r* at the end marks that the word is to be read شیر *shêr* 'lion' which is its Persian æquivalent; compare *abîtar*.]

[*ash* 𐭠𐭮𐭥 pron. Z. 2, 4. 3, 6. 33, 2. its. It is identical with the Persian suffix of the 3d pers. sg. of the personal pronoun, but standing by itself. In 33, 2. the reading is doubtful.]

[*ashardêd* for *âshardêd* 𐭠𐭮𐭥𐭠𐭫𐭣𐭩𐭣 v. 3d pers. sig. potent. of *ashardan* "to seethe" Z. 16, 4. it seethes, uses to seethe. Pers. آشردن to knead, to bake. — *ashardînêd* 3d pers. sg. of the causal of the above "it makes seethe". Z. 16, 5. It may also be taken as past part. "the water is made to seethe, boil".]

asharîa 𐭠𐭮𐭥𐭠𐭫𐭩𐭠 num. 20, 7. ten. Arab. عَشَرَةٌ m. عَشَرٌ f. [Hebr. עֶשֶׂר, עֶשְׂרֵה, Syr. ܥܶܣܪ, ܥܶܣܪܹܐ, Chald. עֲסַר, עַסְרָא. The form *asharîa* cannot be explained from any Semitic languages known to us; it stands probably for *asharâ*. On the Pahlavî coins we find 𐭠𐭮𐭮𐭮𐭠𐭫 for "ten".]

[*ashavahisht* 𐬀𐬱𐬀𐬯𐬀𐬵𐬌𐬰𐬵 s. Z. 13, 1. the third of the archangels who presides over the luminaries; Zand *asha vahishta* which would exactly correspond to *ṛita vasishṭha* in Sanscrit. The original meaning must have been "the best most excellent truth". In Persian this angel is called *ardibehesht;* see *ardvehesht.*]

ashâgerd 𐬀𐬱𐬀𐬐𐬀𐬙𐬌 s. 9, 8. a scholar, a student, an apprentice, a disciple, a pupil, a boy-servant, a groom.] Very likely this is the so-called pure Darì for the Persian word "*shâgerd*"; on the initial *a* see under *asîm.*

[*ashem* 𐬀𐬱𐬌 s. 24, 3. truth. It appears to be the Avestâ word 𐬀𐬱𐬌 *ashem* written in the Pahlavî characters.]

ashkahônatan 𐬀𐬱𐬴𐬀𐬵𐬀𐬥𐬌 v. 16, 4. to find, obtain. Chaldee *Afel* אַשְׁכַּח to find. *ashkahônâd* 3d pers. sg. conj. Z. 22, 2. 'may he obtain'.

ashkambeh 𐬀𐬱𐬴𐬀𐬫𐬀𐬯 s. 7, 8. also *ashkam* the belly, stomach of beasts etc. (see *garujdaman*) Pers. اشکم and اشکمبه.

ashmogh 𐬀𐬱𐬨𐬹𐬎 adj. and s. 22, 4. wicked, bad; a liar; one who interprets the Zand-avestâ wrongly, or gives a wrong information on religious matters; a calumniator, slanderer. The original meaning is a breaker of purity, peace, or natural law, as *asha* means purity, peace, harmony, natural course, from the root *ar* "to go"; *mogha* means disturber. [It is the Avestâ word *ashemaogha;* see more under *aharmôk.*]

ashô 𐬀𐬱𐬎 adj. 9, 6. pure, chaste, innocent, clean, neat. Z. 𐬀𐬱𐬎𐬀𐬵𐬀𐬰𐬀𐬵 [1])

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1) As regards the derivation of the word, there can be no doubt that it is identical with the Sanscrit (Vedic) *ṛitâvan;* for *ṛita* stands for *arta,* and *art* becomes frequently *ash* in the language of the Avesta, compare *mashya* = *martya.* Although the correctness of this derivation cannot be doubted, as the form as well as the meanings of *ashavan* and *ṛitâvan* correspond, and as it would be impossible to find out another suitable explanation, the Editor of the Old-Bactrian Dictionary has deemed it expedient to disregard it altogether and to derive it from a supposed Zand root *akhsh* 'to see' in the sense of 'transparent'. As this is one of the most striking instances of his incompetency to write a Dictionary of the Zaud language, I shall here take occasion to show the worthlessness of his interpretation the more so as there are some scholars who actually look upon this work as an authority!! First of all there exists no root *akhsh* in the Zand, in the meaning 'to see'. The instances quoted by him (pag. 11): *aiwyâkhshayĉiñti, aiwyâkhsháyôiḍ* no reasonable scholar will trace to a supposed root *akhsh* which could be nowhere else found, but to a

[By this word the professors of the Zoroastrian religion are generally denoted. The meaning ascribed to it here is not quite correct; see under *ahlaêsha*.]

[*ashtch* 𐬀𐬯𐬱𐬙 s. Z. 12, 10. The meaning is uncertain; it is a translation of the Zand *ashtish* which probably means "arrival"; see ZPG. pag. 53. note 1.]

[*ashud* 𐬀𐬯𐬱𐬎 Z. 12, 1. without hunger.]

[*ashup* see *âshup*.]

[*ashûnjêd* 𐬀𐬯𐬱𐬌𐬐𐬎 3d pers. sg. imperf. Z. 32, 3. he sprinkled. If

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root already known and thus actually existing. This is *khshi* 'to rule'; *aiwi* and *â* are prepositions, the meaning of *aiwyâ-khshi* being 'to rule over, to superintend'. As regards the meaning 'transparent' which he is inclined to ascribe to *asha*, it rests of course on nothing but a mere fancy. I have already shown under *ahlaêsha* (pagg. 52 - 55) that its traditional meaning is 'righteous'; that of 'pure', which scholars have become accustomed of late to attribute to it, is only a derived one. *ashavan* does not mean that, but it may be translated by 'religious, pious, virtuous', denoting the Zoroastrians in their opposition to other religions, principally the Devaworshippers who are called *dregvañtô* in the Gâthas, and *drvañtô* in the other books of the Avesta. Now it is very remarkable that the corresponding Vedic *ṛitâvan* is used in about the same sense, as will be readily perceived from some passages; see *Rigveda Saṁhitâ* 1, 122, 9:

janô yô mitrâvaruṇâv abhidhrug apô na vâṁ sunôtyakshṇayâ dhruk
svayaṁ sa yakshmaṁ hṛidayê ni dhatta âpa yadîm hotrâbhir ṛitâvâ

i. e. the man who hates you, Mitra and Varuna! does not prepare the Soma juice; hating in the wrong way (proving destructive to himself) he has put sickness in his heart, whereas the *pious (religious)* has obtained (what he was wishing for) through (his) invocations. Here the *abhi-dhruk* (compare Zand *aiwidrukhtô* 'belying, cheating') and the *ritâvan* are opposed to one another just as *dregvâo* (of the root *druh*) and *ashavâ* in the Gâthas of Zoroaster.

7, 76, 4: *ta id devânâṁ sadhamâda âsann ṛitâvânaḥ kavayaḥ pûrvyâsaḥ* i. e. prophets (priests, wise men) of old, the pious, were enjoying themselves with the Gods. This sentence might be translated with but a few phonetical changes literally keeping the same words into the Gâtha language: *tê îḍ daêvanâm hadhamâdô âoiihare ashavanô kavayô pouruyâoiihô*. Instead of *ashavanô* a pious Zoroastrian poet would have put *dregvañtô*, as *daêvas* and *kavis* are bad beings in his eyes. — The preposterous derivation of *asha, ashava* given by Mr. Justi has been also criticised by an able reviewer of our Zand-Pahlavî Glossary (he is said to be Professor Benfey) in 'The Chronicle' (October 26, 1867. pagg. 731. 32) who does not show himself much satisfied, on the whole, with the uncritical performances of Messrs. Spiegel and Justi.

the reading is correct, the word cannot be traced to an Irânian root; but I suspect it is to be read *âhinchêt* in which case we have the Zand *hiñch* = Scr. *siñch* "to sprinkle".]

asîm 𐬀𐬎𐬎𐬌𐬨 s. 12, 3. silver; Pers. سیم *sîm*. In this word the proper and well-known characteristic of the so-called Darî 𐬀 "*a*" is preserved in the beginning, as is the case with the words *atur, ashâgerd, atût* etc. for *tur, shâgerd* and *tut* etc.

[*ask* 𐬀𐬎𐬵 Z. num. 20, 9. ninety 90. It is, however, no word, but only a group of signs represented by letters which are pronounced by the priests as a word.]

asôbâr, asôvâr 𐬀𐬎𐬵𐬀𐬭𐬎 s. 10, 5. a cavalier, a horseman, a rider, trooper, mounted man, also used for a Persian chief, Pers. سوار, اسوار, and سواره.

asp 𐬀𐬎𐬎𐬁 s. 5, 2. a horse Z. 𐬀𐬎𐬎𐬁𐬯 Sansc. *as'va*, Pers. *asp*.

asporâs 𐬀𐬎𐬎𐬁𐬵𐬭𐬀𐬎 21, 11. a course, a running place for horses; *asp* + *râs*, i. e. horse-way, commonly used for an open field. [Z. 23, 8. 29, 5.]

asχûnatan 𐬀𐬎𐬎𐬵𐬫𐬀𐬥 v. 16, 5. to bind, close, shut, to make hard or difficult. Syr. ܐܣܰ. [Hebr. אָסַר, Chald. אֲסַר, Arab. أَسَرَ, Ethiopic *asara* "to bind, to tie; to make one prisoner".]

[*ast* 𐬀𐬎𐬎𐬌 3d sg. præs. Z. 18, 2. 43, 1. he (she, it) is Pers. است.]

[*ast* 𐬀𐬎𐬎𐬌 Z. 6, 1. 7, 6, 11, 12. 11, 5. 20, 5. a bone, body. Zand *asti, asta*, Sans. *asthi* id.]

[*astahômand* 𐬀𐬎𐬎𐬌𐬵𐬴𐬀𐬌𐬙 adj. Z. 11, 13. endowed with bodies. Z. *astvant* in the phrase: *dâtare gaêthanãm astvaitinãm* 'creator of the estates endowed with bodies' i. e. living creatures.]

astar 𐬀𐬎𐬎𐬌𐬭 s. 5, 3. a mule, Pers. استر; see *kôtînâ*.

[*astaraspãn* 𐬀𐬎𐬎𐬌𐬭𐬀𐬯𐬀𐬱 s. Z. 34, 2. The reading is probably doubtful; the meaning uncertain. It is an old Persian or Zand word and explained by "headship over the sinners". Perhaps it is to be read *âstârîk-pân* i. e. protector, guardian of criminals, and might denote the office of a superintendent of prisons.]

astch 𐬀𐬎𐬎𐬌𐬵 6, 9. a bone. Z. 𐬀𐬎𐬎𐬌𐬯 *asta*, Sans. *asthi*, Pers. استا = استه also, اُستخوان [see *ast*].

[*astraêd* 𐬀𐬎𐬀𐬙𐬉𐬎𐬀𐬙𐬌 v. 3d sg. præs. optat. Z. 15, 12. should be punished = Z. *âstairyaêta*. The verb appears to be *âstardan*.]

asûăn, va madmăn 𐬀𐬎𐬎𐬎𐬀𐬙 𐬉𐬀 𐬙𐬀𐬙𐬙𐬀𐬙 10, 1. prepositions and particles etc. By mistake of the copyist *asûan* is written *asvâr* (a horsemann) but that is decidedly wrong. *asû* (Pers. اسو) means "apart, aside, a thing that precedes"; and *madam*, "those coming up, or before", i. e. prefixes or particles, that is to say, prepositions and particles which always precede the nouns; therefore I take here *asuăn* as "preposition", and *madmăn*, as "particle, conjunction, or interjection".

at 𐬀𐬙 conj. 18, 7. if, although. [It is of very common use, being the translation of the Zand *yêidhi*. *Spiegel's* view (Grammatik der Huzvâresh-Sprache, § 173) that it is derived from *yatârô* in the Zand is erroneous, as this would have become *jatar* but never *at;* besides, *at* is regarded by the glossarist as a Huzvânash word, and explained by the Persian *agar* "if"; *at* cannot be of Irânian origin, it is probably Semitic; comp. Arab. حَتَّى "until".]

[*ataftdâd* 𐬀𐬙𐬀𐬐𐬙𐬀𐬛 s. Z. 38, 2. the refusal of cooked food to another. This appears to be the meaning of the word according to the explanation given by the glossarist and the etymology; for it stands probably for *ataptô-dâti* "the giving of (food) which is not warm". It may also refer to clothes.]

atîmônatan 𐬀𐬙𐬌𐬨𐬀𐬙𐬀𐬙 v. 17, 5. to fill, to pour; see *anbêshtan*. [If the meaning be correctly stated, it is very difficult to find out its origin. Nearest it stands the Hebr. אָטַם "to stop, shut", אָטֵם "to shut"; comp. Syr. ܐܰܛܺܡ *'atîmô* used of windows which are shut on one side; see more about it *Gesenius* Thesaurus linguæ hebrææ I. pag. 77.]

[*atojashna* 𐬀𐬙𐬀𐬚𐬀𐬱𐬀 s. Z. 20, 2. unpunishableness; *tojashna* + *a*.]

ator 𐬀𐬙𐬀𐬉 s. 4, 6. sugar; something sweet; see *shakar*. [It is Semitic, but the origin uncertain.]

atôt 𐬀𐬙𐬀𐬙 adj. 10, 7. sharp, cutting, pointed. [It is clearly a past part. of a root *khatat* = חָצַץ 'to cut' whence חֵץ 'an arrow'; see *atyâ*.]

attônatan 𐬀𐬙𐬙𐬀𐬨𐬀𐬙𐬀𐬙 v. 14, 2. 3. præs. 1 sg. *attônêm*, 3 sg. *attônêd* to acquire, to collect; to fix, to sew. [Both meanings are not reconcilable;

they belong to different roots. In the meaning 'to sew' we may compare the Chald. חֲטַט 'to sew', חוּט thread; Arab. خاط 'to stitch together.']

atun and its compounds see *âtun, âtash.*

atyâ 𐬀𐬙𐬌𐬀 s. 10, 5. 20, 6. an arrow. [comp. Hebr. חֵץ, the *ss* having been changed to *t*.]

[*avanâs* 𐬀𐬯𐬀𐬥 adj. Z. 36, 5. sinless; *vanâs* = گناه 'sin' + *a* negat.]

avar 𐬀𐬯𐬀 *a*) prep. 10, 2. 18, 5. Z. 16; 9. on, up, upon, in, into, at, forthwith; *b*) s. height, top, summit. Pers. ابر, اور.

[*avarâ* 𐬀𐬯𐬀𐬭 s. dust, mud; comp. Hebr. עָפָר 'dust'.]

[*avarnâi* 𐬀𐬯𐬀𐬭𐬥 s. 8, 7. Z. 4, 6. 5, 7. a child. It is a corruption of *aperenâyu* 'having not the full age'.]

[*avarsar* 𐬀𐬯𐬀𐬭𐬎 s. Z. 24, 10. a crown; literally: what is over the head. Pers. افسر *afsar*.]

avash 𐬀𐬯𐬎 pr. to him 18, 4. then; therefore 19, 2. [It is employed in the sense of a nominative, 'he, it', Z. 6, 11. 35, 1. 2. 4. 5. I. 32, 11. 34, 5. 12. 39, 6. as well as in that of an oblique case 'to it, to him, of it (= its)' Z. 2, 5. 13, 8. 14, 2. It stands generally at the beginning of a sentence. As to its origin, it must be traced to an Irânian source;[1]) *av* = *ô* in the so-called Pâzand wich serves to express the dative is the old Iranian preposition *ava*, the meaning of which appears to be 'to, towards' (it is used as an inseparable prefix); *ash* is the suffix of the 3d pers. sg. 'he, it'. The literal meaning of *avash* thus is: 'regarding him, her, it'. The preposition *av, ava* is used in the proper Pahlavî, generally called Pâzand for forming all personal pronouns, comp. *avam* = I, *avat* = thou, and corresponds in the Huzvânash to the preposition *l* Hebr. לְ which is used in the formation of the personal pronouns; for instance لو *lak* = לְךָ = *avat* 'thou'. I doubt, however, if words like *avam, avash* ever existed in the spoken language of Persia; they seemed to have been formed for no other purpose but to translate the Huzvânash pronouns. The way in which they are construed, is not Iranian at all; but rather Semitic. In

1) It is also to be found in the Afghân language in the form وَ *va* as a prefix for the dative, but only in old writers, and seems to be antiquated now; see Dr. *Trumpp's* valuable essay on the Pushto (Afghân language) in the Zeitschrift der Deutschen Morgenlændischen Gesellschaft vol. XXI, pag. 35.

modern Persian the suffixes *am, at, ash* etc. are never added to certain particles like با *bâ* which evidently comes from *ava*, and other prepositions such as او, به, در; see *Vullers*, Institutiones linguæ Persicæ I. § 168. On the other hand, the suffixes *am, ash* etc. are generally not added in the Pahlavî to nouns or verbs as in the Persian.]

[*avaspâred* 𐬀𐬯𐬎𐬎𐬀𐬭𐬌𐬙𐬀𐬥 *a*) past part. Z. 26, 8. made over, handed up; *b*) 3d pers. sg. imperf. I. 32, 6. he delivered, deposited; comp. B. 20, 4. 80, 11. Pers. سپاریدن, سپردن, سپُردن, سپُردن 'to make over'. There is no root to be found neither in the Sanscrit nor in the Zand to which it can be traced;[1]) for *spṛi* in the S. which would phonetically correspond means according to the Hindu grammarians *a*) 'to gladden' *b*) 'to protect' *c*) 'to live'; this does not give any sense. As little does *spar* in the Zend-avesta which appears to mean 'to tread; to jump'. I take *spar* in *avaspâred* as a fuller form of *par* 'to happen, to pass' (comp. *skṛi* = *kṛi*) which can easily convey in the causal with *ava* the meaning 'to hand over'.]

avastâk, avistâk 𐬀𐬯𐬎𐬎𐬀𐬭𐬌𐬙𐬀𐬴 s. 23, 6. the well known appellation of the Pârsî scripture; it is also applied to the language of the scriptures. [As regards the significations of this important word which is very frequently used in the traditional literature of the Parsis, it means *a*) the whole of the sacred texts as composed in the so-called Zand (Bactrian) language Z. 1, 2. 2, 1. 2, 5. 44, 2. I. 33, 4. 34, 1. 35, 2. 40, 2. B. 28, 13. 46, 13. 18. *b*) any chapter or verse of the original texts; so chiefly in the quotations of the Huzvânash versions; *c*) the language of the scriptures, the so-called Zand Z. 3, 6. 3, 10. If the word is joined to زند *zand*, it means

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1) The compiler of the 'Old-Bactrian Dictionary' compares the Sanscrit *sphur* the meaning of which ('to glitter') he seems to have hardly known or thought of; for no reasonable man will be able to see any possible connection between the ideas 'to hand over' and 'to glitter'. But the fanciful author of that book is not satisfied with this combination; according to him the root can also mean 'to shake'; with *fra* 'to shake off', although he can arrive at this meaning only by a gross misinterpretation of a passage in the Yasna (9, 38 Sp.) setting all grammar at defiance. He translates: *frâs ayañhô frasparaḍ* 'he (the dragon) shook off the iron kettle', as if *sparaḍ* were here a transitive verb, and *ayañhô* an accusative. It requires but a moderate knowledge of Zand to know that such a translation is grammatically impossible. The passage can be only thus translated: 'he jumped from (beneath) the iron kettle (which had been placed upon him)'.

always the original text (l. 34, l. 40, 2.) as distinct from its translation, or interpretation which was denoted by *Zand* (see this word). — On the etymology of the word a great deal has been written by various scholars without their having come to any agreement. *Anquetil* explained it as 'word' tracing it to the root *vach* 'to speak'. This etymology, as it is phonetically impossible, does not require any refutation. *M. J. Müller* (Professor at Munich) traced the word to *ava-stâ* = *ava-sthâ* in the sense 'what has been established' i. e. text.[1]) This interpretation which agrees on the whole very well with the meaning I unhesitatingly adopted in my Essays (pag. 122, note) though I had raised doubts about it in a previous paper[2]) as I was inclined to trace it to the Zand *âvista* (of the root *vid* 'to know' + *â*)[3]) in the meaning of 'knowledge obtained by revelation'. *Spiegel*[4]) and *Oppert* had also approved of Müller's explanation; but the latter took it in the meaning of 'reform' which does, however, not give any sense. In a later paper[5]) Spiegel showed himself inclined to trace the word to the Zand *afsma*[6]) which appears to mean 'a verse composed in a certain metre' (corresponding to the meaning of the Vedic *chhandas*). *Benfey* in an article on a Pahlavî inscription[7]) starting from this opinion traces it to a supposed Zand word *afsta*, to which he ascribes the meaning 'prayer'. *Dorn*[8]) identifies it with اپستا = اپذستا 'praise of God' and refers the name to the hymns contained in the sacred books. Both Benfey and Dorn are led in their interpretations by a Pahlavî inscription which is very frequently found on gems. It runs as follows: 𐬀𐬯𐬎𐬱𐬀𐬴 𐬀𐬎 𐬛𐬀𐬵𐬌𐬎 *apistân ul yazdân*[9]) of which the following translation proposed by Professor Spiegel is the most approved of: 'refuge to God, confidence in God'.

1) In his valuable essay on the Pahlavî in the Journal Asiatique 1839, p. 190.

2) Göttinger Gelehrte Anzeigen of 1853, pagg. 1942–48.

3) See Zeitschrift der Deutschen Morgenlændischen Gesellschaft vol. IX, pagg. 695—97.

4) Avesta I. pag. 45.

5) Zeitschrift der Deutschen Morgenlændischen Gesellschaft IX. pag. 191.

6) See Yasn. 19, 6. 57, 8. Visp. 13, 2. 14, 1. 16, 4. Yt 13, 126. *afshmânî*. Yas. 46, 17. 'where I shall recite your prayers (verses)' is evidently identical with it.

7) Zeitschrift der Deutschen Morgenlændischen Gesellschaft XII. pag. 567—83.

8) Mélanges asiatiques. T. III. pag. 517.

9) See *Mordtmann* in Zeitschrift der Deutschen Morgenlændischen Gesellschaft vol. XVIII. pag. 18. 25. 31. 38. 40. 45. *Thomas* in the Journal of the Royal Asiatic Society vol. XIII. pag. 422. No. 37. 424. No. 61 etc.

But about the correctness of this interpretation [1]) as well as the identification of *apistân* with *avestâk* I have some serious doubts. The formula mentioned is also found in a little book 'the Pendnâmeh-i-Adarbat Mahrespand', [2]) of which I have brought the first copies to Europe. There it occurs in connection with the verb 𐬀𐬯𐬌 'he made', and means clearly 'prayer'. It is probably identical with the أفتدستا or افدستا 'the greatest praise' which is regarded by the Persian Dictionaries as a Pahlavî word, as Dorn has already remarked. Thus the legend means: 'the greatest praise to God' and corresponds completely to the Arabic formula: اَلْحَمْدُ لِلّٰهِ 'praise be unto God' which is perhaps an imitation of it. The original Persian form of the word was probably *aipistâvana* [3]) (𐬀𐬌𐬯𐬌𐬎𐬀𐬯𐬀𐬥 can easily be read *apistâvan*) or *aiwistâvana* 'praise, invocation' of *stu* 'to praise'. As regards the identification of this word with *avesta* I cannot concur in this opinion, as the term could be but very improperly applied to the whole of the Pârsi scripture; for, according to the various statements we have about the contents of the twenty-one sections (Nosks) of the Avesta, very few contained hymns; the larger portion of them being devoted to law, medicine, astronomy, midwifery, botany, legendary accounts etc. How could such pieces be called hymns or praises? It is evident that *avesta* must

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1) Spiegel identifies it with the Armenian *apastan* 'an asylum'; but the construction of the formula is against such a meaning. One may say: 'God is (my) asylum', but certainly not: 'asylum on God' as it must be translated according to Spiegel's interpretation.

2) As the passage has been hitherto unknown in Europe I put it here in its entirety. 𐬀𐬯𐬎𐬀𐬎 𐬀𐬯𐬌 𐬵𐬀𐬌𐬥 𐬀𐬌𐬥

have had from the very beginning a far more comprehensive meaning. The most satisfactory derivation appears to be from *vid* + *â*. The original form is thus *âvista* 'what has been known, knowledge' and agrees very well with *veda*, the name of the sacred scriptures of the Brahmans. Doubts have been raised against this explanation on the ground that in the so-called Pâzand 𐬀𐬎𐬱𐬀𐬎𐬱𐬌 is transliterated by *awasta*, and not by *awista;* but this proves nothing, as there is in the Pâzend transliterations a great confusion of vowels, principally of *a* and *e*. Besides, Neriosengh transliterates the word in the Devanâgari character by *avista*, and up to the present day, it is pronounced by all Pârsi priests *avesta* and not *avasta*. The Burhân-i-qâti knows two pronunciations *abestâ* and *avastâ*. The derivation from *afsma* is inadmissible as the word would accordingly mean 'prayed' which does not suit the majority of the contents of the Avesta.

[*avat* 𐬀𐬎𐬌 pron. Z. 23, 10. thou, thee; see under *avash*.]

[*avâ* 𐬀𐬎𐬀 præp. 18, 11. with. Pers. با.]

avâm 𐬀𐬎𐬀𐬨 s. 12, 7. Z. 24, 7. 40, 3. a debt, loan, money borrowed, or lent. Pers. اوام.

avânîk 𐬀𐬎𐬀𐬈𐬀𐬵𐬌 s. 22, 2. computation; certainty; remainder rest; balance, arrears; as to the rest. [I. 35, 9. the rest. B. 18, 8, 13. 21, 7, 15. 23, 2. 24, 10. 25, 9, 20. etc. The word is everywhere put either before a substantive, or by itself as a substantive, but never after a substantive. From this circumstance it becomes very doubtful whether it is an adjective as it is generally supposed. Destur Hoshengji takes it justly in the sense of a substantive. We best translate it in all places where it occurs by 'the rest of'. Although it is enumerated as a proper Hûzvânash word in the glossary, it will not be possible to explain it from any Semitic language. It is, in all probability, an old Persian word, *avarê*, or *avârî* which may have been very frequently employed in that language; the Pâzand *awarê* by which it is rendered, hints at it. If the original form be *avarê*, it is evidently the nom. plur. of *avara*, in the meaning 'the following, the others'; if *avârî* be the original form, it is a subst. fem. The word has been traced to the Zand *apara*, 'later, future; another', but I doubt its correctness.]

avârch 𐬀𐬎𐬀𐬵𐬆 s. 22, 2. a cash-book, Pers. آوارج. [This interpretation

is hardly correct; *avâreh* is mentioned as the Persian term for *avânîk*, 'the rest'; it must, therefore, mean the same.]

[*avâvaresht* 𐬀𐬌𐬎𐬁𐬎𐬌𐬱𐬀 s. 36, 5. 37, 2. name of a crime, if one rushes upon a person with a weapon raised; see Vend. 4, 17. 22. It is difficult to restore the primitive form of the word. Westergaard writes 𐬀𐬌𐬎𐬁𐬎𐬌𐬱𐬀𐬵𐬀𐬎𐬌𐬱𐬀 *avaoirishtem* and mentions as various readings 𐬀𐬌𐬎𐬁𐬎𐬌𐬱𐬀𐬵𐬀𐬎𐬌𐬱𐬀 𐬀𐬌𐬎𐬁𐬎𐬌𐬱𐬀, 𐬀𐬌𐬎𐬁𐬎𐬌𐬱𐬀𐬵𐬀𐬎𐬌𐬱𐬀; my Zand-Pahlavî Vendidad reads 𐬀𐬌𐬎𐬁𐬎𐬌𐬱𐬀𐬵𐬀𐬎𐬌𐬱𐬀 *avâurishtem*.. This reading I believe to be the most correct, as the word can be only derived from the root *vrasch* 'to tear' which becomes *vrashṭa* in the past part.; see the Zand-Pahl. Gl. pag. 106. The original form was probably either *avavrashta* or *avavrêshti* meaning 'an attack for wounding a person with a knife'.[1]]

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1) In the so-called Old-Bactrian Dictionary the word is derived from a root *urvis*. But such a root does not exist in the Zand. The verbal forms which the author traces to this supposed root are for the most part denominatives of *urvaêsa*, or *urvaêsô*, the former signifying according to the Zand-Pahl. Gl. pag. 23, 9. 63, 19. a circle, surrounding', the latter according to the same authority pag. 23, 8. 68, 18. 'an open plain'. Etymologically it can be only derived from 𐬫𐬀𐬎𐬎 *vis* 'to go' + 𐬉 *ur* = *uz*, Skr. *ut* meaning 'an exit'; see my work on the Gâthas II. pag. 68. In the Gâthas it evidently means 'the end, the last period'. Some verbal forms which are mixed up with it by the author, such as *avôirisyâḍ*, *fraoirisyâḍ* must belong to another root, as it would be difficult to account for the dropping of the *v* in *vis* and the change of *ur* to *oir* in some forms, whereas both *ur* and *v* are preserved in others, as for instance in *fraourvaêsayêiti*. I cannot enter here on criticising all his translations of the many passages quoted by him in order to show that they are for the most part preposterous. One instance may suffice. He translates *chakhrem urvaêsayata* Yt. 13, 89. 'he made the wheel (of the reign) go away' and interprets this phrase by 'he wrested it from his hands'. In another place Yt. 19, 82. he translates the very same verb *urvaêsayatem* (dual) 'they hastened, they came'. Now I may ask, how can the same word in literary works of the same class, and probably of the same age convey such different meanings which cannot be derived from one another in any reasonable way? *urvaêsayata* means clearly 'he turned', being the denominative of *urvaêsa* 'a circle'; *chakhra* never means 'rule or reign' in the Zand, as it does sometimes in the classical Sanscrit, but never in the Vedic to which alone the Zand language is related; but it may mean 'fortune' or 'the celestial orbit' as چرخ does in modern Persian. The passage may be translated 'he turned the celestial orbit before a Daêva or man did it' (*aotâd* is scarcely correct; I prefer *haotâd;* it appears to be some name).

avâz 19, 1, *a*) adv. back, again; anew, afresh; also; towards. *b*) subst. repetition; descent, declivity; inversion, contrariety. Pâzand and old Persian اواج and اواز; mod. Persian باز. [These different meanings must come from different old Persian words. In its adverbial meaning it is to be traced to the preposition *ava;* z at the end makes it adverbial; compare *frâz*, from *fra.*]

avdûm *a*) adj. 22, 3. posterior, last, newest, hindmost. *b*) adv. after, afterwards; behind; finally, at last, after all. *c*) s. the latter end, extremity, conclusion. [Z. 20, 4. where it translates the Zand *apemô.*]

[*avgandan* v. 16, 5. to throw, cast away. Pers. افگندن.]

[*avînâk* adj. 1, 1. invisible, from *vînâk* visible + *a* negat.]

[*avîrân* s. and adj. I. 40, 1. desert; desolate to lay waste, destroy.]

[*avîsûdagî* s. Z. 33, 6. carelessness.]

[*avîvak* s. Z. 25, 4. a bachelor. It may also be read *avîzak* in which case it would mean 'pure'.]

[*avîzagân-vardashnî* Z. 42, 8. name of the second quarter of the night. It is the translation of *erezaurvaêsâd* meaning 'the circle of the pure'.]

[*avîzagî* s. I. 39, 2. purity.]

[*avizashna* s. Z. 23, 7. purity; see Z. 63, note 3.]

avôm pron. 18, 2. to us, to me. [See on its formation under *avash.*]

avornâk s. 8, 7. a youth, a young man; Zand Pers. برنا and برنان; it is also pronounced *aparnâk.*

avôt pron. 18, 2. to you, to thee. [See under *avash.*]

[*avrâ* s. 2, 3. earth, soil, mould, dirt, ground; any thing of little value, valueless. [It is of Semitic origin, Hebr. עָפָר dust, Arab. عَفَر, Syr. ܥܦܪ.]

avrâh and *avrâs* , 11, 4. news, annals, gazettes, ad-

vices, tradition; also a message. [*avrâs* and *avrâh* are the same word, though the first is mentioned as a Huzvânash i. e. Semitic word, the latter as a Persian. *avrâs* is, however, of no Semitic origin, but evidently an old Persian word the primitive form of which was probably *ava-râsa* i. e. what arrives, news, message.]

avrîgân adj. 8, 8. 24, 2. high men, nobles, exalted, gentlemen. [Pers. ابر, بر above, superior; *avrîk* is an adjectival formation meaning 'one who is above, superior'.]

avrusht s. 7, 4. hair; see *shârman* [Its original old Persian form appears to have been *ava-rushta* from *rudh* 'to grow' + *ava*.]

avryâ s. 2, 3. see *avrâ*.

[*avsahînêd* v. Z. 27, 6. he exhausts. It is identical with *avsînêt* B. 63, 19. 5, 3, 5. Pâzand *avasînêdhan* 'to put down; to cut down', used of a tree. It is to be traced to a root *sî* = *s'î* 'to lie down', in the causal 'to lay'.]

avshândan v. 14, 10. pres. 1. sing. *avshânêm*, 3. sing. *avshânêd*; to disperse, scatter, strew, to diffuse, sprinkle, shed. Pers. افشاندن.

[*avshash* s. Z. 2, 3. termination in grammar.]

[*avshâreh*, s. Z. 39, 5. one who assists, helps; an associate. Pers. افشار, افشار دزد an associate of thieves.]

[*avsûnî* s. Z. 34, 4. sorcery. Pers. افسون.]

avzadan 16, 11. 17, 3. to strike, beat, dash against; to touch, to sound; also used sometimes for 'to kill'. Pers. زدن, Zand *jan* + *ava*, Ssc. *han* 'to kill'.

[*avzâêd* v. 3. pers. sg. pres. Z. 30, 2. 36, 4. 37, 8. 'it increases', from , Pers. افزودن.]

[*avzâr* s. and adj. Z. 16, 7. 26, 8. heroic, having supernatural power. It is apparently identical with the Persian افزار 'an instrument, tool'. Both ideas are difficult to be reconciled. The tertium comparationis can not be ascertained.]

[*avzâr-homandân* 𐬀𐬯𐬰𐬵𐬀𐬭𐬎𐬀𐬥𐬀𐬯𐬀𐬯 adj. and s. I. 41, 2. endowed with weapons, i. e. warriors.]

ayăm 𐬀𐬌𐬥 s. 1, 6. season, time; days; favour, benefits. adj. excellent, unblemished, Arabic ايوم and ايّام. In D. E. it is translated by 'dawn'. [I doubt whether this word has to do any thing with the Arab. أيّام 'days'. It is probably not of Semitic origin at all, but Iranian.]

ayâv 𐬀𐬌𐬎 conj. 18, 7. or, if, unless, either; see *adôv*. Pers. يا, old Pers. and Pâzand ياو.

[*ayinînak* 𐬀𐬌𐬥𐬀𐬥 adj. I. 41, 8. different, having its own way.]

[*ayojashna* 𐬀𐬌𐬎𐬐𐬱𐬥 s. Z. 15, 4. 10. joining. Zand *yuj* 'to join'.]

[*ayok* 𐬀𐬌𐬴 Z. 1, 4. 2, 11. 3, 1. & otherwise read *adûk*; see the latter.]

[*ayokhshast* 𐬀𐬌𐬴𐬵𐬎𐬀𐬎 s. 12, 1. metal. Zand *yaokhshsti*.]

ayôman 𐬀𐬌𐬵 s. 7, 1. the eye, Arabic عين. It appears to me that the right pronunciation of the word is *ainman*, as all other Semitic languages show *n*, Hebr. עַיִן etc.; *v* and *n* being of the same figure in Pahlavî they read *o*; hence the mispronunciation; see *Müller*, Journ. as. Avril 1839. pag. 330. (*man* is suffix.)

[*ayorî* 𐬀𐬌𐬭𐬎 s. Z. 43, 11. The meaning of this word cannot be made out with certainty.]

ayov 𐬀𐬌𐬎 conj. Z. 4, 2. 7, 11, 12. or, if; otherwise read *adôv*; see this.

[*ayukhthômand* 𐬀𐬌𐬎𐬴𐬐𐬀𐬥𐬀𐬯 adj. Z. 15, 9. industrious. It comes evidently from *yuj* 'to join'. The meaning given is, however, doubtful.]

az 𐬀𐬰 s. 5, 5. Z. 12, 4. cow, bull, bullock. Z. 𐬀𐬰𐬎, 𐬀𐬰𐬌 *azi, azî* (in the Gâthas). It is translated with گاو but tradition says, it is a particularly young cow of about 3 years; see the 9th. Fargard of Vendidâd 37 Westergaard.

az 𐬀𐬰 præp. 18, 10. from, of, for; by, out; with; belonging to; by means of; in exchange of; than; through; off; after. Z. *hacha*. Pers. از. [Sscr. *sacha*.]

azag 𐬀𐬰𐬎 s. 5, 5. a goat. Sansc. *aja*.

[*azarmăn* 𐬀𐬰𐬎𐬭𐬨𐬀𐬌 adj Z. 11, 13. without decay; from *zarmân* decay, old age + *a* negat. The root is *zar* = Scr. *jṛî* 'to grow old, to decay'.]

[*azâdî* 𐬀𐬰𐬀𐬎𐬀𐬎𐬌 s. Z. 20, 10. prosperity. Pers. آزادی.]

[*azăn* 𐬀𐬰𐬎𐬨𐬀𐬌 s. Z. 27, 1. a cemetery, a tower of silence.]

azbâ 𐬀𐬰𐬎𐬀𐬱 s. 6, 6. a fox.

azd 𐬀𐬰𐬎 11, 6. and *azdaman* 𐬀𐬰𐬎𐬨𐬀𐬌 11, 6. a loose vest, a shirt, shift, tunic. (I could not find any other words in cognate languages; therefore I gave it as it is in tradition, as it came to me. In D. J. and J. D. it is also قبا و پیراهن.

azdrônatan 𐬀𐬰𐬎𐬭𐬀𐬥𐬀𐬙𐬀𐬌 v. pres. 1. sing. *azdrônēm*, 𐬀𐬰𐬎𐬭𐬀𐬥𐬌 3. sing. *azdrônēd*; 𐬀𐬰𐬎𐬭𐬀𐬥𐬎 14, 6. to reap, to mow, to cut down, see *drûdan*.

azîre 𐬀𐬰𐬎𐬌𐬭𐬌 adv. Z. 3, 7. 10. 8, 4. 9, 12. below, at the bottom. [Z. *adhairi*.]

azîr e reglaman 𐬀𐬰𐬎𐬌𐬭 𐬌 𐬭𐬉𐬜𐬀𐬤 Z. 11, 4. the sole of the foot.

azîtônatan 𐬀𐬰𐬎𐬌𐬙𐬀𐬥𐬀𐬙𐬀𐬌 v. 16, 4. to look, see, observe; perceive, feel. [Hebr. חָזָה· Chald. חֲזָא· Syr. ܚܙܐ 'to see'.]

azman 𐬀𐬰𐬎𐬨𐬀𐬌 s. 11, 6. see *azd* and *azdaman*.

azorâ 𐬀𐬰𐬎𐬭𐬀𐬱 s. 5, 6. a pig, scrofula, a hog; see *khuk*. [Hebr. חֲזִיר Syr. ܚܙܝܪܐ, Arab. خِنْزِير.]

azrônatan 𐬀𐬰𐬎𐬭𐬀𐬥𐬀𐬙𐬀𐬌 v. pres. 1. sing. *azrônēm* 𐬀𐬰𐬎𐬭𐬀𐬥𐬌 3. sing. *azrônēd*; 𐬀𐬰𐬎𐬭𐬀𐬥𐬎 14, 1. to dig; to pluck; to extract; to tear up; to root out, extirpate; rake, skin, peal, unbark; to carve, engrave; to separate [𐬀𐬰𐬎𐬭𐬀𐬥𐬀𐬙𐬀𐬌 is not to be read *azrônatan*, but *afrônatan;* for *azrônatan* we should have to trace to a Semitic root חצר, חזר which could only mean 'to surround'; but never 'to dig'. If we read *afrônatan*, the Hebr. חָפַר, Arab. حَفَرَ, Syr. ܚܦܪ 'to dig' suggest themselves and we have a perfectly clear etymology. See B. 36, 2. 41, 17. 51, 17.]

[*azu* 𐬀𐬰𐬎𐬨𐬀 s. Z. 39, 3. violence Z. *hazô*.]

[*azvar* 𐬀𐬵𐬎𐬀𐬵 adv. Z. 9, 12. above. It is composed of *az* = *hacha*, and *par*, *var* = *upara*, litrally 'from above'.]

â 𐬀.

âb 𐬀𐬎 s. 2, 10. water; anything liquid; lustre, dignity, etc. In Persian also it has several meanings. Z. 𐬀𐬎𐬎𐬌. Sans. *ap*. Pers. آب.

âdas 𐬀𐬛𐬀𐬯 s. 8, 2. Z. 34, 7, 8. 35, 3. 40, 7, 8. a man, a person, anyone. [The word is doubtless of Semitic origin; but it cannot be traced to any word if the present reading is kept. If we read *aish* we may identify it with the Hebr. אִישׁ 'a man'. Perhaps it is to be read *khadas*, *khad* being the word for 'one' and *s* the suffix of the 3d pers.; Assyr. *su*.]

âdâ 𐬀𐬛𐬀 7, 8. Z. 14, 12. 31, 3. 37, 8, 9. 41, 3. soul, vital spirit, mind, life; see *jân*. [It is probably to be read *khaya*; comp. Hebr. חַיָּה 'life'.]

[*âê* 𐬀𐬌 pron. Z. 39, 9. see *ac* pag. 50.]

[*âftâveh* 𐬀𐬯𐬀𐬵𐬐𐬀𐬴 s. 12, 5. a watering pot, an ewer. Pers. آفتاوه.]

[*âgâs* 𐬀𐬜𐬀𐬯𐬎 adj. Z. 17, 10. 22, 2. discerning, intelligent, knowing. Pers. آگاه.]

âgâs-dâd 𐬀𐬜𐬀𐬯𐬎 𐬛𐬀𐬛 s. Z. 18, 2. a competent judge.

[*âgâsî* 𐬀𐬜𐬀𐬯𐬎𐬌 s. Z. 23, 1. *âgâhî* 𐬀𐬜𐬀𐬯𐬎𐬌𐬐 Z. 39, 7. knowledge, intellect. Pers. آگاهی.]

[*âgereft* 𐬀𐬜𐬌𐬭𐬌𐬯𐬛 s. Z. 36, 4. 37, 2. name of a crime, if one raises a weapon for the purpose of injuring another; an attack. Zand 𐬀𐬜𐬌𐬭𐬌𐬯𐬌𐬛 Vend. 4, 18. West.]

[*âgereptâr* 𐬀𐬜𐬌𐬭𐬌𐬯𐬛𐬀𐬭 s. 1, 1. the celestial bodies, stars, etc.]

âgh 𐬀𐬜𐬰 adv. and conj. 18, 5. Z. 2, 3, 4. 4, 2. etc. id est; that is to say; sometimes it means 'who, what; which; while, whereas; lest; lo! behold! for, because'. It is, I think, wrongly pronounced for 𐬀𐬌𐬰 "*ac*", as the same word with the same meaning is used also in Persian ای; *ĉ* is taken for *gh*, because in Pahlavi M. S. S. *ac* 𐬀𐬌 is often used too, instead of 𐬀𐬜𐬰 *âgh*, therefore I have little doubt that the word originally

is *ae* and not *agh* as pronounced [I. 39, 1. I cannot agree with the opinion expressed by my learned friend. The particle is doubtless of Semitic origin, and probably to be pronounced *âigh*. It is well preserved in the modern Syriac ܐܝܟ *âik* which is pronounced by the Jacobites now-a-days *âch*; see *Nœldeke*, Grammatik der neusyr. Sprache pagg. 161, 162. — *âghash* 𐬀𐬎𐬭 conj. with the suffix of the 3d pers. sg. Z. 1, 3. 13, 10. 16, 4, 5. 37, 9. that is to say. — *âghat* the same with the suff. of the 2d pers. sg. Z. 34, 3. In many cases it cannot be translated at all, just as the Persian كه of which it is the Huzvânash equivalent, or the Grecian ὅτι. It appears to stand for two different words, the one to be traced to the Hebr. הִנֵּה, Arab. إِنَّ, Syr. ܗܵ see! look! the other to the interrogative pronoun אִי with the enclitic *k* which is found in some pronouns.]

âhû 𐬀𐬱 s. 5, 6. a deer, a roe.

[*âi* 𐬀𐬌 pron. Z. 39, 10. see *ae*.]

âidgônatan 𐬀𐬌𐬙𐬐𐬀𐬯𐬀𐬙 v. 16, 6. to bring, fetch; adduce, to cause, to produce, to notice, to inform. [The word is mispronounced. It is to be read *aitiûntan*, comp. Syr. ܐܶܬܝܼ.]

âînân 𐬀𐬌𐬥 s. Z. 2, 10. customs, ways (pl. of *âîn*). [Pers. آئين custom, way, mode; Sanscr. *ayana*.]

âînch 𐬀𐬌𐬥 s. 18, 6. custom, rite, mode, manner, condition; also sometimes it has the meaning of the Persian آينه, a lookingglass, see *aduduneh*. Pers. آيين.

[*âj* 𐬀𐬎 s. Z. 20, 9. the Azish deva, a demon who is an antagonist to khordâd; Pers. آز lust, avidity.]

[*âkhar-angusht* 𐬀𐬵𐬀𐬭𐬐𐬎𐬌𐬯𐬙 s. Z. 10, 5. the little finger.]

[*âkhêzad* 𐬀𐬵𐬌𐬵𐬎 v. Z. 32, 3. he rises. Pers. خيزيدن 'to rise'. The reading does not appear to be correct.]

âlakâ 𐬀𐬤𐬎𐬀 s. 7, 6. a beard.

âmadan 𐬀𐬨𐬎𐬀𐬙 v. 16, 2. to came, to arrive, to enter; Pers. آمدن.

âmat, âmata 𐬀𐬨𐬙 adv. 18, 6. that; then; when; sometimes used in the meaning of *who, which* etc. see *admat*. [Z. 3, 3. 18, 1, 3. and often. It is not identical with *admat*. As to its use, it corresponds to the Persian كه.]

[*âmojashna* 𐬀𐬨𐬐𐬎𐬎𐬀𐬯𐬀𐬨 s. Z. 9, 10. 35, 2. advice.]

âmôkhtan 𐬀𐬨𐬐𐬑𐬀𐬙𐬀𐬨 v. 13, 8. Pres. 1. sing. *âmôzêm* 𐬀𐬨𐬐𐬎𐬌𐬨 3. sing. *âmôzêd* 𐬀𐬨𐬐𐬎𐬌𐬛 13, 9. *âmokhtam* 1. sg. imperf. Z. 14, 9. to learn, to teach. Pers. آموختن.

ân 𐬀𐬩 pron. 10, 2. 18, 3. Z. 2, 3. 4. 43, 5. that, in that. Pers. آن.

ăn-gâh 𐬀𐬩𐬐𐬀𐬵 18, 7. then, at that time. Pers. آن‌گاه.

ânîdan 𐬀𐬩𐬌𐬛𐬀𐬨 v. 16, 6. to bring; comp. S. *ânayana;* Marâthi *âṇanêṁ;* Guzarâthi *âṇavuṁ* [from *nî* 'to carry' + *â*].

ănôe 𐬀𐬩𐬎𐬀𐬵 18, 5. here, at this place; also commonly used for *this world.* See *ratmaman.*

[*âramu* 𐬀𐬭𐬀𐬥𐬎 adj. I. 34, 2. delightful.]

[*arâd* 𐬀𐬭𐬀𐬛 s. Z. 24, 2. The Destur translates it by 'tree'. It is apparently miswritten for 𐬛𐬀𐬭𐬑 *dirakht.* Pers. درخت 'a tree'.]

[*arâeshna* 𐬀𐬭𐬀𐬋𐬎𐬎𐬀𐬯𐬀𐬨 s. Z. 30, 2. 31, 6. adornment, arrangement. Pers. آراستن.]

[*arâstanu* 𐬀𐬭𐬀𐬯𐬀𐬯𐬀𐬥𐬎 v. I. 35, 3. to arrange, compose].

[*arâstârî* 𐬀𐬭𐬀𐬯𐬀𐬯𐬀𐬥𐬎𐬀𐬉 s. I. 33, 2. arrangement; with 𐬀𐬱𐬀𐬭 re-arrangement.]

[*arâsteh* 𐬀𐬭𐬀𐬯𐬀𐬯𐬀𐬥𐬎𐬋 adj. Z. 5, 4. 6, 7. dressed, adorned. Pers. آراسته.]

ârd 𐬀𐬭𐬛 3, 6. flour, meal. Pers. آرد.

ârdan 𐬀𐬭𐬛𐬀𐬨 v. 15, 2. Pres. 1. sing. *ârêm* 𐬀𐬭𐬌𐬨 3. sing. *ârêd* 𐬀𐬭𐬌𐬛 to grind. Pers. آردن (from *ârd,* flour); literally: to make flour.

ârmônatan 𐬀𐬭𐬨𐬎𐬀𐬙𐬀𐬨 v. 15, 11. to sleep, repose, to take a nap, rest, from Pers. آرام = آرامیدن. [It is undoubtedly of Semitic origin; comp. Hebr. חָלַם 'to have a dream', Arab. حُلْم, a dream'.]

[*ârog* 𐬀𐬭𐬎𐬛 s. Z. 24, 1. a belch, stench, dirt.]

âs 𐬀𐬯 s. 4, 4. wine, grog; see *âsyâ.*

[*âs* 𐬀𐬯𐬱 s. Z. 10, 6. a part of the body between the shoulder and breast.]

[*âsânî* 𐬀𐬯𐬱𐬀𐬥𐬀𐬌 s. Z. 18, 12. ease. Pers. آسانی.]

[*âshkârâh* 𐬀𐬯𐬵𐬐𐬀𐬭𐬀𐬵 s. Z. 32, 1. public-spiritedness.]

[*âshkâreh* 𐬀𐬯𐬵𐬐𐬀𐬭𐬉 adj. Z. 8, 9. 12, 6. 32, 1. 34, 2. simple, plain; evident, public. Pers. آشکار.]

âshnûdan 𐬀𐬯𐬵𐬈𐬎𐬌𐬌𐬀𐬙 v. 17, 7. to hear, listen, to attend. Pers. آشنودن. [To be traced to the Zand *surunaoiti* + *â* 'to listen to'.]

[*âshup* 𐬀𐬯𐬵𐬎𐬌 s. I. 41, 6. disorder. Pers. آشوفتن.]

âsmân 𐬀𐬱𐬐𐬀𐬱 s. 1, 4. heaven, the celestial orb; name of the genius, who presides over the heaven; the name of the 27th day of the solar Persian month. Pers. آسمان.

[*âsnîdâr* 𐬀𐬱𐬈𐬌𐬛𐬀𐬭 s. Z. 21, 8. a purifier, a washer. Zand *âsnâtar*. It appears to be the name of one of the priests engaged on the Visparad ceremony. The Pârsis take it for that of an angel. His duty appears to have been to clean the sacrificial apparatus. Now-a-days no separate priest is appointed for such a purpose.]

[*âstârînêd* 𐬀𐬱𐬱𐬀𐬭𐬌𐬈𐬌𐬙 3 sg. pres. of *âstârînîdan* Z. 34, 2. to throw a man to the ground, (regarded as a crime); from the root *star* to throw, spread + *â*.]

âstônatan 𐬀𐬱𐬱𐬀𐬈𐬌𐬈𐬀𐬙 v. 16, 4. Z. 38, 10. to see. *âstonad* 𐬀𐬱𐬱𐬀𐬈𐬌𐬈𐬀𐬛 3d pers. impf. Z. 22, 12. 27, 2. he saw. [Hebr. חָזָה, Chald. חֲזִי 'to see'.]

[*âstrêt* 𐬀𐬱𐬱𐬭𐬌𐬉𐬙 s. Z. 34, 1. It is no proper Pahlavî word, but appears to be an old Zand word in the Pahlavî form. Its original form was probably *âstrêti*, or *âstrayati*. It is the name of a crime, throwing a man to the ground.]

âsûn 𐬀𐬯𐬎𐬌 adv. 18, 7. Z. 20, 8. then, see *ângâh* Pâzand آسون. [It is Semitic, and to be pronounced *adîn;* comp. Chald. אֲדַיִן 'then'.]

âsûr 𐬀𐬯𐬎𐬭 adv. 19, 7. the day before yesterday, see *parîr*. [The

reading is hardly correct, as no corresponding words are to be found in the Semitic languages.]

âsyâ 𐬀𐬎𐬌𐬎𐬀 s. 4, 4. wine, grog; in B. q. it is *bâsyâ*.

âsyâ 𐬀𐬎𐬌𐬎𐬀 s. 7, 7; Z. 10, 6. the bosom, breast; see *var*. [Probably the Syriac ܣܝܡܐ 'breast'.]

âsyâv 𐬀𐬎𐬌𐬎𐬀𐬯 s. 2, 7. a flower garden, a fruit garden; see *basad*.

[*ât* 𐬀𐬑 adv. Z. 16, 10. if. It is probably to be read *hat*, and connected with the Arabic حَتَّى.]

âtash 𐬀𐬑𐬀𐬱 s. 1, 8. Z. 21, 4. 5. 6. 7. 38, 7. fire. Zand *âtars*, Pers. آتش.

[*âtash-kerdâr* 𐬀𐬑𐬀𐬱-𐬐𐬌𐬭𐬌𐬥𐬀𐬭 s. Z. 21, 5. the vessel in which the fire is placed.]

[*âtash-moshîdâr* 𐬀𐬑𐬀𐬱-𐬨𐬀𐬎𐬌𐬥𐬌𐬥𐬀𐬭 s. Z. 21, 6. a fire-extinguisher.]

[*âtash-târ-nîmch* 𐬀𐬑𐬀𐬱-𐬞𐬀𐬭-𐬀𐬥𐬌𐬙 s. Z. 21, 6. a stone for the fire-vessel to stand on; an inner fire-vessel.]

[*âtash-vakhshînîdâr* 𐬀𐬑𐬀𐬱-𐬯𐬀𐬵𐬱𐬌𐬥𐬌𐬥𐬀𐬭 Z. 21, 4. a fire-kindling priest.]

[*âtash-vazînîdâr* 𐬀𐬑𐬀𐬱-𐬯𐬌𐬵𐬌𐬥𐬌𐬥𐬀𐬭 s. Z. 21, 5. a fan for blowing the sacred fire.]

âvardan 𐬀𐬯𐬭𐬌𐬥𐬀𐬙 v. 16, 2. to bring, fetch, or adduce, to cause, to produce. Pers. آوردن [Zand *â-baire*, Sanscr. *â-bhri*.]

[*âvastan* 𐬀𐬯𐬎𐬌𐬎𐬀𐬙 v. Z. 28, 4. to bind, to tie. Pers. بستن.]

[*âvâd* 𐬀𐬯𐬀𐬎 s. Z. 8, 8. benediction. Pers. آباد. 'This word is very frequently used by the Parsis up to the present day in benedictive formulas, as *khânah âbâd*.]

[*âvâêd* 𐬀𐬯𐬀𐬉𐬎 v. Z. 37, 9. it is necessary. Pers. باید.]

[*âvâeshnik* 𐬀𐬯𐬀𐬉𐬱𐬌𐬙𐬌𐬴 adj. Z. 5, 11. requisite, necessary.]

[*âvânîk* 𐬀𐬯𐬀𐬥𐬌𐬙 s. Z. 2, 1. 7, 10. 13, 4. 7. 33, 2. 34, 1. 41, 4. see *avânîk*.]

âvâz 𐬀𐬯𐬀𐬵 s. 7, 5. a voice, sound, noise, clamour, tone; fame, rumour, report, etc. Pers. آواز.

âvôrdan 𐬀𐬫𐬭𐬀𐬙 v. 16, 6. see *âvardan* to bring. *âvord* 𐬀𐬫𐬭𐬀𐬙 3d sg. impf. 23, 7. he brought.

[*âvrîgân* 𐬀𐬫𐬭𐬀𐬐 adj. Z. 26, 10. see *avrîgân*.]

âyem 𐬀𐬬 1, 6. see *ayâm*.

[*âyoînch* 𐬀𐬬𐬀𐬌 s. Z. 42, 1. kind, sort.]

[*âzargîhâ* 𐬀𐬵𐬭𐬀𐬐𐬌𐬀 adv. Z. 39, 3. violently, with violence.]

[*âzâr* 𐬀𐬵𐬀 s. Z. 24, 7. disease, pain; a low wall before a house. Pers. آزار.]

[*âzord* 𐬀𐬵𐬭𐬀𐬙 past part. Z. 39, 3. wronged, oppressed. Pers. آزرده. It is probably miswritten for *âzard*.]

b 𐬠

babâ 𐬠𐬀𐬀 s. 2, 7. 3, 3. 4, 3. 7. 5, 1. 8. 6, 4. 8. 8, 1. 8. 9, 4. etc. Z. 37, 1. I. 32, 4. a door, a gate; a chapter, or subject, of a book. [I. 33, 12. 40, 1. the residence, the capital; (see I. 37 note 4.)] Arabic باب.

bachûchyâ 𐬠𐬌𐬐𐬌𐬀 s. 7, 9. the feminine of any animals; pudenda feminæ; see *abach*.

bagân or *bayân-yesht* 𐬠𐬀𐬐𐬀𐬯 𐬠𐬀𐬬𐬀𐬯 s. 23, 2. the name of the 14th Nosk *mazdâi*. [In the Dînkart II. pag. 274 of my MS. the name is written 𐬠𐬀𐬬𐬀𐬯 𐬠𐬀𐬐𐬀𐬯. It is there enumerated among the seven Nosks which are called 𐬯𐬀𐬱𐬀𐬯𐬀𐬵𐬀𐬐 *gâṣânîk* as they probably contained stanzas or verses (*gâthas*). Its extent is differently stated. According to the account of the Dîn-i-Vajarkart (in Pahlavî) on the Nosks, it consisted of 18 chapters; according to the Rivâyets of Kâmah Bahrah, Nerîman Hoshang, and an anonymous one, of 17 chapters only. It corresponds, according to all the authorities here mentioned, to the words *khshathremchâ* (in the *yathâ-ahû vairyô* prayer), and not to *mazdâi* as in our Farhang, and is in number the 15th, and not the 14th. It treated, according to the Din-i-Vajarkart, *a*) about Ormazd, his qualities, the knowledge of him, his adoration and praise; *b*) at what time each gâh (time of prayer) has to take place, up to the resurrection; *c*) what works should be done; *d*) the praise of God's

bounty and his benefactions; *c*) the figures of the Amshashpands; *f*) knowledge of the future body; *g*) on the body of the Amshashpand Bahman. The whole Nosk is said to have been very well (*kobod khop*) made (i. e. in fine metres) for the worship of Ormazd and the Amshashpands. As to the meaning of the name it clearly signifies 'worship of the divine beings'. Its original form must have been *baghanãm yêshti.*]

bagh 𐬠𐬀𐬉 s. 22, 9. the name of the 3d Nosk, *vairyô* in Avastâ. [According to other accounts, mentioned under *bagân yesht,* it was the 4th Nosk, corresponding to *athâ.* It consisted of twenty-one chapters and treated of the following subjects: *a*) the necessity for men of following the religion of Zoroaster and believing in Ormazd; piety and abstinence (from evil); *b*) on justice and judicial decrees, the decision on good actions and the practising of benefactions; *c*) how the attacks on our bodies of Aharman should be met; *d*) how we may attain heaven.]

[*bagh* 𐬠𐬀𐬉 s. Z. 28, 2. lots, luck. Zand *bagha* a deity; god; angel. Sans. *bhaga* 'portion', name of a deity (one of the Adityas) in the Vedas; in the Pahlavi inscriptions 𐭱𐭠𐭣 'divine'.]

[*bahar* 𐬠𐬀𐬲𐬁 s. Z. 15, 11. 42, 6. 7. 8. 9. 11. portion. Pers. بهر.]

bahônastan 𐬠𐬀𐬲𐬀𐬥𐬌𐬯𐬀𐬥 v. 16, 8. see *gîrcstan*; to weep. [Hebr. בָּכָה, Arab. بَكَى 'to weep'.]

[*bahûn* 𐬠𐬀𐬲𐬎 adj. Z. 28, 7. difficult.]

bahûnatan 𐬠𐬀𐬲𐬎𐬀𐬥 v. 13, 9. pres. 1. sing. *bahûnêm,* 𐬠𐬀𐬲𐬎𐬌𐬥𐬆 13, 10. 3. sing. *bahûnêd,* 𐬠𐬀𐬲𐬎𐬌𐬯𐬆 13, 10. to make, do, perform. [The etymology is not clear.]

[*bajînch* 𐬠𐬀𐬡𐬌𐬚 s. Z. 28, 7. cucumber, (see *bôjinâ*).]

bakarîâ 𐬠𐬀𐬵𐬀𐬭𐬌𐬀 s. 4, 8. vegetable garden, herbs in general, especially beet.

[*bakhcdâr* 𐬠𐬀𐬵𐬌𐬯𐬀𐬎 adj. Z. 28, 3. uncastrated. See the Zand-Pahlavî Glossary pagg. 106. 7.]

bakhin 𐬠𐬀𐬵𐬀𐬥 præp. 18, 11. in, into, within.

bakhin 𐬠𐬀𐬵𐬀𐬥 s. 9, 5. a servant, slave, bondsman, domestic; see *bandeh.*

bakht 𐬠𐬎𐬎 s. 1, 6. fortune, luck, lot (good or bad). Zand *bakhta*.

bakhtan 𐬠𐬎𐬎𐬀𐬌 v. 16, 10. to give, to grant, to bestow, to remit, to pardon, to forgive. Pers. بخشیدن.

banâ 𐬠𐬎𐬀 adv. 18, 10. without, save; with, together. (This word is used in all the meanings mentioned of the Persian بای عارضی which is of 17 different meanings). Besides, it is used sometimes with the suffix 𐬨𐬀𐬥 *men* as 𐬠𐬎𐬀𐬨𐬀𐬥 𐬯𐬀𐬌𐬎 without a vice. [Comp. Chald. בְּרָא 'outside except. It is used in the sense of the modern Persian بی 'without', and in that of the particle بـ before verbs.]

[*band* 𐬠𐬎𐬀𐬌 s. Z. 28, 3. a band, a tie.]

bandeh 𐬠𐬎𐬌𐬀 s. 9, 5. Z. 44, 2. a servant, slave, bondman (from the word *band*, one who is bound to obey, a servant) Pers. بنده.

banapshman 𐬠𐬎𐬀𐬯𐬱𐬀𐬥 pron. 8, 6. self, himself, own; see *benafshman*.

bapgûn 𐬠𐬎𐬯𐬀𐬵 s. 2, 8. palace, villa; a castle, a citadel.

barash 𐬠𐬀𐬭𐬱 s. 22, 10. the name of the 8th Nosk, *hachâ* in Zend. [According to other reports it is the 9th, corresponding to the word *vanhēus*. It contained 60 chapters before Alexander's time. After that time only 12 chapters were recovered. Its contents were according to the *Dîn-i-vajarkart* as follows: *a*) how kings should govern; *b*) how judges should decide according to the religious laws; *c*) on the fencing in of estates, and the guarding of boundaries; *d*) on the cultivation of waste lands; *e*) how liars and sinners should be dealt with. The name is difficult to explain. It is probably connected with the Zand *bârez* 'to be high, elevated'.]

[*barash* 𐬠𐬀𐬭𐬱 s. I. 33, 6. 34, 2. 35, 4. full splendour. Pers. برز.]

[*barashni* 𐬠𐬀𐬭𐬱𐬌𐬌 s. Z. 17, 1. bringing; taking; see Zand-Pahl. Gloss. pag. 108 s. v. *beretâbyô*.]

barbîtâ 𐬠𐬀𐬭𐬯𐬌𐬀 s. 9, 1. a leader, a general, a chieftain; any person in high office, as a judge, commander, viceroy, etc. In '*Burhân-i-qâti*' it is *bartibâ*. Arabic *barbitâ*. [The word occurs in the Hâjiâbâd inscription 𐭥𐭫𐭲𐭩𐭥 *barbîtân*; see West. Bundehesh pag. 83, lin. 6.]

[*barhâneh* ﺑﺮﻫﺎﻧﻪ adj. Z. 25, 7. naked. Pers. برهنه.]

[*barín* ﺑﺮﻳﻦ s. Z. 35, 9. a cut, a piece cut off; comp. Pers. بُرین.]

barîzēm ﺑﺮﻳﺰﻡ v. 1. sing.; *barîzĕd* ﺑﺮﻳﺰﺩ 3. sing. 15, 6. present tense of *breshtan*.

barkhûn ﺑﺮﺧﻮﻥ s. / *barrûn* ﺑﺮﺭﻭﻥ s. } 5, 4. a mountain goat. According to the *Burhān i qâṭi'*, these words signify the goat which goes foremost in the flock, a ram leading the flock.

basad ﺑﺴﺪ s. 2, 7. a fruit garden, a flower garden; Pers. and Arabic بسد; see *bâc*.

basarîâ ﺑﺴﺮﻳﻮ s. 6, 9. Z. 6, 2. 11, 6. flesh. [Chald. בְּסַרָא, Syr. ﺑﺴﺮﺍ, Arab. بشر.]

bashrônatan ﺑﺸﺮﻭﻧﺘﻦ v. 15, 5. pres. 1. sing. *bashrônēm* ﺑﺸﺮﻭﻧﻢ 15, 6. 3. sing. *bashrônĕd;* ﺑﺸﺮﻭﻧﺪ 15, 5. to fry, roast, boil (see *breshtan*). [Chald. בְּשַׁל, Syr. ﺑﺸﻠ, Ethiop. *basala* 'to cook'.]

basîm ﺑﺴﻴﻢ adj. 4, 6. agreeable, good, sweet, pleasant, cheerful, wholesome, healthy; temperate, palatable. [Comp. Syr. ﺑﺴﻴﻢ *basîm* pleasing, agreeable.]

bastan ﺑﺴﺘﻦ v. 16, 5. to bind, shut; to clot, congeal; to make hard, difficult. Z. *basta* from *band*. *bastam* 1st sg. pres. 24, 1. English *bind*, Sanscr. *bandh*.

[*bastch* ﺑﺴﺘﻪ part. Z. 2, 8. joined together. Pers. بسته.]

basyâ ﺑﺴﻴﻮ s. 4, 5. wine; a cup or vessel full of wine (see *bâdeh*).

batiâ ﺑﺘﻴﻮ s. 21, 11. the bosom, breast, (see *sîneh*).

bayān ﺑﻴﺎﻥ adj. 1, 4. splendid, illuminated, bright, illustrated, light; (see *nâdān*).

bazānûk ﺑﺰﺍﻧﻮﻙ s. 7, 10. the knee, the lap; Pers. *zânû*.

bazgônatan ﺑﺰﮔﻮﻧﺘﻦ v. 6, 2. to fly in the air (like birds), to flutter. [It is doubtful whether the word is correctly written. In the Burhân-i-qâti' we find instead of it *bazpônatan* with the meaning 'to give'.]

bâzrâ ڒڵڒ s. 3, 5. seed for sowing in the field, etc.; grain for sowing. Chald. בְּזְרָא, Arab. بزر.

bâdeh ڒڡڒ s. 4, 5. wine, a cupful of wine. Pers. باده.

bâe ڒڒ s. 2, 7. a flower garden, a fruit garden. It appears to me that it is not *bâe*, but *bâg*, the well known Persian word *bâgh* باغ; *gh* is often changed to *g* in *Huzvâresh* and Pahlavî, as *aghar* for *agar* (great), *vagdân* for *vaghadân* (the head, forehead, etc.); therefore this word should be pronounced *bâg* and not *bâe*.

bâm ڒڜ s. 1, 16. Z. 42, 12. morning, dawn, break of day; Pers. بام and بامداد.

[*bâmî* ڒڜڈ adj. I. 35, 4. ڒڜڈ ڒڡڒ to illustrate.]

[*bâmîk* ڒڜڈڤ adj. Z. 6, 3. 18, 6. splendid; spacious.]

bân ڒڒ s. 2, 7. a roof, a ceiling of a room (external or internal), a terrace; Pers. بام *bâm*; but *m* is often changed to *n* in Persian; thus it may become *bân*, as *gumbad* and *gunbad*, etc. [This change takes place only before labials, but not at the end of a word; ڒڒ is probably miswritten for ڒڜ.]

bânbarbîtâ ڒڡڒڵڒڒ s. 6, 7. an elephant.

bânbôshne ڒڒڒڒ s. 9, 3. a lady of rank, a matron, a queen.

bânû ڒڒڤ s. 9, 2. a lady, a princess; Pers. بانو.

[*bâstân* ڒڜڜڡڒ adv. Z. 28, 2. always, constantly.]

bâtar ڒڡڒڵ adv. 19, 2. then, therefore; consequently, accordingly; Arabic بَعْدُ. [Chald. בָּתַר 'after' Syr. ܒܰܬܪ id.]

bâz ڒ adv. 10, 2. again, back; anew, afresh; Pers. باز, Pâz. اواز and اواج.

[*bâzâ* ڒڒ s. Z. 10, 2. an arm. It is probably miswritten for *bâzâ*. Pers. بازو.]

[*bâzâ* ڒڒ s. Z. 36, 8. / [*bâzâi* ڒڒڈ s. Z. 37, 3. } name of a crime, viz. inflicting a serious wound so as to cause much blood to flow.]

bâzâr 𐭥𐭠𐭦𐭠𐭫 s. 2, 5. a market, the public place where they buy and sell. Pers. بازار.

[*bâzch-masâ* 𐭥𐭠𐭦𐭲-𐭬𐭮𐭠 𐭥𐭠𐭦𐭥 adj. s. Z. 39, 7. 8. having the length of an arm.]

bē 𐭥𐭣 adv. 18, 10. without, save. A privative particle; when prefixed to a noun, it is equivalent to *in*, *im*, *un*, *ir*, etc. Pers. بی. Pâz. اوی.

bēh 𐭥𐭩𐭧 s. 3, 8. the quince fruit; Pers. بهی.

[*benafshman*, *benapshman* 𐭥𐭩𐭭𐭠𐭯𐭧𐭬𐭠𐭭 Z. 5, 8. l. 41, 4. himself; comp. Hebr. נֶפֶשׁ soul.]

benâ 𐭥𐭩𐭭𐭠 adv. Z. 1, 2. 4, 4. 7, 5. 8. etc. 23, 6. l. 39, 2. 41, 1. 3. 9. without (see *banâ*.)

benmen 𐭥𐭩𐭭𐭬 s. 8, 5. Z. 15, 9. 16, 12. a son, a boy, a youth; Arabic إِبْن. The final terminations 𐭬𐭭 *men*, in this and other words, are differently pronounced *man*, *men*, and *mun*, in *Burhân-i qâti'* and *Farhang i-Jchângîri;* according to Dr. Spiegel *man*. We find as a rule in many instances that this *man* is added as final termination to many words of Semitic origin. It appears to me that *men* was a particle in the Assyrian language (Huzvânash) applicable only to indigenous words. It is never found with any words of Aryan origin.

bentmen, *bentman* 𐭥𐭩𐭭𐭲𐭬𐭭 s. 8, 5. Z. 5, 6. 8. a daughter, a girl, a virgin. Arabic بِنت.

[*bêshâzînashnî* 𐭥𐭩𐭱𐭠𐭦𐭩𐭭𐭱𐭭𐭩 s. Z. 28, 1. healing, health.]

[*beshîzeh* 𐭥𐭩𐭱𐭩𐭦𐭩 adj. Z. 15, 10. strong.]

bîgânch 𐭥𐭣𐭲𐭠𐭭𐭢 adj. 8, 7. stranger, alien, unknown, a foreigner, one who is not a relation or kinsman, opposite to خویش (relation). Pers. بیگانه.

bîlâ 𐭥𐭣𐭤𐭠 s. 3, 2. a well; Syr. ܒܺܝܪܳܐ, Hebr. בְּאֵר, Arabic بئر.

bîlbôshîâ 𐭥𐭣𐭤𐭥𐭩𐭥 s. 3, 8. a species of cucumber, an orange.

[*bîm* 𐭥𐭣𐭬 s. Z. 28, 4. fear. Pers. بیم.]

𐭥𐭣𐭭 s. 19, 7. 20, 1. 2. 3. 23, 10. a month (whether lunar or

nunciation is not correct. I propose identifying it with

Syr. ܒܺܝܬܳܐ time, year; Chald. עִדָּן time. The Semitic ע is frequently expressed by 𐬉 which may interchange with *b;* comp. Zand *vî,* Pers. *bî.*]

bîshazch 𐬠𐬌𐬱𐬀𐬵𐬎 s. 24, 3. a remedy; healing. Zand *baêshaza.*

bîst 𐬠𐬌𐬯𐬯𐬙 num. 20, 7. Z. 43, 3. twenty. Pers. بیست.

[*bîst-o-châr* 𐬠𐬌𐬯𐬯𐬙𐬀𐬵𐬀𐬭 num. Z. 41, 7. 43, 3. twenty-four, 24.]

bîstum 𐬠𐬌𐬯𐬯𐬙𐬀𐬥𐬌 num. 13, 1. twentieth.

bîtâ 𐬠𐬌𐬙𐬀 s. 2, 7. a house, habitation, a receptacle; Syr. ܒܺܝܬܳܐ, Arabic بَيْتٌ. [Hebr. בַּיִת; Assyrian *bît, bitu;* see Norris, Assyrian Dictionary I. pag. 134.]

bîtâneh 𐬠𐬌𐬙𐬀𐬥𐬎 8, 6. see *bigâneh.* (It is only a different reading of *bigâneh.*)

bîvar 𐬠𐬌𐬯 num. 20, 12. ten thousand; Z. 𐬠𐬌𐬯𐬯𐬀𐬵𐬀𐬭 *baêvare.*

bîveh 𐬠𐬌𐬯𐬎 s. 21, 8. a widow, Pers. بیوه.

[*bod* 𐬠𐬎 s. Z. 28, 5. life, spirit. Z. *baodhanh.*]

[*bodozêd* 𐬠𐬎𐬎𐬀𐬵𐬌𐬙 s. Z. 32, 8. name of a sin. It is the equivalent of Zand *baodhajaḍ* (instead of *baodhôjaḍ* = *baodhô-jaiti*) and presupposes an old Persian *bodozêiti* 'slaying of the soul, killing'.]

[*bodyok-varasht* 𐬠𐬎𐬎𐬌𐬐𐬀𐬯𐬯𐬙 s. Z. 32, 8. 33, 5. name of a sin; see about it Zand-Pahl. Gl. pag. 106.]

[*bodyozad* 𐬠𐬎𐬎𐬌𐬵𐬀𐬎 s. Z. 33, 3. 6. 7. = *bodozêd.*]

[*bodyozadgîk* 𐬠𐬎𐬎𐬌𐬵𐬀𐬎𐬜𐬌𐬐 adj. Z. 33, 5. belonging to the *bodyozad* (?). The form does not appear to be quite correct.]

[*bojeshki* 𐬠𐬎𐬎𐬌𐬱𐬌 s. Z. 28, 5. a physician. The form does not appear to be quite correct.]

bôjînâ 𐬠𐬎𐬎𐬌𐬥𐬀 s. 4, 1. a cucumber, a citron.

[*bokht* 𐬠𐬎𐬯𐬙 Z. 28, 6. released, free; innocent.]

[*bokhtak* 𐬠𐬎𐬯𐬙𐬀𐬎 s. Z. 39, 11. The meaning is uncertain. identical with *bokht.*]

bôland 𐬠𐬎𐬎𐬀𐬵𐬎 adj. 8, 10. Z. 8, 11. sublime, high fied, honorable; Pers. بلند, Pâz. *baland.*

bôrdan 𐬥𐬛𐬎 v. 16, 7. to carry, bear; bring, lead, conduct, transfer, transport; to take, assume; carry off, draw, remove, abstract, take away. Z. *bare*, Sanscr. *bhṛi* and *hṛi*, Pers. بردن. [See Zand-Pahl. Gl. pag. 107. s. v. *bereta*.]

[*bordâr* 𐬥𐬛𐬎𐬀𐬭 s. Z. 15, 6. 21, 8. 28, 4. dependent, a carrier.]

bôrîn 𐬥𐬛𐬌𐬯 s. 19, 5. a time, a season; age, tense, space; see *zamăn*.

bôtmâher 𐬥𐬎𐬙𐬀𐬭 adv. 19, 8. day after to-morrow. (This word is the contraction of *batimâher* and means 'after to-morrow', see *mâher*.)

boz 𐬥𐬴 s. 5, 5. a goat. Z. 𐬥𐬎𐬵, Pers. بز.

brâd, *brâdar* 𐬛𐬀𐬙 𐬛𐬀𐬙𐬀𐬭 s. 8, 4. brother. In the form *brâd* the final *ar* is dropped; comp. *pcd* for *pcdar*, *mâd* for *mâdar*, as it is a rule of the Zand language to drop the final *r* of *ar* in nominatives and leave only an *a* for it; *brâtar* nom. *brâta*; Pers. برادر, Sans. *bhrâtar*, Lat. *frater*. [The form *brâd* has nothing in common with the nominative *brâta*; it is simply a shortening of *brâtar* and perhaps only a certain dialectical deviation from the more correct form.]

brêshtan 𐬥𐬛𐬌𐬱𐬎 v. pres. 1. sing. *barîzêm* 𐬥𐬛𐬌𐬵𐬙 3. sing. *barîzêd* 𐬥𐬛𐬌𐬵𐬎 15, 5. to bake, to roast, broil, fry. Pers. برشتن.

brâvar 𐬛𐬀𐬯𐬀𐬭 s. 8, 4. a brother. [It is probably only a miswriting and wrong spelling for *brâdar*.]

bûdan 𐬥𐬶𐬎 s. 17, 2. to be, to exist, to become; Z. *bû*, Sans. *bhû*; Pers. بودن to be.

[*bujashna* 𐬥𐬵𐬚𐬱 s. Z. 28, 6. freedom.]

bûm 𐬥𐬶𐬙 s. 2, 2. a country, region, land, boundary or frontier of a state. Z. *bûmi*, Sans. *bhûmi* or *bhû*; Pers. بوم.

[*bun* 𐬨 s. I. 32, 4. 5. 33, 6. 35, 4. origin; *men bun* originally. Pers. بُن.]

[*bundagî* 𐬨𐬎𐬛𐬌 s. I. 39, 2. completion.]

[*bundakînîdaku* 𐬨𐬎𐬛𐬌𐬵𐬌𐬎 past part. I. 33, 5. completed.]

bundeh 𐬨𐬎𐬌 adj. 22, 3. Z. 13, 1. 21, 2. entire, complete; all, whole; content.

[*bundch-minashna* 𐬨𐬀𐬯𐬛𐬀𐬯𐬌𐬀𐬯𐬱𐬀 s. Z. 21, 9. full-mindedness. It is the translation of Z. *ârmaiti.*]

[*bûnî* 𐬨𐬀𐬯𐬀 s. Z. 36, 3. *men bûnî* (*bunyâ*) originally.]

bûnshônatan 𐬨𐬀𐬯𐬱𐬌𐬀𐬯𐬀𐬙 v. 17, 1. to desire, wish, demand, need, petition, beg, to want, to mean, intend. [The reading is probably incorrect; but it is difficult to trace it to cognate words in the Semitic languages. Spiegel identifies it with the Chald. בעא to beg, ask, which I did also; but the identification appears to me now very doubtful.]

[*burdagî* 𐬨𐬀𐬯𐬛𐬀𐬵𐬌 s. I. 34, 11. carrying off.]

[*burdâr*, pl. *burdârân* 𐬨𐬀𐬯𐬛𐬀𐬯𐬀𐬙 s. I. 35, 8. 41, 2. *dînu-burdârân* bearers of the religion.]

burîdan 𐬨𐬀𐬯𐬛𐬌𐬀𐬙 v. pres. 1. sing. *bûrēm*, 𐬨𐬀𐬯𐬛𐬎𐬹; 3. sing. *bûrēd*, 𐬨𐬀𐬯𐬛𐬎𐬛 13, 12. to cut, to sever. Pers. بریدن.

[*burzânvad* 𐬨𐬀𐬯𐬵𐬀𐬯𐬀𐬐 adj. I. 32, 5. high, sublime.]

[*bût* 𐬨𐬀𐬛 = بود I. 41, 6. see *bûdan.*]

ch 𐬌

[*cha* 𐬌 Z. 12, 8. 13, 7. 14, 1. 18, 1. 29, 1. 35, 3. 36, 4. 7. 37, 3. 39, 10. 40, 2. 6. 8. 42, 2. 12. and, also, like.]

chabûn 𐬨𐬀𐬯𐬌 s. 12, 4. 21, 7. riches, wealth, goods; fortune, property; valuables; see *hîr.*

chachâ 𐬌𐬌𐬀 s. 5, 9. an eagle, a black eagle.

chadrônatan 𐬌𐬛𐬭𐬀𐬙 v. 14, 8. pres. 1. sing. *chadrônēm* 𐬌𐬛𐬭𐬎𐬹 14, 9. 3d sing. *chadrônēd* 𐬌𐬛𐬭𐬎𐬛 14, 8. to select, pick up, choose, gather, collect (as flowers, etc. from trees.)

chagûn 𐬌𐬵𐬙 adv. 18, 6. how, of what kind, manner, state. *chi* + *gun.* Pers. چگون.

[*chahârûm* 𐬌𐬀𐬯𐬵𐬨 num. 3, 3. Z. 1, 7. 42, 11. fourth.]

[*chand* 𐬌𐬀𐬙 adv. Z. 2, 5. 12, 7. 9. 10. 14, 9. 29, 7. 35, 6. 8. I. 41, 1. etc. much, as, as much as; some; how much? how many? Pers. چند, Z. *chvant,*]

chapûn 𐑖𐑐𐑕 12, 4. 21, 7. see *chabûn.*

[*charâitik* 𐑕𐑤𐑱𐑑𐑦𐑒 s. Z. 5, 1. an unmarried woman. Z. *charâiti.*]

charboshyâ 𐑕𐑮𐑚𐑴𐑖𐑘 s. 5, 9. an eagle, a black eagle.

chashm 𐑖𐑖𐑕 s. 7, 2. Z. 8, 1. the eye. Z. *chashman,* Sans. *chakshus,* Pers. چشم.

chasroshodch 𐑕𐑤𐑮𐑴𐑖𐑛𐑕 num. Z. 1, 7. one-fourth, a quarter.

chasûn 𐑖𐑐𐑕 18, 6. Z. 1, 3. 2, 4. 3, 1. 6. etc. 5, 6. 6, 1. etc. I. 40, 2. how, just as, as. *chasûnshân* 𐑖𐑐𐑖𐑱𐑕 I. 41, 6. *chasûn* with the suffix of the 3d per. pl. *shân.* See *chagûn* with which it is identical. The whole difference appears to be in the reading of the character 𐑐 which some read as *gu,* others as *su;* the first is incorrect. Pers. چون.

chatar 𐑖𐑱𐑕 s. 6, 9. face, visage; countenance; original; essence. Z. 𐑕𐑮𐑛𐑤𐑩, Pers. چهر.

châh 𐑖𐑱𐑣 s. 3, 2. a well of water. Pers. چاه.

[*châr* 𐑖𐑱𐑮 Z. 42, 7. — 4. see *chchâr.*]

[*châreh* 𐑖𐑱𐑮𐑛 s. Z. 29, 7. remedy, redress. Pers. چاره.]

[*chc* 𐑛𐑕 conj. = 𐑕 Z. 38, 1. also; if the reading be correct.]

chch 𐑖𐑖 adv. 10, 3. what? how? Pers. چه.

chchal 𐑖𐑖𐑤 num. 20, 8. forty. Pers. چهل.

chchâr 𐑖𐑖𐑱𐑮 𐑕 num. 20, 6. 21, 2. 4. Z. 12, 3. 4. 15, 10. 38, 8. four, 4. Pers. چهار. Z. *chathwarc.* Sans. *chatvar.* Hind. چار. Guz. *châr.*

chchârdahum 𐑖𐑖𐑱𐑮𐑛𐑣𐑳𐑥 num. 10, 1. fourteenth.

[*chchârdch* 𐑖𐑖𐑱𐑮𐑛 num. Z. 41, 1.—14.]

chchârraz 𐑖𐑖𐑱𐑮𐑨𐑟 num. 20, 10.—400.

chchârsad 𐑖𐑖𐑱𐑮𐑕𐑛 num. 20, 10. four hundred.

chchârûm 𐑖𐑖𐑱𐑮𐑳𐑥 num. 22, 4. fourth.

cheher 𐑖𐑖𐑧𐑮 6, 9. see *chatar.*

chîbâ 𐑖𐑦𐑚𐑱 3, 7. and *chîpâ* 𐑖𐑦𐑐𐑱 3, 8. s. wood. timber.

chîdan 𐬙𐬀𐬎𐬀𐬌 v. 14, 8. pres. 1. sing. *chînêm* 𐬙𐬀𐬌𐬌𐬀𐬐 14, 9. — 3. sing. *chînêd* 𐬙𐬀𐬌𐬌𐬎 14, 8. see *chadrônatan*. Pers. چیدن.

chidrasht 𐬙𐬀𐬎𐬭𐬀𐬯𐬌𐬐 s. 23, 1. the name of the 12th Nosk = *shyaothananãm* of the *yathâ-ahû-vairyô* prayer. [As regards the name of the 12th Nosk, it differs in the various sources. In the Dînkart (vol. II. pag. 274 of my manuscript) it is written 𐬙𐬀𐬯𐬭𐬀𐬯𐬌𐬐 *chatrasht;* in the Dîn-i-vajarkart, the Rivâyets of Kâmah Bahrah, Nerîman Hoshang and some others, it appears in the form of *khusht.* According to the Dîn-i-vajarkart and the Rivâyets, it comprised originally twenty-two chapters. After the time of Alexander only six fasciculi could be recovered. The contents of the 1st fasciculus were *a*) the qualities of Ormazd, the creator; *b*) the infallibility of the doctrines of the religion of Zertosht Sapetman, and the effects of the good actions prescribed by it. 2d fasciculus: *a*) on the respect due to kings; *b*) on the truth of the Zoroastrian religion; *c*) that orders should be obeyed; *d*) that bad actions should be avoided. 3d fasciculus: *a*) the duties of those who found settlements; *b*) on those meritorious actions by which man may be saved from hell. 4th fasciculus: *a*) on the creation of the world; *b*) on agriculture, on the planting of trees, especially of the date-tree and of all kinds of fruit-bearing trees; *c*) how the strength of men and sheep may be increased; *d*) on the obedience of the righteous who practise virtuous works, and on the obedience which the Zoroastrians owe to their Desturs. The 5th fasciculus treats of the four classes of men (of the castes): *a*) on dignity of kings, judges and divines (these form the first class); *b*) to the 2d class of men belong all those who guard the towns and beat the enemies; *c*) to the third class belong the agriculturists; *d*) to the fourth the artisans and tradesmen; in this part is taught *aa*) how losses may be avoided which one is liable to incur in consequence of the puffing-up of their articles by the traders; *bb*) that tithes should be given to the King and the High-priest; *cc*) that if God is praised when kneeling, heaven will be the reward for it. Of the sixth fasciculus the contents are not expressly stated; but I think the name is only omitted; its contents appear to have been those which I have given from *aa*)—*cc*). The original form of the name was probably *chithrâshti*, the meaning of which is however not easily to be defined with certainty, though it is easy to venture on some guesses.]

[*chîgãmchâ* 𐬙𐬀𐬐𐬀𐬨𐬌𐬙𐬀 pr. indef. Z. 40, 6. 8. any one, whatsoever.]

[*chîm* 𐬙𐬌𐬨 s. Z. 37, 7. nature.]

[*chîr* 𐬙𐬌𐬭 adj. Z. 24, 2. powerful, triumphant.]

chîsh 𐬙𐬌𐬯 s. 12, 4. a thing, any thing, goods. Pers. چیز.

chôlman 𐬙𐬴𐬎𐬁 s. 7, 6. a collar, an opening or breast of a garment; some read it also *chorman.*

chûch 𐬙𐬁𐬙 s. 7, 9. the female organ of generation, the womb.

chûn 𐬙𐬁𐬑 pron. 18, 6. how, in what manner, state, or kind, when. Pers. چون.

d 𐬛̂

dabhônastan 𐬛̂𐬠𐬀𐬯𐬎𐬀𐬯𐬑 15, 11. to give. This reading is incorrect; it seems it must be read *ychabhûnastan;* in which case we should have to trace it to a root *habah, habakh,* which would be identical with יָהַב 'to give'; see *dâbônatan.*

[*dabîsh* 𐬛̂𐬀𐬠𐬌𐬯 s. Z. 28, 1. injury, sickness. Z. *ḍbaêsh.*]

dadîgar 𐬛̂𐬀𐬛𐬌𐬜𐬀𐬭 num. 2, 1. Z. 1, 5. 42, 8. second.

[*dadrûnashna* 𐬛𐬀𐬛𐬭𐬁𐬐𐬯𐬐𐬀 s. Z. 9, 2. bearing, bringing.]

dadrûnatan 𐬛̂𐬀𐬛𐬭𐬁𐬐𐬀𐬑 v. 16, 7. *dadrûnyen* 𐬛𐬀𐬛𐬭𐬁𐬐𐬌𐬉𐬐 3 pers. pl. optat. Z. 14, 6. Chaldee דְּרָא to bear, carry; to dissipate. [By this verb the Zand *bare* in its two meanings 'to bear', and 'to take', is always translated.]

dagar 𐬛𐬀𐬜𐬀𐬭 adj. 19, 4. heavy, weighty; precious, dear, valuable (opp. *arzân.*)

[*dahm* 𐬛̂𐬵 adj. Z. 27, 1. pious; Z. *dahma;* see more about it in my pamphlet: Ueber den gegenwärtigen Stand der Zendphilologie pagg. 27—42.]

[*dahûm* 𐬛𐬵𐬎𐬁𐬵 num. 6, 8. Z. 1, 10. tenth.]

dahyopat 𐬛𐬵𐬌𐬎𐬁𐬯𐬀𐬑 s. 8, 10. I. 32, 5. 40, 1. the ruler of a country, a king. Z. *daŋhu-paiti; dahyo* + *pad* (see *malkutâ*). In *Burhân-i qâti'* it is explained by شهریار وآن پادشاهی انست که از همه پادشاهان زمانِ خود بزرکتر باشد an emperor. I think this explanation to be right,

as we have the word *malkâ* for king, but there is no other word for emperor, and in Zend-avastâ the *dahyopad* is the foremost of all heads or chiefs, and only the *Zarathushtrotema* (a spiritual head like the pope) is over the *dahyopad.*

dak 𐬛𐬀 pron. 10, 2. 18, 3. that, in that, who, which; see *ân.* [Chald. דָּךְ, דָּהּ.]

[*dakhshak* 𐬛𐬉𐬯𐬉𐬛 s. Z. 27, 2. a mark, a sign. Z. *dakhshta.*]

dakîâ 𐬛𐬉𐬌𐬀 adj. 19, 3. pure, chaste, innocent, clean, neat; pious, hallowed. Syr. ܕܟܝܐ, ܙܟܝܐ, Hebr. דכיא.

daknyâ 𐬛𐬀𐬐𐬀 s. 3, 7. according to B. q. a palmtree; but if the next word 𐬌𐬀𐬎 in the original Pahlavi translation be read *mang* and not *mug,* it then means 'plants, herbs, grass'.

dalîn 𐬛𐬋𐬥 num. 20, 5. Z. 38, 8. two (see *dô*). Chald. תְּרֵין.

damastân 𐬛𐬀𐬙𐬎𐬀𐬯𐬀𐬙 s. 19, 10. Z. 30, 2. 38, 8. winter; it stands for *zamastân*, just as *damân* for *zamân*, Z. *zima*, Sans. *hima.*

damâ 𐬛𐬀𐬙 s. 3, 1. the channel of a river, a great river. This as well as *dam-damâ* are probably misreadings for *yamâ,* as we have in Syr. ܝܡܐ, Arab. يم, Hebr. יָם; see *damdamâ.*

[*damâ* 𐬛𐬀𐬙 s. Z. 11, 5. blood; Hebr. דָּם, Syr. ܕܡܐ.]

damân 𐬛𐬀𐬙 s. 19, 8. time, season, hour, moment. Pers. زمان.

[*damânak* 𐬛𐬀𐬙𐬀𐬐 adj. I. 33, 5. The reading is doubtful; I propose *hamânak* 'equal, the same'; 𐬙𐬀𐬙𐬀𐬐 𐬐𐬁𐬙 'he made (the copy) the same (as it was before)'.]

[*damânaku* 𐬛𐬀𐬙𐬀𐬐𐬀 s. time; 𐬛𐬀𐬙𐬀𐬐𐬀 𐬉 in time I. 35, 8.]

damdamâ 𐬛𐬀𐬙𐬛𐬀𐬙, *damdamyâ* 𐬛𐬀𐬙𐬛𐬀𐬙𐬌𐬀, *damdamyân* 𐬛𐬀𐬙𐬛𐬀𐬙𐬌𐬀𐬥 s. 2, 10. the ocean, the mighty deep, a sea with no shore in sight; a great river. (All these three as well as *damâ* can be pronounced with *y* instead of *d*, *yamyamâ*, etc. and that is, I believe, in all probability correct. We have their synonyms in Hebrew, Syriac and Arabic; perhaps *y* is changed into *d* or vice versa. [Whether, or not, this word is only a reduplication of *damâ* = *yamâ*, or of a different origin, cannot be ascertained. I suspect it is one of the ancient Turanian words which correspond to the Pahlavî, *tim*, *dim* 'sea'; see Oppert, Expéd. en Mésopotamie. pag. 83.]

damyâ 𐬛𐬀𐬙𐬌𐬀 s. 6, 9. blood, life; see *damâ.*

damîk 𐬛𐬀𐬨𐬌𐬐 s. 2, 2. Z. 35, 6. earth, ground, soil, land; see *zamîk*.

dandân 𐬛𐬀𐬥𐬌𐬛𐬀𐬥 s. 7, 4. a tooth. [It is properly speaking the plural, but used as singular. Pers. دندان. Zand *dantânô*, pl. Z. 8, 3. 4.]

[*danman* 𐬛𐬀𐬥𐬨𐬀𐬥 pron. I. 35, 5. see *demmen*.]

dapgûn 𐬛𐬀𐬯𐬜𐬎𐬥 s. 11, 2. a secretary, notary, writing-master. It appears to me that the Persian *dabîr* and *davîr* are from this word, and therefore its correct pronunciation will be *dapîn* or *davîn*; *gun* has no sense here, and the Persian final *îr* often corresponds with the Pahlavi *în*.

dapgûnî 𐬛𐬀𐬯𐬜𐬎𐬥𐬌 s. 11, 1. the art, handicraft, or work, of a *dapgûn* or *dapîn*.

dar 𐬛𐬀𐬭 s. 2, 1. 7. 9. a gate, a door, (also applied to the chapter of books). Pers. در.

[*darak* 𐬛𐬀𐬭𐬀𐬐 s. I. 35, 6. pl. *darakîhâ* 𐬛𐬀𐬭𐬀𐬐𐬌𐬵𐬀 I. 35, 3. a chapter, literally 'a gate'.]

darakht 𐬛𐬀𐬭𐬀𐬐𐬵 s. 3, 6. Z. 24, 2. a plant, tree, shrub, bush. Pers. درخت.

daram 𐬛𐬀𐬭𐬀𐬨 s. 12, 4. a silver coin (in value about two pence sterling), money, coin, specie. Pers. درم and درهم. [Greek δραχμη, Hebr. דַּרְכְּמוֹן. It is probably of Babylonian origin.]

[*darang* 𐬛𐬀𐬭𐬀𐬥𐬐 adj. Z. 12, 1. long. It seems to be identical with the Pers. درنگ 'delay'; but the reading appears to be doubtful.]

[*darânâ* 𐬛𐬀𐬭𐬀𐬥𐬀 s. Z. 16, 3. 29, 5. length.]

darîdan 𐬛𐬀𐬭𐬌𐬛𐬀𐬥 v. 13, 12. pres. 1. sing. *darêm* 𐬛𐬀𐬭𐬌𐬨, 3. sing. *darêd* 𐬛𐬀𐬭𐬌𐬛, 14, 1. to tear, to lacerate, to rend, to cut out, to subtract, to be torn. Z. *dare* (as in *nizhdare-daryâḍ*, Vendidâd, farg. 18th.). Pers. دریدن.

darôgh 𐬛𐬀𐬭𐬎𐬐 s. 7, 6 a lie, falsehood; also used for a liar. Z. *druj*. Sans. *druh*.

darûd 𐬛𐬀𐬭𐬎𐬛 s. 19, 4. benediction; mercy; joy; praise, thanksgiving. Pers. درود.

[*darvand* 𐬛𐬀𐬭𐬅𐬛 adj. I. 39, 4. 40, 5. pl. *darvandân* 𐬛𐬀𐬭𐬅𐬛𐬀𐬥 . Z. 2, 10. impious, infidel. Z. *drvâo*, in the Gâtha-dialect *dregvâo*. The Parsis

understand by it, those who do not believe in their religion, principally men of other creeds.]

daryâv 𐬛𐬁𐬌𐬱 s. 3, 1. the ocean, sea, the mighty deep; a great river. Z. *zrayaṇh*. Pers. دریا; in the Vedic Sanscrit *jrayas*.

[*dashmêst* 𐬛𐬱𐬌𐬛𐬛𐬀 s. Z. 41, 9. 10. a kind of measure; see the Zand-Pahl. Gloss. XLVII. VIII.]

[*dashna* 𐬛𐬱𐬀 s. Z. 9, 11. the right. Z. *dashina*. Sansc. *dakshiṇa*.]

dast 𐬛𐬛𐬀 s. 7, 7. hand. Z. *ẓasta*. Sans. *hasta*. Pers. دست.

dasteh 𐬛𐬛𐬀𐬵 s. 21, 3. 4. 5. a handle, a handful; in the phrase: *dastch-e-jâmeh* 𐬛𐬛𐬀𐬵 𐬐𐬀𐬨 s. 21, 3. a whole suit of wearing apparel; *dasteh* + *jâmeh*.

dastgarôb 𐬛𐬛𐬀𐬒𐬀𐬭 s. 12, 7. *dastgarôk* 𐬛𐬛𐬀𐬒𐬀𐬵 12, 8. [Destur Hoshengjî has not given any explanation of these words, which mean the same. *garọv* signifies 'pledge'; accordingly it would mean 'a pledge given by the offering of the hand'; but this cannot be the real meaning of the word, as it stands among terms referring to crime and punishment; it means, perhaps, 'handcuffs'.]

dastôbar 𐬛𐬛𐬀𐬎𐬀𐬭 s. 9, 7. [Z. 9, 5. I. 41, 6. pl. *dastôbarân* I. 41, 1.], or *dastûr* 𐬛𐬛𐬀𐬎𐬎 s. 9, 7. a prime minister, a councillor of state, a senator; a high priest, a bishop of the Parsees; a custom, mode, manner. Pers. دستور; (*b* is changed to *v*); compare *mazdûr* for *mazdobar*, 'a hired labourer'.

[*davâtî* 𐬛𐬌𐬀𐬙𐬌 s. Z. 2, 2. dual. Some read it *jokhtî;* comp. Pers. جُفت 'pair'.]

davîdan 𐬛𐬌𐬎𐬌𐬛𐬀𐬯 v. 16, 1. to run; to flow. Pers. دویدن. Sans. *dhâv*.

davîr 𐬛𐬌𐬎𐬌𐬭 11, 2. (see *dapgun*). Pers. دویر and دبیر.

dayen [1]) 𐬛𐬌𐬌 præp. 18, 11. 21, 10. in, into, within. Some say, it is

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1) In all probability this 𐬛𐬌𐬌 or 𐬌𐬌 *ayen* and *îan* is derived from Zend *añtare*, Pers. اندر, Latin *inter*, because we often find in MSS., for the final termination of the third person plural, the same figure 𐬌 *îan* (for the Z. *añti*, S. *anti*, Pers. اند) as *vâgûnayen* 𐬯𐬀𐬐𐬎𐬌𐬌, *dâbûnayen* 𐬛𐬀𐬯𐬎𐬌𐬌, etc.; hence it should be pronounced *aian* or *ian*.

der 𐬛𐬎 and not 𐬛𐬀 *dayen*, as *n* is often pronounced and written for *r*; but if taken as 𐬛𐬀 *eyen*, then it is like the English *in*, from Zend *antare*, Latin *inter*; therefore I think *eyen* is the correct pronunciation. [It is to be pronounced *yen*; see Zand-Pahl. Gloss. pag. XXXI note; comp. Assyrian אִן 'in'.]

dazbamônastan 𐬛𐬎𐬵𐬀𐬨𐬀𐬥𐬀𐬌𐬯𐬀𐬛 v. pres. 1. sing. *dazbamônēm* 𐬛𐬎𐬵𐬀𐬨𐬀𐬥𐬀𐬌𐬯𐬌𐬥, 3. sing. *dazbamônēd* 𐬛𐬎𐬵𐬀𐬨𐬀𐬥𐬀𐬌𐬯𐬌𐬛 13, 3. to desire, to wish, to intend. [It is perhaps cognate to the Chald. צְבָה to wish, desire, Syr. ܨܒ id.]

[*dazhu* 𐬛𐬎𐬵𐬌 s. I. 32, 7. 10. castle, fort; Pers. دژ *dazh* or *dizh* id.]

dâbâ 𐬛𐬁𐬀𐬯𐬁, *tâbâ* 𐬞𐬁𐬀𐬯𐬁, *zâbâ* 𐬵𐬁𐬀𐬯𐬁 s. 12, 3. gold. These are nothing but various forms of the same word. Their correct pronunciation will be *dahbâ, tahbâ, zahbâ,* Arab. زهب. [Chald. דְּהַב, דַּהֲבָא, Syr. ܕܗܒ, Hebr. זָהָב gold.]

dâbônatan 𐬛𐬁𐬯𐬌𐬥𐬀𐬌𐬯𐬀𐬛 v. 16, 11. to give, bestow, confer, grant. [It is to be read *yehabûntan;* comp. Chald. יְהַב, Hebr. יָהַב, Arab. وهب, Ethiop. *wahaba* 'to give'.]

[*dâd* 𐬛𐬎 s. Z. 17, 10. a judge; justice. Pers. داد.]

dâd 𐬛𐬎 s. 23, 1. [It is enumerated as one of the Nosks, corresponding to the word *mananhô*, but not to be found in other lists. It seems to stand in the place of *jarasht, zarasht*, which is, in other lists, the 14th Nosk, but in that of the Pahlavî-Pâzand glossary, it is omitted altogether. Probably the character 𐬛𐬎, which may also be read *sht*, represents the two last letters of *jarasht*, *jar* having been left out by mistake. This Nosk consisted of twenty-two chapters. According to the *Dîn-i-vajarkart* it has been sent down by Ormazd to make men acquainted with all that should be known *a*) about midwifery; *b*) how it happens that some die immediately after their birth and others remain alive; *c*) how some obtain the dignity of a king, others that of prophets, or highpriests; *d*) why some are very great, others very small.]

dâdan 𐬛𐬎𐬀𐬛 v. 16, 11. to give, grant, bestow, confirm. Z. *dâ*, Sans. *dâ*, Pers. دادن.

dâdastân 𐬛𐬎𐬀𐬛𐬎𐬀𐬯𐬀𐬌𐬯 s. 9, 7. 22, 7. Z. 2, 4. 13, 10. 14, 2. 18, 1. 2. 3. 4. 43, 8. 9. decree; answer; justice; commandment. Pers. دادستان.

[*dâdestânî* 𐬛𐬀𐬛𐬎𐬎𐬀𐬥𐬌 s. I. 41, 8. law; comp. *dâdastân.*]

dâdâr 𐬛𐬀𐬛𐬀𐬭 s. 19, 6. 21, 6. 23, 9. 24, 4. Z. 15, 6. one who gives, provides, or makes justice; a name or epithet of God. Z. *dâtar.* Sans. *dhâtṛi.* Pers. داذار.

[*dâdî* 𐬛𐬀𐬛𐬌 s. Z. 14, 2. justice.]

dâdmas 𐬛𐬀𐬛𐬨𐬀𐬱 21, 8. [Destur Hoshengjî has not stated its meaning. It is the Persian equivalent of *masâtôr*, the meaning of which is equally unknown. I suppose it is miswritten, and stands perhaps for *dazdmah*, or *dardmah*, 'the seven planets', according to the Burhân-i-qâti'.]

dâlman 𐬛𐬀𐬟𐬨𐬀𐬥 s. 5, 9. an eagle, a black eagle. Pers. دالمن.

[*dâmâd* 𐬛𐬀𐬨𐬀𐬛 s. Z. 30, 6. a son-in-law. Pers. داماد, Sans. *jâmâtṛi.*]

[*dâmdâd* 𐬛𐬀𐬨𐬛𐬀𐬛 s. 22, 9. one of the Nosks; according to our Glossary, the 4th. in number; according to other sources (see my Essays pag. 126), the 5th. The name is differently stated. In the Dîn-i-vajarkart, the Rivâyet of Bahman Punjya, etc. it is called *duâzdak-humâst*, which is also mentioned in our Glossary, together with *hâdokht*, as corresponding to the word *dadhaḍ;* but as the contents of *dâmdâd* and *duâzdak-humâst* are the same, we cannot entertain any doubt about their identity. It consisted of 32 chapters and treated of the following matters: *a*) the heavenly things and the happiness in heaven; *b*) the good and the bad; *c*) the world and worldly things; viz. on heaven and earth, and all that God created in water, on fire and trees, on men and quadrupeds, creeping and flying animals, and on the nature of all things; *d*) on the way in which resurrection is brought about, and on the future body, on the assemblage at the Chinvat bridge, on the separation of the good from the bad, on the rewards given to those who have performed good actions, and on the punishment of sinners at the time of the future body.]

[*dânad* 𐬛𐬀𐬥𐬇 Z. 38, 10. probably 3d sing. pres. of *dânestan.*]

[*dânâk*, pl. *dânâgân* 𐬛𐬀𐬥𐬀𐬐𐬀𐬥 adj. I. 41, 2. knowing; *dîn-dânâgân* those who know the religion.]

[*dânâgîhâ* 𐬛𐬀𐬥𐬀𐬐𐬌𐬀 s. Z. 8, 7. wisdom (according to Destur Hoshengjî's translation); it looks like an adverb formed by 𐬀 *îhâ* or *îsh* from *dânâkî* knowledge, wisdom.]

[*dânâkê* 𐬛𐬀𐬥𐬀𐬐𐬋 s. I. 31, 2. knowledge.]

dânestan 𐬛𐬀𐬥𐬋𐬯𐬌 v. 17, 8. pres. 3. pl. *dânand* 𐬛𐬀𐬥𐬀𐬥𐬌 Z. 12, 6. to know, to acknowledge, to regard, to consider. Pers. دانستن, Sans. *jnâ*, Z. *zan*.

dăng 𐬛𐬀𐬒 s. 12, 4. 21, 1. 2. the fourth part of a *drahm*, or of a مثقال *miskâl*, Pers. دانگ a small grain. See J. Brandis: Das Münz-, Mass- und Gewichtswesen, pag. 234. 35.

[*dâr* 𐬛𐬀𐬭 s. Z. 35, 6. wood Z. *dâuru*, Sans. *dâru*, Pers. دار.]

dârrônatan 𐬛𐬀𐬭𐬭𐬎𐬌 v. 16, 7. to fear, dread, or apprehend.

dâshtan 𐬛𐬀𐬱𐬌 v. 16, 8. I. 32, 7. 33, 6. to have, to hold, to possess, to maintain. Pers. داشتن.

[*dâshtâr* 𐬛𐬀𐬱𐬌𐬀𐬭 s. Z. 9, 4. a holder.]

[*dâsûnashna* = *jâsunashna* 𐬛𐬀𐬰𐬎𐬌 s. Z. 18, 5. 43, 9. holding for, taking for.]

dâtôbar 𐬛𐬀𐬌𐬀𐬎𐬭 s. 9, 7. [Z. 13, 11. 17, 8. 9. 43, 7. 10. pl. *dâtôbarân* 𐬛𐬀𐬌𐬀𐬎𐬭𐬀𐬥 I. 41, 1.] a *dâvar*, one who is administering justice, under instructions received from the Dastûr; a judge. Pers. داور.

dâvar 𐬛𐬀𐬯 s. 9, 7. see *dâtôbar*.

dêbâ 𐬛𐬋𐬱 s. 6, 5. a wolf. [Syr. ܕܐܒܐ, Arab. ذئب, Hebr. and Chald. זְאֵב, Ethiop. *ze'eb*.]

[*dêg* 𐬛𐬋𐬒 s. Z. 19, 3. a pot, a cauldron. Pers. دیگ.]

deh 𐬛𐬋𐬭 s. 2, 4. a town or village. Z. *daṇhu*, Pers. ده. [I doubt the correctness of this identification; *daṇhu*, Old-Pers. *daqyu*, does not signify 'town', but 'country'.]

deh 𐬛𐬋𐬭 num. 20, 7. ten. Z. *dasa*, Sans. *das'a*, Latin *decem*, Pers. ده.

dehân 𐬛𐬋𐬭𐬀𐬥 s. 7, 3. the mouth. Pers. دهان.

[*dehesḥnî* 𐬛𐬋𐬵𐬋𐬱𐬌𐬋 s. giving; I. 35, 7. *aibârî-dehesḥnî*, help-giving, help; I. 34, 8.]

dehhazâr 𐬛𐬋𐬵𐬵𐬀𐬰𐬀𐬭 num. 20, 12. ten thousand. Pers. idem.

dêl 𐬛𐬋𐬊 s. 7, 8. Z. 10, 10. the heart; mind, soul; the centre. Pers. دل, Z. *zaredhaya*, Sans. *hṛid*, *hṛidaya*.

 den 𐭭, der 𐭣𐭫, dē, dî 𐭣𐭣, did 𐭣𐭩𐭣, dihî 𐭣𐭭-, dîn 𐭣𐭭

[*denbâristan* 𐭣𐭭𐭡𐭫𐭮𐭩𐭭 v. to run; *denbârist* I. 41, 5. 3d sg. imperf. in the sense of plur. 'they went'; Z. *dvar*. The reading *denbâr* is probably incorrect; I prefer *dubâr*.]

[*denmen* 𐭣𐭭𐭬 pron. Z. 1, 2. 2, 1. 12, 7. 37, 9. 40, 6. 9. 42, 9. 43, 10. I. 39, 4. 40, 1. (see *danman* and *gôman*) this. In the Sasanian inscriptions 𐭦𐭭𐭬 *zenmen*, Chald. דְּנָה, דֵּן.]

der 𐭣𐭫 s. 1, 1. a gate; a chapter. Pers. در, S. *dvâra*.

dēr 𐭣𐭣𐭫 adj. 18, 8. 24, 5. Z. 11, 11. slow, tardy; late; old, antique. Z. 𐭥𐭫𐭣𐭩𐭥𐭫𐭮, Pers. دیر and درنگ. [I doubt the correctness of this derivation; *daregha* is preserved in the Pers. دراز 'long', but *dēr* appears to belong to another class of words.]

[*derham* 𐭣𐭫𐭲𐭬 s. Z. 30, 3. a coin; see *daram*.]

dîdan 𐭣𐭩𐭩𐭣 v. 16, 4. to see, look, observe; to receive; feel. Z. *dî*, Pers. *dîdan*.

dîg 𐭣𐭩𐭩𐭢 adv. 19, 8. yesterday. Pers. دیگ and دی.

[*dihîk* 𐭣𐭭-𐭩 adj. I. 39, 6. The reading is doubtful; it appears to signify 'violent, vehement', of struggle and war.]

dîkâ 𐭣𐭩𐭣𐭥𐭱 s. 7, 6. the beard.

dîn 𐭣𐭩𐭭 s. 22, 6. 23, 6. [Z. 2, 5. 44, 2. I. 31, 1. 2. 32, 1. 34, 1. 8. 35, 5. 8. 10. 12. etc.] religion. Z. 𐭥𐭫𐭣𐭩𐭥𐭩𐭮, Arabic دين.

dînâ 𐭣𐭩𐭭𐭮 s. 9, 7. Z. 39, 3. 43, 10. a command, a commandment; an answer given to a question, a religious or civil decree; an award of justice. [Chald. דִּינָא, דִּין justice; law-case.]

[*dînâk* 𐭣𐭩𐭭𐭮𐭢 s. Z. 17, 8. religious law; see *dînâ*.]

[*dînân* 𐭣𐭩𐭭𐭮𐭭 pl. adj. I. 33, 8. 12. 34, 4. 10. the religious, pious; the believers.]

dînâr 𐭣𐭩𐭭𐭮𐭫 s. 21, 2. 3. a gold-coin. [Lat. *denarius*, Greek δηνάριον, Pers. دینار; in Sanscrit *dînâra* 'a gold ornament'. This is one of the Roman words which obtained currency in the East, even as far as India.]

[*dîn-dânâgî* 𐭣𐭩𐭭-𐭣𐭮𐭮𐭢𐭩 s. I. 35, 3. knowledge of the religion.]

[*dîn-kant* 𐬛𐬀𐬦𐬐𐬀𐬯𐬙 I. 31, 1. *Dînkart*, name of the largest Pahlavî work in existence; see Introduction to the Zand-Pahl. Gloss. pag. XXXVII, note.]

dô 𐬛𐬀 num. 20, 5. 21, 1. 3. 22, 2. Z. 1, 5. 2, 6. etc. 28, 2. etc. two, 2. Z. 𐬛𐬎𐬎, Sans. *dva*, Pers. دو.

doâl 𐬛𐬀𐬎𐬎 s. 22, 1. a stirrup-leather; a glittering sword; a skin, hide. Pers. دوال.

doâzdahûm 𐬛𐬀𐬎𐬵𐬛𐬀𐬴𐬎𐬀𐬛 num. 8, 8. twelfth.

[*doâzdeh* 𐬛𐬀𐬎𐬵𐬛𐬉 num. Z. 41, 2. 7. 43, 1. 2. twelve.]

doâzdhomâst 𐬛𐬀𐬎𐬵𐬛𐬴𐬀𐬥𐬀𐬯𐬎𐬀𐬛 s. 23, 4. the name of the 20th. Nosk (*hâdokht*) Z. *dadhaḍ*; see *dâmdâd*.

dôbar 𐬛𐬀𐬉𐬁 s. 7, 10. the backside; the back. D. E. and J. D. omit this word. J. D. translates it by زهدان 'womb', but being in juxtaposition with *shatman*, it is surely synonymous with it. [Arab. دبر backside; Hebr. דְּבִיר the adytum of a temple, which is behind.]

dobâr 𐬛𐬀𐬉𐬀𐬁 or *dobâl* 22, 1. see *doâl*.

dobâsrujîd 𐬛𐬀𐬉𐬀𐬱𐬹𐬎𐬹𐬐𐬀𐬛 s. 23, 3. the name of the 16th. Nosk, *ahurâi*. [In the Dîn-i-vajarkart, Rivâyet-i Kâmah Bahrah, etc. it is the 18th. Nosk, corresponding to the word *yim*, and appears in the forms *davâ-serûzd* (D. V.), *davâ serûbkhad* (B. P.), *davâ sarûb* (Ner. Hoshang). In the Dînkart, it is 𐬛𐬀𐬉𐬀𐬱𐬹𐬎𐬹𐬐𐬀𐬙 *dobâserûjat*. Its extent is stated at 65 chapters; as regards the contents, the authorities somewhat differ. According to the Dîn-i-vajarkart and the Rivâyet of Nerîman Hoshang (pag. 110 of the codex 29a of the Zand and Pahlavî MSS. of the Bombay University, which were collected by me) it treated of the *khêtvôdat*, i. e. marriages among relatives; but in the other Rivâyets, as well as the Dîn-kart, these marriages are not mentioned as having been treated of in this Nosk. According to them, its contents were as follows: *a*) reports on men and quadrupeds; on that which it is necessary they should give, i. e. the use of them, or to what use they should be turned, and its enumeration as regards each of them (men and beasts); *b*) on that which is necessary on account of theft, fear, highway-robbery, travelling, tormenting by imprisonment, etc. The fullest statement of the contents of this Nosk is however contained in the latter part of the Dînkart vol. VII., where it occupies 13 pages in quarto in my copy (VII. pagg.

299—312); we find in it, most ample extracts from four sections (*barînak*) of this Nosk, viz. the first, second, twelfth and thirty-fifth. The first treated[1]) of the thief when he is seized, on the business of a thief; on the different kinds of thieves; on cheating; that the stolen goods should be taken from the thief; on the difference of theft from robbery; on the guardians against thieves; on the large number of laws against theft; etc. — In the second section, the same matter was treated of, besides the following subjects: on the participation of a father in the guilt of a son; if a son commits a sin unknowingly, the father is not guilty, nor are his other children; on the sin of giving weapons for fighting to women, children and such as are not Aryans; on a woman who has two husbands; on the judges and the laws; on judicial decisions, if the case be clear and if it be doubtful; when cases are decided, there should be two judges; on the judge *vayô-zusht* (vasdzyd[2]); on four kinds of judges; the judge *dâtôbar*, whence dâvar) is above the heads of the community, etc. — The twelfth section was called *pasushurustân*, i. e. what refers to the shepherd-dog. It treated of the guarding of the sheep; on the shepherd-dog, who should guard the sheep whilst they are sleeping; on the assistance to be rendered to sheep when bringing forth young ones; if sheep die from want of food, the guilty party should be punished; etc. — The thirty-fifth section went by the name of *storestân*, i. e. what refers to animals (especially horses, asses, mules). It treated of various subjects, viz. of slaying and wounding domestic animals; of the killing of wolves, among which the two-legged are more dangerous than the four-legged; of warfare, the equipment of warriors, their dress; weapons, animals; of battles, before commencing which, a messenger (*pêtâmbar*) should be sent to the enemy, to ask him to submit to the 'king of kings'; the day on which a battle is to take place should not be told to any one; on the day of battle the Izeshne ceremony should be performed, and the twig which is called Barsom, and the Avesta (which is repeated over it) should be discharged as the first arrow; etc.

dôbrâ s. 10, 6. a sword. Pers. دوال and دوبال.

1) The statements I give here, are mere extracts from those contained in the Dinkart, which is very difficult to understand.

2) See the Zand-Pahlavi Glossary pagg. 43. 79. The meaning of this is very doubtful.

dobrîd 𐬛𐬀𐬉𐬎𐬌𐬛 5, 5. see *akbrîd.*

dod 𐬛𐬌𐬎 num. 22, 2. *dod* 𐬛𐬀𐬛 20, 5. two. (This word should be pronounced *dôe* and not *dod*, as Pers. دوی; an *e* is added to the original word *dô*. It is a rule in Persian grammar, that for euphony's sake, one یای *e* is added after words terminating in *v* and *â*, as for instance اوی for او, دوی for دو, کوی for کو, and آی for آ, وای for وا, جای for جا.) [The reading *dod* is apparently wrong; 𐬛𐬌𐬎 is to be read *tanê* or *tanî*, comp. Chald. תִּנְיָן, Arab. ثَانٍ, Hebr. שֵׁנִי 'the second'.]

[*doj* 𐬛𐬎 s. Z. 29, 3. a thief, see *dojd.*]

dojd, dozd 𐬛𐬎𐬀𐬛. 𐬛𐬎𐬛 s. 9, 10. Z. 39, 5. 6. a thief, a robber, a rascal. Pers. دزد. — *dojdîhâ* or *dozdîhâ* 𐬛𐬎𐬛𐬌𐬵𐬀 adv. Z. 39, 4. through theft, in the way of being stolen.

dokht 𐬛𐬎𐬵𐬛 s. 8, 5. a daughter, a virgin, a girl. Z. دوغدا, Sans. *duhitṛi*, Pers. دخت and دختر, English *daughter.*

[*dônîv* 𐬛𐬵𐬌𐬯 adj. Z. 1, 5. 2, 9. twofold, double. The reading *dôvîn* appears to be more correct.]

[*dorast* 𐬛𐬉𐬀𐬎𐬛 adj. Z. 11, 8. 23, 11. perfect, well, good. Pers. درست.]

doraz 𐬛𐬉𐬀𐬵 num. 20, 9.—200. دویست; 𐬀𐬵 *raz* is no word for a numeral, but merely letters used as numeral signs.

dosad 𐬛𐬎𐬀𐬛 num. 20, 9. two hundred. Pers. دویست.

[*dosh* 𐬛𐬎𐬵 s. Z. 10, 2. the shoulder. Z. *daosha*, Sans. *doshan.*]

doshakh 𐬛𐬎𐬵𐬀𐬵 s. 2, 8. Z. 14, 11. I. 41, 4. hell. Some pronounce it *doshân.* [The correct pronunciation appears to be *doshakhu* i. e. the bad life, the bad state of existence. The Persian دوزخ is scarcely derived from it; this stands nearest the Zand *duzhaṅh* 'hell' Yt. 19, 44. In the Sassanian inscription at Naksh-i Rajab (Flandin's Voy. en Perse, vol. 4. pl. 190), this word occurs in the forms 𐭣𐭮𐭱𐭧𐭧𐭩 *dûshakhûî*, in lines 5 and 19, and 𐭣𐭮𐭱𐭪𐭩 *dûsakhûî*, in lines 8 and 18.]

[*doshashna* 𐬛𐬎𐬵-𐬱𐬀𐬈𐬵 s. Z. 30, 3. pleasure, wish. Z. *zaosha*, Sans. *josha.*]

[*doshâram* 𐬛𐬎𐬵-𐬀𐬵𐬉𐬀𐬨 s. Z. 29, 8. esteem, love.]

[*dosh-gadman, dush-gadman* 𐬛𐬨𐬀𐬌𐬙𐬀𐬙𐬀𐬥 adj. I. 32, 9. unlucky, ill-fated; an epithet applied to Alexander as the destroyer of the Persian empire.]

[*doshîḍ* 𐬛𐬨𐬌𐬵𐬌𐬛 part. pass. Z. 12, 3. milked. Pers. دوشیدن 'to milk'; Sans. *duh.*]

dôst 𐬛𐬎𐬀𐬙𐬌 s. 21, 9. Z. 23, 8. 26, 9. a friend, a beloved one, one liked or admired. Pers. دوست.

dozakh 𐬛𐬎𐬵𐬀 s. 2, 8. hell. Pers. دوزخ; see *doshakh.*

dozdîhâ see s. v. *dojd.*

drûdan 𐬟𐬭𐬎𐬀𐬥 v. 14, 6. pres. 1. sing. *drûvēm* 𐬟𐬭𐬎𐬌𐬎𐬌𐬥 14, 7. 3d sing. *drûvēd* 𐬟𐬭𐬎𐬌𐬎𐬌𐬛 14, 6. (see *azdrônatan*). Pers. دروں to reap, mow.

[*druj* 𐬟𐬭𐬎𐬌 s. Z. 14, 8. evil, destruction, personified as a demon, Z. 𐬟𐬭𐬎𐬱, nom. *drukhs.*]

[*drvâ* 𐬟𐬭𐬎𐬀 adj. Z. 43, 12. right, true, sure. Pers. درواخ, Z. *drva*, Sans. *dhruva.*]

[*dûd* 𐬛𐬍 s. Z. 20, 9. smoke. Pers. دود.]

dukhtan 𐬛𐬵𐬌𐬙𐬙𐬀𐬥 v. 14, 2. pres. 1. sing. *duzēm* 𐬛𐬵𐬌𐬎𐬌𐬥 14, 3. 3d sing. *duzēd* 𐬛𐬵𐬌𐬎𐬌𐬛 14, 2. to acquire, gain; to sew; to fix; to collect. Pers. دوختن and اندوختن.

dûr 𐬛𐬍𐬭 adj. 18, 7. remote, distant. Z. 𐬛𐬎𐬭𐬀, Sans. *dûra*, Pers. دور.

[*dush-âmojashnî* 𐬛𐬨𐬀𐬌𐬥𐬀𐬵𐬨𐬀𐬌𐬙𐬌𐬥 s. Z. 27, 4. evil-teaching; *dush* = Z. *dush*, Sans. *dus* ill, bad; *âmojashnî* from آموختن 'to teach'.]

[*dush-dâm* 𐬛𐬨𐬌𐬛𐬀𐬌𐬥 adj. Z. 27, 5. having bad creatures (used of Aharman). Z. *dushdâma.*]

dushman 𐬛𐬨𐬌𐬥𐬀𐬥 7, 8. the belly; see *garûjdman.*

[*dush-srobî* 𐬛𐬨𐬌𐬥𐬟𐬭𐬀𐬨𐬌 adj. Z. 27, 4. having bad words, calumniating. Z. *dush-sravaṅh.*]

[*dvâzdeh* 𐬛𐬎𐬀𐬵𐬛𐬌 num. Z. 39, 9.—12.]

dyen 𐬝𐬌 23, 7. see *dayen.*

e د

e د 3, 3. 4, 3. 7. 5, 1. 8. 6, 4. 8. 8, 1. 8. 9, 4. 10, 1. 4. 11, 1. 5. 12, 1. 6. 13, 1. 19, 6. 20, 1. 3. 21, 3. 4. 6. 22, 6. 8. 23, 6. 8. 9. 10. 24, 1. 2. 4. a relative particle used as a sign of the genitive (کسرهٔ اضافی) to be added to the substantive preceding the word which is in the genitive case, and after substantives qualified by adjectives (کسرهٔ توصیفی), as for instance یوم سپندومد یوم *yôme sapandomad* 'the day of Sapandomad'; دار پرتم دار *dare partum* 'the first chapter'. It is always pronounced like a short German *e*, but never like *i*. [As to its origin, it is generally traced to the Zand relative pronoun *ya* in Zand; but some grave doubts may be raised against the correctness of this derivation. As the ancient interrogative pronouns *ka* and *cha* appear in modern Persian and already in the Pâzand (the Persian equivalents of the Semitic words in the Pahlavî), in the form of *ke* and *che*, we might expect to find *ya* in the form of *je* (*y* of the ancient Persian and Zand being frequently changed to *j* ج), but not in that of *e*. Besides it is of some importance that we meet already in the inscriptions of Shapur, which are in a Semitic idiom (the proper Huzvânash) with this *e*. It is probably of Semitic origin. In Hebrew there is (principally in the poetical books of the Old Testament) an *î* used as a connective vowel between the nominative and genitive; it also occurs in proper names, such as מַלְכִּי־צֶדֶק 'king of righteousness'; see Ewald, Ausführliches Lehrbuch der Hebräischen Sprache. § 211, 6.]

ê د num. 21, 1. one. It is appended to the word; Pers. ی.

[*chân* هزار s. Z. 1, 1. God; see *ychân*.]

[*ekvîmonashna, ekvîmûnashna* دوپاوهشن s. Z. 26, 3. standing.]

[*ekvîmonêd* دوپاوهشنید v. Z. 2, 5. 9, 5. 12, 3. 16, 10. 11. 38, 9. 40, 10. 'it is, exists', pres. 3. sing. of *ekvîmonastan*; it is used as an auxiliary verb 'to be, exist'; in the Pâzand transliteration it appears as *ēstâdan*, in modern Persian *hastam* 'I am'; see more about it under *jaknîmônastan*.]

[*ekvîmônî, ekvîmônyâ* دوپاوهشنی s. Z. 11, 7. being, state of being; for instance دوپاوهشنی وهم دوپاوهشنی i. e. the state of being made fat.]

[*ekvîmûnâd* 𐬇𐬑𐬌𐬨𐬎𐬎𐬇𐬎𐬀𐬌𐬎 (𐬋𐬨) Z. 9, 4. It is the translation of the part. pass. *avastâtem* 'composed of, consisting of', and to be regarded as identical with it; *ekvîmûn* being the Pahlavî equivalent for *stâ* 'to stand', and *t* being the termination of the past part.]

êm 𐬋𐬨 suff. 18, 3. enclitic pronoun of the 1st. pers. sg. Pers. ام.

eragh 𐬀𐬭𐬎𐬀 num. 20, 12. one thousand, 1000. *e* + *ragh*. Pers. یکهزار.

eraz 𐬀𐬭𐬎𐬌 num. 20, 9. one hundred, 100. *e* + *raz*. Pers. یکصد.

es 𐬎𐬎 num. 20, 8. sixty, 60. Pers. شست.

esk 𐬎𐬎𐬇 num. 20, 8. eighty, 80. Pers. هشتاد.

[*ezbahûn* 𐬀𐬎𐬵𐬀𐬭𐬎𐬌 s. Z. 25, 4. worshipping, a worshipper.]

[*ezbahûntan* 𐬀𐬎𐬵𐬀𐬭𐬎𐬌𐬑𐬀𐬌𐬎 v. *ezbahûnam* 𐬀𐬎𐬵𐬀𐬭𐬎𐬌𐬨 1st. sg. pres. Z. 17, 4. I pray to; see *yezbahûnatan*.]

f 𐬐

fardâ 𐬐𐬀𐬭𐬎𐬀 adv. 19, 8. tomorrow. Pers. فردا.

fardûm, fartum 𐬐𐬀𐬭𐬎𐬨𐬌 adj. 20, 3. the first. Z. *fratema*.

[*farhest, farhêst* 𐬐𐬀𐬭𐬵𐬎𐬎𐬎𐬌, 𐬐𐬀𐬭𐬵𐬎𐬎𐬎𐬨, *a*) adj. Z. 17, 8. 26, 11. most; *b*) adv. mostly 33, 6. B. 23, 2. It is the translation of the Zand word *fraêshta* 𐬐𐬀𐬭𐬋𐬵𐬎𐬎𐬀 most; but it is doubtful to me whether it is identical with it.]

[*farjâm* 𐬐𐬀𐬭𐬡𐬀𐬨 s. Z. 32, 5. 6. an end. Pers. فرجام.]

[*farpeh* 𐬐𐬀𐬭𐬯𐬎𐬎 adj. Z. 11, 7. fat. Pers. فربه, فربی. It forms part of a compound 𐬐𐬀𐬭𐬯𐬎𐬎𐬑𐬀𐬌𐬎𐬨𐬌 the state of fatness, obesity.]

[*farsangân* 𐬐𐬀𐬭𐬎𐬀𐬙𐬀𐬌 adj. Z. 42, 2. relating to a farsang, a measure of land and of ways. It is stated at one thousand *gâm* 'paces', each of two feet, and said to be equal to a *hâsar* = *hâthra*. Pers. فرسنگ a distance of 12,000 cubits.]

[*farvâft* 𐬐𐬀𐬭𐬯𐬀𐬐𐬌 adj. part. pass. Z. 21, 7. consecrating; in the compound *âtâsh-farvâft* which is a translation of the Zand *âtare-frithitem*.]

farvardîn 𐬐𐬀𐬭𐬯𐬀𐬭𐬙𐬌𐬥 s. 20, 3. belonging to a *farvard* = *frohar*, Z. *fravashi*, i. e. an incorporeal spirit which is in the soul; the name of the 19th day in every month; also the name of the first month. [*fravarti* was doubtless the old Persian form for *fravashi*.]

farzand 𐬐𐬀𐬭𐬵𐬀𐬥𐬌 s. 8, 4. a child; (also used for the plural, i. e. children). Z. *frazaiñti*. Pers. فرزند.

[*farzânch* 𐬐𐬀𐬭𐬵𐬀𐬙 s. Z. 29, 8. a wise man, a philosopher. Pers. فرزانه.].

[*fashuvashna* 𐬐𐬀𐬱𐬎𐬀𐬱𐬥 s. Z. 26, 11. milk. It is the translation of Z. *fshyô*.]

[*ferakh-zâtân* 𐬐𐬭𐬀𐬔𐬵𐬀𐬠𐬀𐬥 s. I. 33, 9. a proper name.]

[*ferîdûn* 𐬐𐬭𐬌𐬎𐬌 s. Z. 15, 9. a proper name; *Thraêtaona* of the Zand-avestâ, *Trâitana* of the Vedas.]

[*frabd* 𐬐𐬭𐬀𐬎 s. Z. 11, 4. a bridge of the foot from heel to toe, a foot's length. Z. *frabda*. Vend. 8, 67. 18, 40.]

[*frâdaheshnî* 𐬐𐬭𐬀𐬎𐬀𐬵𐬌𐬱𐬥𐬌 s. Z. 13, 4. prosperity. Z. *fradathem*.]

[*frâgoyod* 𐬐𐬭𐬀𐬜𐬎 adj, Z. 19, 9. having broad pasture. It presupposes a Zand word *fragaoyaoiti*, and is here an epithet of Mithra as well as the well known *vouru-gaoyaoitish*.]

[*frâkhdahashnî* 𐬐𐬭𐬀𐬔𐬎𐬀𐬵𐬌𐬱𐬥𐬌 s. Z. 26, 9. furthering; see *frâdaheshnî*.]

[*frâkhtagî* 𐬐𐬭𐬀𐬔𐬕𐬀𐬜𐬌 s. Z. 8, 7. exaltation; ease; Pers. افراختگی exalted, elevated.]

[*frârûn* 𐬐𐬭𐬀𐬭𐬎 adj. Z. 9, 2. good, virtuous; see *parârûn*.]

[*frârûnî* 𐬐𐬭𐬀𐬭𐬎𐬌 s. Z. 14, 2. excellence, virtue.]

[*frâz* (*panâj*) 𐬐𐬭𐬀𐬵 adv. præp. Z. 14, 2. 15, 4. 18, 1. 3. 8. 26, 10. 28, 5. 35, 5. 7. 8. 37, 8. over, up. Pers. فراز. It generally translates the præposition *fra* before verbs in Zand; sometimes it stands independent of verbs; it is the equivalent of the Zand *frâs* 26, 10. In many cases it is difficult to translate.]

[*frâz-oshtân* 𐬐𐬭𐬀𐬵𐬱𐬌𐬔𐬀𐬥 s. Z. 37, 8. the continuous power of life; *oshtân* = Z. *ushtâna* soul; see the Zand-Pahl. Gl. pag. 93.]

[*frâz-sapojashnî* 𐬞𐬭𐬀𐬵-𐬯𐬀𐬐𐬀𐬵𐬱𐬀𐬈𐬌 s. Z. 35, 7. name of a sin, driving another to desperation, or stabbing and wounding him. Per. سپوختن 'to thrust in, drive in'.]

[*frâztar* 𐬞𐬭𐬀𐬵𐬙 adv. Z. 14, 5. more, more strongly. It is the comparative of *frâz*.]

frôhar 𐬞𐬭𐬀𐬴𐬀 s. 23, 8. an incorporeal spirit, the soul. Z. 𐬞𐬭𐬀𐬴𐬀𐬙. Pers. فروهر.

frôkhtan 𐬞𐬭𐬀𐬴𐬈𐬙 v. 17, 2. to sell. Pers. فروختن.

[*fryôshéd* 𐬞𐬭𐬌𐬀𐬱𐬉𐬙 v. Z. 38, 4. The meaning is uncertain.]

g 𐬜

gabâ 𐬜𐬀 s. 14, 12. a measure; see *kapâ*. [Hebr. כַּף, the palm of the hand, and a cup.]

gabhâ 𐬜𐬀𐬐 s. 4, 9. grass, herbage; bush; straw.

gabmaman 𐬜𐬀𐬐𐬨 s. 7, 7. the back; in *Burhân-i-qâti'* and some other books, by mistake this word, as well as *apman*, has been taken for پَست *past* instead of پُشت *posht*, but as the 10th chapter in which it occurs, is devoted to the members of the body and limbs, the word پَست (i. e. low, mean, etc.) is out of place here. [Chald. גב.]

gabnâ 𐬜𐬀𐬯 s. 8, 2. Z. 4, 2. 7. 5, 8. 9. 7, 5. 12, 9. 13, 9. 14, 5. 6. 35, 5. 8. 38, 8. 39, 6. pl. *gabnaân* 𐬜𐬀𐬯𐬀𐬌𐬱 Z. 14, 4. a man; some also read it *gabrâ*, as in the Syriac. [Chald. גברא 'man'.]

gabrânatan 𐬜𐬀𐬭𐬀𐬈𐬙 v. 16, 7. to cry, to weep, to clamour.

gadman 𐬜𐬀𐬙 s. 1, 4. 24, 4. lustre, splendour (applied to God or angels, or some sublime personage). [Chald. גד 'fortune'.]

[*ganchu* 𐬜𐬀𐬰 s. I. 32, 6. 10. 33, 6. 8. treasury. Pers. گنج.]

gandum 𐬜𐬀𐬙𐬨 s. 3, 4. wheat. Pers. گندم.

gangân 𐬜𐬀𐬙𐬌 s. 8, 1. men, belonging to men; so translated in all glossaries.

ganjôbar 𐬜𐬀𐬯𐬀𐬛 s. 9, 3. a treasurer, one who has plenty of wealth in his possession. As a rule we observe that the suffix 𐬛 *bar* in Pahlavî is changed in Persian, into 𐬝 *ûr;* thus we find for *ganjôbar*, *ganjûr*, for *dastôbar*, *dastûr*, for *mazdôbar*, *mazdûr*, etc.

ganjûr 𐬜𐬀𐬯𐬛 s. 9, 3. a treasurer, a wealthy man. Pers. گنجور from گنج 'a treasure'; (see *ganjôbar*).

gaprhônatan 𐬜𐬀𐬥𐬭𐬀𐬐𐬀𐬙 v. 13, 7. pres. 1. sing. *gaprhônēm* 𐬜𐬀𐬥𐬭𐬀𐬐𐬌𐬙. 3. sing. *gaprhônēd* 𐬜𐬀𐬥𐬭𐬀𐬐𐬌𐬙 to wish, ask, desire, intend.

[*garajdaman* 𐬜𐬀𐬭𐬀𐬵𐬙 s. Z. 25, 5. the belly; (see *garûjdman*).]

[*gardûn* 𐬜𐬀𐬭𐬛 s. Z. 10, 2. the neck. Pers. گردون.]

[*garîstch* 𐬜𐬀𐬭𐬌𐬰 s. Z. 31, 2. a hole, burrow.]

garmch 𐬜𐬀𐬭𐬨 s. 3, 6. fruits which ripen early (especially melons), first fruit; new bread. Pers. گرمه.

garôba 𐬜𐬀𐬭𐬯𐬁 / *garôv* 𐬜𐬀𐬭𐬯 s. 12, 7. a pledge, pawn, earnest. Pers. گرو *garav.*

garûjdman 𐬜𐬀𐬭𐬵𐬙 s. 7, 8. This word is translated in some MSS. 'enemy', being in juxtaposition with the word *dushman;* but this is certainly wrong; according to the classification, both this word and *dushman* mean 'belly', and not 'enemy'. In J. D. *dushman* is translated by *ash-kambch, va chambchdân, va hâzârkhanah.*

[*garzashna* 𐬜𐬀𐬭𐬰𐬡 s. Z. 31, 3. complaint. Pers. گرزش.]

gashnîz 𐬜𐬡𐬌𐬰 s. 4, 9. coriander seed. Pers. گشنیز.

[*gayomard* 𐬜𐬀𐬌𐬥𐬭𐬛 s. Z. 15, 1. 31, 3. proper name of the first man, *gaya-maratan* in the Zand-Avesta.]

gâdan 𐬜𐬀𐬛 v. 15, 12. to embrace, to copulate, to cohabit. Pers. گادن and گائیدن.

gâh 𐬜𐬀 s. 2, 6. *a*) the throne of a king (when in composition at the end of words, it signifies 'place', as *dâd-gâh, saparam-gâh*, etc.)

b) time, season. Z. 𐬌𐬀𐬎𐬀𐬙. Pers. گاه. [In the latter meaning, it is to be traced to the Zand *gâtha*.]

[*gām* 𐬌𐬀𐬨 s. Z. 41, 4. 7. 42, 2. 43, 6. 7. 9. 10. pl. *gâmān* 𐬌𐬀𐬨𐬀𐬙 Z. 43, 6. a footstep; a measure, ranging from one to three footmarks. Zand *gâma*, Pers. گام.]

gârôtmān 𐬌𐬀𐬭𐬎𐬀𐬙 s. 1, 3. paradise, the highest grade in paradise. Z. 𐬌𐬀𐬭𐬎𐬀𐬙𐬀𐬵𐬀𐬎𐬀𐬙𐬀𐬵𐬀𐬎𐬀𐬙.

gâs 𐬌𐬀𐬎 s. 2, 6. Z. 13, 11. 14, 6. synonymous with *gâh* in all respects. It is a rule that the original final 𐬎 *s* of Pahlavî is changed in Persian into ه *h*, as *negâs*, *râs*, etc. are changed into *negâh*, *râh*, etc.

[*gâsān* 𐬌𐬀𐬎𐬀𐬙, 𐬌𐬀𐬎𐬎𐬀𐬙, 𐬌𐬌𐬎𐬎𐬀𐬙 s. Z. 13, 7. 23, 6. 31, 4. the *gâthâs* (pl. of *gâs*), the five collections of the songs and sayings of Zarathustra Spitama and his disciples, as contained in Yasna (28—34; 43—46; 47—50; 51; 53); see my work 'Die fünf Gâthas, 2 voll. Leipzig 1858—60.' Sans. *gâthâ* 'a stanza'.]

[*gâsânîk* 𐬌𐬀𐬎𐬎𐬀𐬙𐬀𐬐 s. Z. 4, 1. the *gâthâ* dialect.]

[*gâsān-khâeshnî* 𐬌𐬀𐬎𐬎𐬀𐬙𐬰𐬵𐬀𐬉𐬱𐬀𐬌 s. Z. 31, 4. a reciter of the *gâthâs*. This meaning is given to the compound by Destur Hoshengji; but I doubt its correctness.]

gâv 𐬌𐬁𐬎 s. 5, 2. 5. a cow, a bull, a bullock. Z. 𐬌𐬀𐬎𐬀𐬙. Sans. *gô*. Pers. گاو, Engl. *cow*.

gâvars 𐬌𐬁𐬎𐬀𐬭 s. 3, 4. millet, a kind of vetch. Pers. گاورس.

[*gehān* 𐬌𐬉𐬀𐬙, 𐬌𐬉𐬙 s. Z. 15, 11. I. 39, 2. 41, 9. the world. Pers. گهان.]

gêl 𐬌𐬌𐬨 s. 2, 3. clay, mud. Pers. گِل.

gerân 𐬌𐬍𐬀𐬙, 𐬌𐬍𐬎 adj. 19, 4. I. 39, 5. precious, dear, valuable; weighty, heavy. Pers. گران (opp. ارزان *arzân*).

[*gerd* 𐬌𐬍𐬩 adj. Z. 30, 7. round, circular. Pers. گِرد.]

gêtîk 𐬌𐬌𐬀𐬐 s. 2, 2. the world. Pers. گیتی, Z. 𐬌𐬌𐬀𐬙𐬎𐬌𐬀𐬎𐬎; see *satâ*.

gîhâ ههیز s. 4, 9. grass, herbage; bush; straw. Pers. گیا and گیاه.

gîrestan ددلهمز v. 16, 8. to cry, weep, clamour. Pers. گریستن.

[*gobashna* زوهیز s. Z. 8, 5. 8. 11. 12. 9, 1. 8. 9. 22, 7. 8. 33, 1. 43, 5. I. 34, 1. 35, 2. speaking, talk, utterance, speech.]

[*gobashnîhâ* ههیوهیز adv. Z. 8, 10. 11. 12. 34, 3. with speeches, words.]

gôbashyâ ژیوهیز s. 4, 6. honey. Chald. דְּבְשָׁא. Syr. ܕܒܫܐ (see *angmîn*). [It ought to be read *dobashyâ*.]

gobâ ژیز adv. 21, 10. as it were, as you say, in this manner, probably, principally; talkative. Pers. گویا.

gôbēm دهیز, 1. sing. *gôbēd* ویز, 3. sing. v. 13, 6. present tense of *goftan;* see *goftan.*

gobûn ژوز adj. 22, 4. bad, wicked, mischievous, mad, insane.

gobyâ ژیوز s. 7, 4. the tongue.

goê یز 3, 1. s. [a rivulet; (should be read *joê*). Pers. جوی.]

goftan, guftanu ووهیز v. 13, 5. Z. 37, 9. I. 32, 12. pres. 1. sing. *gobēm* دهیز 13, 6. 3d sing. *gobēd* ویز 13, 6. [*goēd* ویز Z. 33, 2. præt. 3d sing. *goft, gopt* موهیز Z. 9, 7. 22, 3. 23, 6. 26, 8. 41, 5. past part. *gofteh* ژموهیز, وموهیز Z. 7, 2. 40, 6. 7. 9.] to relate, speak, repeat. Pers. گفتن.

goftâ ژیموهیز adv. 21, 10. see *gobâ.*

[*gokâs* ههوسیز s. Z. 22, 5. 43, 7. a witness.]

gôman دهیز pron. 18, 3. this. (The proper pronunciation of this word is *denmen*, as we have דֵּן in Chald. with the same meaning, and *men* is a common Pahlavi suffix.) [See *denmen.*]

gomch وهیز s. 3, 6. fruits which ripen early; new bread; see *garmch.* [The latter meaning seems more probable, as the preceding word in the glossary, means "bread".]

[*gomêzeh* وهیوهیز adj. Z. 25, 1. mixed, coupled. Pers. گمیزه.]

[*gomikhtêd* ژیوهیوهیز past. part. Z. 42, 6. joined.]

[*gond* 𐬑𐬀𐬙𐬌 s. Z. 11, 1. a testicle. Pers. گُنده.]

gopkônatan 𐬐𐬀𐬵𐬀𐬑𐬀𐬙𐬌 v. 16, 10. to strike, to beat; see *avzadan.* [It should be read *danpakonatan* from דַּנְפַּק = דַּפַּק, a kind of Pael in the Aramaic languages; Hebr. Chald. דָּפַק, דְּפַק 'to strike, to beat'.]

goptâ 𐬐𐬀𐬵𐬌𐬀 s. 5, 7. cheese. [The reading is hardly correct; the word seems to be related to the Chaldee גִּוְבְּנָא, Hebr. גְּבִינָה 'cheese'. It is probably to be read *ganaptâ*; in this case the second and third radicals have changed places, which sometimes occurs in the Semitic languages; *tâ* would be the feminine termination in the status emphat.]

[*gordeh* 𐬑𐬀𐬭𐬌 s. Z. 10, 12. a kidney. Pers. گُرده.]

[*gordî* 𐬑𐬀𐬭𐬌, 𐬑𐬀𐬭𐬌 s. Z. 14, 8. 31, 8. valour, heroism. Pers. گُرد.]

[*gordîk* 𐬑𐬀𐬭𐬌 s. Z. 22, 11. heroism. Pers. گُرد.]

[*gorg* 𐬑𐬀𐬭 s. Z. 22, 6. a wolf; see *gurg.*]

gosh 𐬐𐬀𐬱 s. 7, 1. Z. 7, 2. 9, 11. an ear. Z. 𐬐𐬀𐬱𐬌. Pers. گوش.

gospand 𐬐𐬀𐬯𐬀𐬙𐬌. 𐬐𐬀𐬯𐬀𐬙𐬌 s. 5, 3. Z. 13, 6. 31, 3. 39, 9. pl. *gospandăn* 𐬐𐬀𐬯𐬀𐬙𐬌𐬎𐬀𐬙 Z. 33, 6. a sheep. Pers. گوسپند.

[*grahmeh* 𐬒𐬭𐬀𐬵𐬌 s. Z. 30, 10. a bribe, a gift; see the introduction to the Zand-Pahl. Gl. pag. LI.]

greftan 𐬒𐬭𐬀𐬵𐬌𐬀𐬙 v. 16, 5. or *giriftan;* to take, seize, catch, snatch, to make a prisoner. Pers. گرفتن.

grîstan 𐬒𐬭𐬌𐬀𐬙 v. 16, 7. to weep. Pers. گریستن.

grîûn 𐬒𐬭𐬌𐬎 s. 7, 6. a collar, the opening or breast of a garment. Pers. گریبان.

grotmân 𐬒𐬭𐬎𐬵𐬀𐬙 1, 3. synonymous with *gârôtmân.*

gshôtâ 𐬐𐬱𐬎𐬌 s. 11, 3. [The meaning is difficult to ascertain. It s among the names for writing materials, but no corresponding Semitic word can be found, bearing such a sense; it is probably misplaced and may correspond to the Chald. קוֹשְׁטָא 'a bow'; see *kashôtâ.*]

guhar 𐬑𐬎𐬀𐬭 s. 12, 2. jewel, gem, pearl. Pers. گوهر *gavhar.* Arab. جوهر.

[*gujastak, gujastaku* 𐬎𐬐𐬱𐬎, 𐬎𐬐𐬱𐬎 adj. I. 39, 3. 4. evil, wicked.

gul 𐬒𐬎 s. 3, 7. a rose, a flower. Pers. گُل.

[*gumânu, gumân* 𐬒𐬐𐬀𐬥, 𐬒𐬐𐬀𐬥 s. I. 39, 4. 41, 7. doubt. Pers. گُمان.]

[*gumânî* 𐬒𐬐𐬀𐬥𐬌 s. I. 41, 8. doubtfulness.]

[*gunâk-mînavad* 𐬒𐬀𐬥𐬀𐬴-𐬨𐬌𐬥𐬀𐬯𐬎 s. I. 39, 3. the evil spirit, the devil.]

gurba 𐬒𐬎𐬁 s. 6, 5. a cat. Pers. گُربه.

gurg 𐬒𐬎𐬴 s. 6, 5. a wolf. Pers. گُرگ, Z. *vehrka*, S. *vrika*.

gusht 𐬒𐬎𐬱𐬌 s. 6, 9. meat, flesh. Pers. گُوشت.

gh 𐬑

ghan 𐬑𐬀𐬥 pron. 18, 10. Z. 39, 2. that, that one, he, which, who; some pronounce it *gho*. [It generally translates the enclitic *hê* 'his, it, to it', etc. in Zand. Spiegel makes it a particle for the Dative, which is wrong, as it will be impossible to explain many passages in this way. I regard it as a harsher pronunciation of the Semitic enclitic *hû* (3d pers. sg.), and propose to pronounce it *gho*; see my review of Spiegel's Huzvâresh grammar in 'Göttinger Gelehrte Anzeigen' of 1857, pag. 691.]

[*ghojan* 𐬑𐬀𐬎𐬑 s. 21, 9. a fowl. (Explained in Pâzand by 𐬎𐬀𐬴𐬎, Pers. کرگ. Comp. Hebr. גּוֹזָל 'the young one of a bird', Arab. جَوْزَلٌ.]

h 𐬯

hâd 𐬯𐬀𐬎 adj. 22, 4. [The Destur gives no meaning; as it is explained by *gobun*, it seems to mean 'bad, wicked'.]

hafdahûm 𐬯𐬀𐬬𐬎𐬯𐬎 num. 11, 5. seventeenth. Pers. هفدهم.

haft, hapt 𐬯𐬀𐬬𐬌 num. 20, 6. Z. 18, 7. seven. Z. 𐬯𐬀𐬬𐬎𐬯𐬎, Sans. *sapta*, Pers. هفت.

haftâd 𐬯𐬀𐬬𐬀𐬎𐬯𐬎, 𐬎𐬎𐬭 num. 20, 8. Z. 5, 10. seventy, 70. Pers. هفتاد.

haftraz 𐬯𐬀𐬬𐬙𐬀𐬵 num. 20, 11. — 700.

haftsad 𐬵𐬀𐬐𐬙𐬀𐬐 num. 20, 11. seven hundred. Pers. هفتصد.

[*haftudeh* 𐬵𐬀𐬐𐬎𐬀𐬐𐬀 num. Z. 1, 9. one-seventh.]

haftum, haptum 𐬵𐬀𐬐𐬌 num. 5, 1. seventh. Pers. هفتم.

[*hakht* 𐬵𐬀𐬑𐬐 s. Z. 11, 1. the sexual parts. Z. 𐬵𐬀𐬑𐬐𐬎𐬀𐬱𐬌.]

halch 𐬵𐬀𐬎𐬆 adj. 22, 4. bad, wicked, insane, insubordinate. Z. 𐬵𐬀𐬎𐬆𐬌𐬎𐬀𐬱𐬌 Vend. 2, 29. 37. West.

halû 𐬵𐬀𐬎𐬌 s. 4, 1. plum, name of various fruits; Pers. آلو. (Properly this word should be read *âlû*.)

[*ham* 𐬵𐬀𐬨 adv. Z. 3, 8. 37, 3. 6. 38, 1. 39, 7. I. 32, 3. 33, 2. 34, 9. together, in like manner, likewise, even. Pers. هم.]

[*ham-ahu-bûn* adv. 𐬵𐬀𐬨𐬀𐬵𐬎𐬌𐬨 Z. 36, 7. even to the source of life, mortally.]

hamâ 𐬵𐬀𐬨𐬀, 𐬵𐬀𐬨 adj. adv. 19, 10. Z. 7, 7. 12, 1. 14, 10. 12. 17, 7. all, every; for ever, always. Pers. همه.

hamâh, hamâk 𐬵𐬀𐬨𐬀𐬑 adj. 24, 1. Z. 6, 5. 7, 12. 43, 8. I. 40, 2. all.

hameh 𐬵𐬀𐬨𐬋 adj. adv. 19, 10. all, every; always. Pers. همه.

[*hamê* 𐬵𐬀𐬨𐬌 adj. I. 33, 12. 34, 10. all.]

[*hamâvand* 𐬵𐬀𐬨𐬀𐬯𐬌𐬐 adj. Z. 8, 12. courageous, victorious. Z. 𐬵𐬀𐬨𐬀𐬯𐬌𐬐𐬎𐬀𐬱𐬌.]

[*ham-bûn* 𐬵𐬀𐬨𐬎𐬌𐬨 adv. I. 35, 10. on the same foundation, as firmly.]

[*hamdahishnî* 𐬵𐬀𐬨𐬐𐬀𐬵𐬋𐬱𐬈𐬌 adj. Z. 32, 4. having the same gift.]

[*hamgûneh* 𐬵𐬀𐬨𐬜𐬌𐬈𐬋 adv. Z. 3, 6. 4, 9. 13, 8. 19, 8. 34, 5. 37, 2. 4. 6. the same, in like manner. Pers. هم گونه.]

hamhâ, hamkhâ 𐬵𐬀𐬨𐬑𐬀 s. 21, 9. Z. 32, 1. a friend, a companion; (some read it *hamkhâh*.) Z. 𐬵𐬀𐬨𐬑𐬀𐬱𐬌. Sans. *sakhâ*.

[*hamîmâlân* 𐬵𐬀𐬨𐬌𐬨𐬀𐬎𐬀𐬥 s. pl. Z. 34, 1. name of a class of sins, mentioned in the Patets; see the Khurdah Avesta of Destur Edaljî Dârâbjî, Bombay 1863, p. 434. where they are described as follows: "he is guilty of the *hamîmâl* sin who may kill a pure man, or four-footed cattle, or who may pursue a bad course, or who may steal a deposit, or who may

have illicit intercourse with a woman by means of deceit". Pers. هم and مالیدن.]

[*hamîsheh* 𐬨𐬀𐬨𐬌𐬰𐬌 adv. Z. 25, 3. always. Pers. همیشه.]

hamoîn 𐬨𐬀𐬨𐬌𐬌𐬥 adj. 18, 9. thus, in this manner. Pers. همین آیین or همون.

[*hampunsagî* 𐬨𐬀𐬨𐬯𐬌𐬥𐬱𐬀𐬐𐬌 s. I. 34, 12. conversation, from *punsîtan*, Pers. پُرسیدن 'to ask'.]

[*hamsakhûn* 𐬨𐬀𐬨𐬱𐬀𐬰𐬌 s. Z. 13, 5. a synonymous word, or a word derived from the same root. Pers. هم and سخُن.]

[*hamzôr* 𐬨𐬀𐬨𐬵𐬌𐬀𐬭 s. Z. 3, 1. joining. It is generally used of the joining of hands.]

[*han* 𐬥𐬀𐬥 s. Z. 5, 10. a person seventy years old. Zand 𐬥𐬀𐬥.]

hanâm 𐬨𐬀𐬥𐬀𐬨 s. 21, 7. a body, a figure, a limb, etc. (see *andâm*); also the essence of a person, visible or invisible, as 𐬨𐬀𐬥𐬀𐬨 𐬀𐬵𐬌 𐬨𐬀𐬨 𐬯𐬌𐬥𐬌 𐬨𐬀𐬥𐬀𐬨 𐬀𐬥𐬌 His (God's) body is every where (Yas. 1).

[*handarakht* 𐬨𐬀𐬥𐬛𐬀𐬭𐬵𐬌 s. Z. 34, 8. 35, 1. name of a sin, viz. maliciously injuring a person in secret. According to the Khurdah Avesta of Destur Edaljî Dârâbji: "the *handarakht* sin is when any one determines in his heart to injure another by violence, and to destroy his work." — Zand 𐬥𐬀𐬥𐬛𐬀𐬭𐬵𐬌.]

hangâm 𐬨𐬀𐬥𐬜𐬀𐬨 s. 19, 5. 21, 7. Z. 38, 4. time, hour, season, age. Pers. هنگام. Z. 𐬜𐬀𐬨𐬌 in 𐬛𐬁𐬜𐬀𐬨𐬌—𐬛𐬁𐬜𐬀𐬨𐬌; now applied to a particular season, the winter.

hapt, see *haft*.

haptum, see *haftum*.

har 𐬵𐬀𐬭 pron. 18, 9. each, every. Pers. هر.

hargiz 𐬵𐬀𐬭𐬜𐬌𐬯 adv. 21, 11. ever, never. Pers. هر گز and نه هرگز.

[*harpatu* 𐬵𐬀𐬭𐬯𐬀𐬐𐬵 I. 33, 3. priest; (see *hervad*).]

[*harvast* 𐬵𐬀𐬭𐬯𐬀𐬛 adj. Z. 9, 13. 11, 13. 14, 1. 19, 8. 21, 11. all, every. A mispronunciation of *harvisp*, Zand 𐬥𐬀𐬭𐬯𐬀𐬭𐬱 and 𐬯𐬀𐬹𐬥𐬀𐬭𐬯𐬀𐬭𐬱.]

hasht 𐬵𐬀𐬯𐬎 num. 20, 7. Z. 41, 3. eight. Z. 𐬵𐬀𐬯𐬎𐬌. Sans. *ashta*. Pers. هشت.

hashtâd 𐬵𐬀𐬯𐬎𐬀𐬛 num. 20, 9. eighty. Pers. هشتاد.

hashtraz num. 20, 11. — 800.

hashtsad 𐬵𐬀𐬯𐬎𐬱𐬀𐬛 num. 20, 11. eight hundred. Pers. هشتصد.

[*hashtudch* 𐬵𐬀𐬯𐬎𐬎𐬀𐬙 num. Z. 1, 9. one-eighth.]

hashtum 𐬵𐬀𐬯𐬎𐬌𐬨 num. 5, 8. eighth. Pers. هشتم.

hast 𐬵𐬀𐬎 v. and s. 18, 2. 3d pers. sing. is, exists; existence. Pers. هست.

[*hastân* 𐬵𐬀𐬎𐬀𐬥 pl. s. Z. 13, 5. existences. Pers. هستان.]

hazâr 𐬵𐬌𐬎, 𐬵 num. 20, 12. Z. 42, 2. a thousand, 1000. Pers. هزار.

hazdahum 𐬵𐬌𐬎𐬛𐬀𐬵𐬨 num. 12, 1. eighteenth. Pers. هژدهم.

hâdokht 𐬵𐬀𐬛𐬀𐬵𐬎 s. 23, 4. the name of the 20th Nosk; Z. *dadhaḍ*. [In the Dîn-i Vajarkart and in the Rivayets of Kâmâh Bahrah, Neriman Hoshang, etc. it is the 21st Nosk, corresponding to the word *vâstârem*. It is said to have consisted of thirty fargards, which treated of good works and miracles. The Rivayets say that the reading of this Nosk annihilates the devil. Some fragments of it are still extant; see Westergaard's Yasht fragments XXI. and XXII. Zand 𐬵𐬀𐬛𐬀𐬵𐬎.]

hâmîn 𐬵𐬀𐬨𐬀𐬌𐬯 s. 19, 9. summer, hot weather. Zand 𐬵𐬀𐬨𐬌𐬯𐬌.

[*hâsar* 𐬵𐬀𐬱𐬀𐬛 s. Z. 41, 11. 42, 1. 3. 43, 1. 3. a kind of measure, both of time and distance. Zand 𐬵𐬀𐬱𐬀𐬵.]

hâtar 𐬵𐬀𐬎𐬀𐬙 22, 3. see *matâr*. [The meaning can hardly be ascertained.]

[*hâvan* 𐬵𐬀𐬯𐬀𐬥 s. Z. 42, 6. 12. the morning-portion of the day; the time from sunrise to noon. Zand 𐬵𐬀𐬯𐬀𐬥.]

[*hâvand* 𐬵𐬀𐬯𐬀𐬛 adv. Z. 39, 10. 12. so much. Comp. Zand *avañt*.]

[*hâvandish* 𐬵𐬀𐬯𐬀𐬛𐬌𐬰 pron. Z. 38, 2. such. See *hâvand*.]

[*hâvangâs* 𐬵𐬀𐬯𐬀𐬥𐬀𐬵 s. Z. 38, 4. the morning Gâh (portion of the day); see *hâvan* and *gâh*.]

hâvesht, hâveshtu 𐬵𐬀𐬯𐬎𐬵 s. 9, 5. I. 32, 2. a disciple, a student, a follower. [See Zand-Pahl. Gl. pag. 128. pl. *hâveshtân* 𐬵𐬀𐬯𐬎𐬵𐬀𐬥 I. 35, 11. disciples, followers.]

hêd 𐬣𐬌𐬛 v. 22, 5. Z. 32, 2. see *aêt.*

[*hêna* 𐬣𐬌𐬥 s. Z. 32, 4. an army. Zand 𐬣𐬌𐬥𐬀.]

henjîdan 𐬣𐬌𐬥𐬐𐬀𐬛 v. 14, 4. pres. 1. sing. *henjêm* 𐬣𐬌𐬥𐬐𐬌𐬨 14, 5. 3d sing. *henjêd* 𐬣𐬌𐬥𐬐𐬌𐬛 14, 4. to draw out, bring forth, pull up; to yawn, stretch; to grieve, vex, injure. In D. J., to drag, to put. Pers. هنجیدن.

hervad, herpad 𐬣𐬌𐬭𐬎𐬀𐬛 s. 9, 6. Z. 21, 2. 44, 2. pious; a priestly order or rank, the rank of first admission into the priesthood, also now commonly called *nâver* or *nâbar.* [Pers. هربد or هیربد; Zand 𐬣𐬌𐬭𐬎𐬀𐬛𐬀𐬯𐬌𐬯; see Zand-Pahl. Glos. pagg. 127—130. In the Sasanian Inscriptions 𐭠𐭲𐭧𐭫𐭯𐭯𐭲 *âîharpat;* see Flandin's Voy. en Perse, vol. 4. pl. 181. l. 8. and pl. 190. l. 28. pl. *herbadân* 𐬣𐬌𐬭𐬎𐬀𐬛𐬀𐬥 I. 41, 1. priests.]

hêshtan 𐬣𐬌𐬵𐬎𐬵 v. 16, 9. 10. to dismiss, leave, let fall; to hang, suspend; to roll round, to involve. Pers. هِشتن or هیشتن.

hêzam 𐬣𐬌𐬰𐬀𐬨 s. 3, 8. wood, timber. Pers. هیزم, Z. 𐬣𐬌𐬰𐬛𐬀𐬯𐬀, S. *idhma.*

hîr 𐬣𐬌𐬭 s. 12, 4. riches, money, wealth, property, merchandise, goods, furniture, clothes, effects, etc. [Comp. Chald. חַיִל; Arab. خَيْر.]

hôbasyâ 𐬣𐬴𐬠𐬎𐬌𐬀 s. 12, 7. a prison, jail. [Chald. חַבוּשְׁיָא; Arab. حَبْس.]

hôbîn 𐬣𐬴𐬠𐬌𐬥 19, 1. see *aczin.* [It is an adverb of Semitic origin, but its etymology is quite uncertain.]

hochtpaman 𐬣𐬴𐬵𐬑𐬀𐬥 s. 7, 7. (in B. q. and F. J. *ochatpaman*) a finger, an inch. [Chald. אֶצְבָּע, Syr. ܐܨܒܥ, Arab. أُصْبَع.]

[*hoc* 𐬣𐬴𐬍 Z. 9, 11. adj. the left. Zand 𐬣𐬴𐬍𐬀.]

hômaman 𐬣𐬴𐬨𐬀𐬥 s. 7, 3. face, mouth, surface.

[*homand, homnad, homanad* 𐬣𐬴𐬨𐬀𐬛 v. 3d pl. 24, 5. Z. 15, 3. 9. 43, 9. I. 39, 3. 41, 7. are. 1st sing. *homnam* 𐬣𐬴𐬨𐬀𐬥 Z. 14, 9. 3d sing. pres. *homnêd* 𐬣𐬴𐬨𐬀𐬥

22, 4. Z. 15, 7. is. 3d pl. pres. *homnand* 𐬨𐬀𐬥𐬀𐬙𐬌 22, 5. Z. 7, 1. are. *homandu* 𐬨𐬀𐬥𐬀𐬙𐬎 I. 31, 1. all these words are formed by adding the Persian verbal terminations to *homan*, which occurs in the Pahlavî inscription A (in Westergaard's Bundehesh) lin. 10, 12. 𐭧𐭥𐭭 *hûman;* also in Thomas's Early Sassanian Inscriptions II. l. 11. 12. 13. 19. 27. 28. 29. 31. III. 22. l. 1.]

homasyâ 𐬨𐬀𐬥𐬀𐬯𐬌𐬀 num. 20, 6. five. Arab. خمس. Chald. חֲמֵשׁ.

hormazd 𐬨𐬎𐬭𐬀𐬯𐬘 s. 1, 2. the name of God, also an angel presiding over human beings; the name of the first day of each month, also the planet Jupiter. Z. هرمزد.

[*hormazdyâr* 𐬨𐬎𐬭𐬀𐬯𐬘𐬌𐬀𐬭 s. Z. 44, 3. the name of a man.]

hormôd 𐬨𐬎𐬭𐬀𐬫 s. 3, 9. a pear, a guava. Pers. امرود and ارمود.

[*hôrûn* 𐬨𐬎𐬭𐬎𐬥 adv. Z. 6, 4. this side.]

[*hosh, hush* 𐬨𐬎𐬯 s. Z. 23, 11. 42, 12. death; dawn; understanding. Pers. هوش.]

[*hoshahîn* 𐬨𐬎𐬯𐬀𐬵𐬌𐬥 s. Z. 42, 10. the latter part of the night. Zand هوشهین.]

[*hosh-e-avzâr* 𐬨𐬎𐬯𐬉𐬀𐬯𐬎𐬭 s. Z. 42, 10. name of the third quarter of the night.]

hoshmardan 𐬨𐬎𐬯𐬨𐬀𐬭𐬙 v. 17, 7. to count, to reckon; to pray, to pray mentally. Pers. شُمُردن.

[*hoshtâp* see *hushtâv.*]

hôstîgân 𐬨𐬎𐬱𐬌𐬙𐬀𐬥 s. 9, 9. an artizan, a skilful man.

hôstobâr 𐬨𐬎𐬱𐬎𐬫𐬀𐬭 s. 9, 9. an artizan, a skilful person, a hardworking, faithful man; Pers. اُستُوار.

[*hozvân* see *huzvân.*]

huchart 𐬨𐬎𐬧𐬀𐬭𐬙 s. 11, 6. a garment; a kind of iron armour; a robe, a long robe worn by nobility.

[*hudâshtan* 𐬨𐬎𐬃𐬀𐬱𐬙𐬀𐬥 Z. 39, 12. The meaning is uncertain.]

[*hudînân* 𐬨𐬎𐬃𐬌𐬥𐬀𐬥 s. I. 33, 9. 35, 9. *hudînânu* 𐬨𐬎𐬃𐬌𐬥𐬀𐬥𐬎 s. I. 34, 4. 7. the men of the good religion. Zand هودینان.]

[*hufrâshmôdât* 𐬱𐬎𐬭𐬀𐬱𐬨𐬵𐬌𐬙𐬀𐬑 s. Z. 42, 7. name of the first quarter of the night; sunset. See Z. 76, note 2. 126, note 1. Zand 𐬱𐬎𐬭𐬀𐬱𐬨𐬵𐬌𐬙𐬀𐬑 – 𐬱𐬎.]

[*hukarap* 𐬱𐬎𐬵𐬀𐬭𐬀𐬯 adj. Z. 6, 2. handsome, well-formed. Zand 𐬱𐬎𐬵𐬀𐬭𐬀𐬯 – 𐬱𐬎.]

hûl 𐬱𐬎𐬵 adj. 18, 5. lofty, high up; also a particle used before verbs in an extensive sense. Pers. هول.

[*Humanu* 𐬱𐬎𐬨𐬀𐬥 I. 34, 7. a proper name.]

hunyâ 𐬱𐬎𐬥𐬌𐬀 s. 7, 1. an ear. [Comp. Chald. אוּדְנָא contracted to אוּנָא.]

[*hûpastan* 𐬱𐬎𐬵𐬀𐬯𐬎𐬱𐬀𐬥 v. 16, 1. to fall. Pers. اوفتادن.]

hupman 𐬱𐬎𐬨𐬀𐬥 s. 7, 2. face, surface. [Should be read *anpaman*; Chald. אַנְפָּא.]

[*huram* 𐬱𐬎𐬭𐬀𐬥 s. Z. 36, 4. name of a sin, pride.]

[*hûrostch* 𐬱𐬎𐬵𐬭𐬎𐬙 adj. Z. 6, 2. beautiful. Zand 𐬱𐬎𐬵𐬭𐬎𐬙.]

[*hush*, see *hosh*.]

[*Hushîtar* 𐬱𐬎𐬵𐬰𐬌𐬙𐬀𐬭 I. 35, 11. 12. a proper name.]

[*hushmardâr* 𐬱𐬎𐬵𐬰𐬨𐬀𐬭𐬎 s. Z. 25, 3. a reciter. Pers. شُمُردن 'to count'; comp. Zand *hishmareñtô*.]

hûshnûk 𐬱𐬎𐬵𐬰𐬨𐬵𐬐 s. 7, 10. the knee, the lap. Zand 𐬱𐬎𐬵𐬰𐬨𐬵𐬐; see West. Yasna 57, 2. 6. note.

hushtâv, *hoshtâp* 𐬱𐬎𐬵𐬰𐬙𐬀𐬯 s. 12, 8. condign punishment, a fine. [In Z. 26, 3. it is the translation of *srvatô*.]

hushyâr 𐬱𐬎𐬵𐬰𐬌𐬀𐬭 adj. 9, 10. sharp, clever, careful, wise, intelligent. Pers. هوشیار.

huspârûm 𐬱𐬎𐬵𐬯𐬀𐬭𐬵𐬥 s. 23, 3. the name of the 17th Nosk = *â* of the *yathâ-ahû-vairyô* prayer. [According to the Dîn-i-Vajarkart, it consisted of 65 chapters, and according to the other authorities, it contained only 64. It treated, as we learn from the D. V. *a)* on all things that the believers should know; *b)* on the punishment which evil-doers would

have to suffer, and on the release they are to obtain in the end; *c)* on all that is allowable and not allowable; *d)* on the stars sitting on the hands of men (probably chiromancy). According to other statements, such as the Rivâyat of *Kâmah Bahrah*, it treated also of *Nîrangs*, of midwifery, etc. The most explicit statement of its contents is to be found in the 7th vol. of the Dîn-kart (pagg. 312—340 of my MS.) where it is called *huspâram* 𐬱𐬎𐬯𐬀𐬭𐬨, and is stated to have contained 30 chapters (*barînak* 𐬚𐬀𐬭𐬌𐬈𐬀𐬴); the first part, named *hêrpadastân* 𐬱𐬎𐬚𐬀𐬙𐬌𐬯𐬀𐬙𐬌𐬯𐬀𐬙𐬀𐬥, referred to the herbads, or priests, and their three grades, also to their studies and duties. The second part, called *nîrangastân* 𐬚𐬀𐬙𐬌𐬯𐬀𐬙𐬌𐬯𐬀𐬙𐬀𐬥, referred to the *nîrangs* (prayers and ceremonies); *a)* what the *râspi* and *zôtî* have to recite, and the prayers that are to be recited twice, thrice and four times; *b)* the Avesta to be recited for *tanâfur* sinners; *c)* the judgement on apostates from the Mazdayasnian religion; *d)* the sin of not keeping the six *gahambârs*, and how they should be kept; *e)* on the proper time of the five *gâhs* (𐬌𐬵 𐬌𐬱𐬌𐬯𐬀𐬙 𐬱𐬀𐬭𐬎𐬎𐬎), and the *izashne* for each of them; *f)* on the *sadrâ* and *kustî*, and the proper materials for them; *g)* on collecting and cutting the *barsam*; etc. Several other divisions of the Nosk are also mentioned with a long detail of their contents, in which dealings with the non-Aryans are frequently referred to.]

[*hûtâshîdeh* 𐬱𐬎𐬎𐬀𐬱𐬌𐬙𐬌𐬙𐬌𐬯 adj. Z. 6, 1. well-formed. Zand 𐬱𐬎𐬎𐬀𐬱𐬌𐬙𐬌𐬙𐬌𐬯.]

huzvân, *hozvân* 𐬱𐬎𐬵𐬀𐬯 . 𐬱𐬎𐬵𐬀𐬯 s. 7, 4. Z. 8, 5. I. 32, 11. the tongue. Zand 𐬱𐬎𐬵𐬌𐬯. Sans. *jihvâ*. Pers. زبان.

huzvârashna 𐬱𐬎𐬵𐬀𐬭𐬀𐬱𐬎𐬯 s. 17, 4. the proper Pahlavî language. According to some Destûrs the Pahlavî and Huzvâresh are the same. Some say they are different dialects, one for writing and the other for conversation. In my humble opinion, *Huzvâresh* (properly *Huzvânash*, i. e. the Assyrian language) is the present Pahlavî, that is, a mixture of Aryan and Semitic languages. As *Huzvâresh* can be read *Huzvânash* 𐬱𐬎𐬵𐬀𐬯𐬱 (as it is sometimes written), and we now know for certain that this mixture of the Semitic element in Pahlavî is from the Assyrian, *ash* in all probability stands for "Assyrian" and *Huzvâni* + *ash*, i. e. "the lan-

guage belonging to the Assyrians (or Assyria)", afterwards became *Huzvânash.* [On the meaning see the Introduction.]

i, î ﺩ

[*i* د 1, 1. 2, 9. etc. gen. suff. of. The Persian 'idhâfat', *i;* see *e.*]

[*îhān* ﺩﻫﻦ Z. 17, 2. probably a wrong transliteration. — Destur Hoshengji translates *mad îhān* by 'the receiving'.]

în ﺭ pron. 18, 3. this. Pers. اﻳﻦ.

îzad ﺩﻛﺪ 19, 2. see *avash.* [It is probably miswritten for ﺩﻳﺶ *zîsh* 'his'.]

[*izashna* ﺩﻫﻴ s. Z. 17, 5. sacrifice, offering. Zand ﺩﻫﻴﺴﻨﺠﻪ, Sans. *yajna.*]

[*izashne-kerdâr* ﺩﻫﻴ ـ ﻭﻟﻤﺪﻟ s. Z. 21, 3. making offerings. See *izashna* + Pers. ﻛﺮدار.]

îzbâ ﺩﻛﻴﺪ s. 6. 6. a jackal. [Comp. Chald. זְאֵב 'a wolf'.]

îzrûnatan ﺩﻛﻠﻮﻧﻴﻠ v. 16, 6. to drag; to catch; to pull; to seek for help; to apply a remedy; to lose; to seek; (see *nîdan*). [Its etymology is uncertain.]

j د

jadman ﻳﻤﺞ s. 1, 6. luck, good fortune, happiness. (*man* a suffix). Arabic جِدٌّ. [Hebr. גַּד 'fortune'.]

[*jaidgûnatu* ﻳـﻴﻮﻧﻴﻤﻴﻮ past part. l. 33, 3. 12. 34, 12. 40, 5. brought. See *jâidgónatan.*]

jaknîmônastan ﻳﻮﻣﻴﻨﻴﻤﻮﻧﻴﻠ v. 15, 13. to stand, to stay, to remain. (Some pronounce it *eknîmónastan;* but it is much better to read it *ekvîmônastan,* as it is related to the Chaldee קוֹם and Arabic قام. [Should be *yekavvimûnastan.* Chald. Pael יְקַוֵּם for original יְקוֹם *y'qavvēm.*]

jaktîbônatan ﻳﻮﻣﻴﻨﻴﻮﻛﻠ v. 17, 5. to write. (Properly it should be pronounced *ektibonatan* as in Chaldee and Arabic.) [Should be *yektîbûnatan;* Chald. יִכְתְּבוּן from כְּתַב.]

jaktrûnatan ܐܬܪܘܢ v. 17, 3. to break; kill. (I think this word should be pronounced *ektalûnatan;* Arabic قتل.) [Should be read *yektalûnatan;* Chald. יִקְטְלוּן from קְטַל.]

[*jalkâ* ܝܠܟܐ s. 4, 8. greens, vegetables; should be read *yarkâ;* Chald. יַרְקָא.]

jaltâ ܝܠܛܐ s. 5, 7. skin, a cover; Arabic جِلْدٌ.

[*jamananûnēd* ܝܡܢܢܘܢ v. Z. 3, 3. 5. 5, 9. etc. 9, 8. etc. 3d sing. pres. of *jamananunatan;* see *jamnûnatan.*]

jamîtônatan ܝܡܝܬܘܢ v. 17, 3. to die, expire, breathe one's last; (some read it *damîtônatan*). [Should be read *yamîtûnatan;* Chald. יְמִיתוּן from מוּת.]

jamlônatan ܝܡܠܘܢ v. 13, 5. pres. 1st sing. *jamlônēm* ܝܡܠܘܢ 13, 6. 3d sing. *jamlônēd* ܝܡܠܘܢ 13, 5. see *jamnônatan.* [Should be read *yamrûnatan;* Chald. יְאַמְרוּן from אֲמַר.]

jamnâ ܝܡܢ s. 5, 2. a camel. Chald. גַּמְלָא, Heb. גָּמָל, Arab. جَمَلٌ.]

jamnônatan ܝܡܢܘܢ v. 13, 5. pres. 1st sing. *jamnônēm* ܝܡܢܘܢ 13, 6. 3d sing. *jamnônēd, jamnûnēd* ܝܡܢܘܢ 13. 5. [Z. 6, 12. 7, 11. etc. imperat. 2d sing. *jamnûn* ܝܡܢ Z. 9, 7. 8.] to speak, say, express. [Should be read *yamnûnatan,* or *yamananûnatan;* Chald. יְמַלְלוּן from מַלַּל 'to speak'.]

[*jamnûnashna* (read *yamnûnashna*) ܝܡܢܢܫ s. Z. 7, 10. a saying, a statement.]

jarasht, name of one of the Nosks; see s. v. *dâd.*

[*jast* ܝܕܬ v. 3d sing. imp. I. 34, 4. passed away. Pers. جستن.]

[*jastaku* ܝܕܬܐ p. part. I. 33, 1. sprung forth. Pers. جسته.]

jatîbônatan ܝܬܝܒܘܢ v. 15, 12. to sit down, remain, dwell. [Should be read *yatîbûnatan;* Chald. יְתִיבוּן from יְתַב.]

javîd, javît ܒܝܕ prep. and adv. 18, 10. Z. 4, 3. 6, 6. 30, 7. 33, 5. I. 41, 8. separate; against; without; except. See *jud* and *joed.*

[*javîdâk* ܟܕܝܕܝ adj. Z. 37, 9. separated.]

[*javîdâkîhâ* ܗܐܟܕܝܕܝ adv. Z. 3, 1. separately.]

[*javîtar* ܪܝܝ adj. Z. 2, 5. 3, 7. different.]

[*jâdu* ܘܕܝ s. Z. 15, 12. sorcery. Z. *yâtu;* Pers. جادو.]

[*jâdûgî* ܝܘܟܘܕܝ s. Z. 34, 4. sorcery. From *jâdûk.*]

[*jâdûk* ܟܘܕܝ s. Z. 30, 9. 34, 3. a sorcerer; pl. *jâdûkân* ܢܝܟܘܕܝ Z. 15. 12. sorcerers. Pers. جادو.]

jâc ܝܬ s. 2, 3. a place, a plot of ground. Pers. جا and جای.

jâûlgônatan ܢܬܘܠܓܘܝ v. 16, 6. p. part. see *jaidgûnatu*; to bring, to produce. [This should be pronounced *yâityûnatan*, being the causal form of *yâitûnatan* (see *jâîtônatan*). Chald. Afel אַיְתִי.]

jâîtônatan ܢܬܘܢܝ v. 16, 2. 6. to come, arrive, enter; to bring, to produce. [This should be pronounced *yâitûnatan*. Chald. ייתן from אֲתָא, Heb. אָתָה, Arab. أَتَى.]

jâm ܡܝ s. 4, 5. a cup, a glass (for drinking wine, etc.) Pers. جام.

jâmch ܟܡܝ s. 11, 7. a dress, clothes. Pers. جامه. [pl. *jâmak,hâ* ܗܝܟܡܝ 11, 5. clothes.]

[*jâmtônashna* (read *yâmtônashna*) ܐܫܢܘܬܡܝ s. Z. 27, 8. arrival.]

[*jâmtônashnî* (read *yâmtônashnî*) ܝܐܫܢܘܬܡܝ s. Z. 42, 12. commencement, arrival.]

jâmtônatan ܢܬܘܬܡܝ v. 17, 6. pres. 3d sing. *jâmtônêd* ܕܢܬܘܬܡܝ Z. 14, 10. to reach, arrive, to get, to obtain. [Should be read *yâmtônatan* and *yâmtônêd*; Chald. יְמַטָּן from Aphel of מְטָא.]

jân ܢܝ s. 7, 8. soul, vital spirit, life. Pers. جان.

jânâk ܟܢܝ s. 3, 5. grain; seed of plants; stone of fruit; any grain scattered for agricultural purposes. This word should be pronounced *dânâk*, Pers. دانه, and *jânâk* is only a mis-reading.

jânûnatan ܢܘܢܝ v. 17, 2. pres. 3d sing. *jânônêd, jânûnêd* ܕܢܘܢܝ 20, 1. 2. 4. to be, to exist; to become. (This word, in all pro-

bability, should be pronounced *yehvûnatan*, comp. Chald הֲוָא, and not *jânûnatan* as it has been heretofore read). [See *yahvônatan*.]

jânvarhâ 𐬌𐬀𐬯𐬭𐬀 s. 5, 1. animals; pl. of *jânvar*. Pers. جانور.

jâr 𐬌𐬀𐬭 } 18, 8. *a*) s. state, condition. *b*) adv. at present, now.
jâvar 𐬌𐬀𐬯 } In grammar, present tense.

jârarâ 𐬌𐬀𐬭𐬀 s. 12, 5. a weight; a value, worth, or price of any thing; a stone (precious, or pebble). Comp. Arab. ظَرَر, Hebr. צור.

jâsônatan 𐬌𐬀𐬱𐬀𐬥 v. 16, 8. pres. 3d sing. Z. 34, 9. 38, 4. 9. to have; to maintain, to possess. [It is also pronounced *dâsônatan;* but should be read *yakhsanûnatan;* Chald. יְחַסְנוּן from חֲסַן. 'to possess'.]

jâtan 𐬌𐬀𐬙 s. 1, 2. a name or epithet of God; like the Persian word *yazad*, it is also commonly applied to angels and Fravashis. Some read it *dâdan*. Z. 𐬌𐬀𐬙𐬀𐬙 [It is apparently an Iranian word, and may be only another orthography for *yazdân* 'God'. This is יזתן *yaztân* in the Sasanian, and יאזתן *yâztan* in the Chaldeo-Pahlavî.]

[*jâtônashna* (read *yâtônashna*) 𐬌𐬀𐬙𐬀𐬱𐬀 s. Z. 8, 2. arrival, coming.]

jâtônatan 𐬌𐬀𐬙𐬀𐬥 v. 16, 1. [pres. 3d sing. *jâtônêd* 𐬌𐬀𐬙𐬀𐬥𐬌𐬌 Z. 2, 3. 16, 4. 36, 1. 2. 37, 7. 42, 11. past part. *jâtûnt* 𐬌𐬀𐬙𐬀𐬥𐬎 I. 39, 6. 41, 9.] to come, to arrive, to enter. [Should be read *yâtônatan*, *yâtônêd*, and *yâtûnt;* Chald. יתן from אֲתָא 'to come'.]

jâvîdân 𐬌𐬀𐬯𐬌𐬌𐬀𐬯 adv. 19, 10. for ever. Pers. جاوید, جاویدان, or جاودان.

jâyâ 𐬌𐬀𐬌𐬀 s. 6, 10. a vein, an artery.

[*jegar* 𐬌𐬌𐬀𐬭 s. Z. 10, 11. the liver. Z. *yâkarc*. Pers. جگر.]

[*jeh* 𐬌𐬌 : 𐬌𐬭 s. Z. 27, 9. 31, 1. whoredom, adultery. Z. 𐬌𐬌𐬀𐬱𐬀.]

jînâk 𐬌𐬌𐬀𐬴 s. 2, 3. [Z. 4, 2. etc. I. 33, 3.] a place, a plot of ground. I think this word should be pronounced *jyoâk*, and that the Persian *jâh* and *jâe* are corruptions of it; as from *nyok* we have *nek* and from *ayok*, *ek*. [I cannot agree with these remarks, though I am not

able to offer any satisfactory explanation myself. The reading *savâk*, as proposed by Spiegel, and its identification with the Persian سوی سو 'a side, part, quarter', cannot be correct, as the meaning of 𐬎𐬎𐬎 is different; besides the *â* could not be accounted for.]

joâl 𐬎𐬎𐬀𐬎
jobâl 𐬎𐬎𐬀𐬎 } s. 21, 11. a sack. Pers. جوال.

jôdăn 𐬎𐬎𐬎𐬀𐬎 s. 8, 7. Z. 15, 1. a young man, a youth; young; (some also read it *johăn.*)

jôe 𐬎𐬎 s. 3, 2. a rivulet, a canal. Pers. جوی.

joed 𐬎𐬎𐬎 prep. 22, 7. see *javîd.*

joed-shahahâdâd 𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 s. 23, 4. name of the 19th, or according to other sources, 20th Nosk, corresponding to the word *daregh-ubyô* in the *Yathâ-ahû-vairyô* prayer; the Vendidâd, which is still extant and consists of 22 fargards. [It is to be read *javîd-shêdâ-dât* which is a literal translation of *vî-daêvô-dâtô* 'given against the Devas'.]

jôjan, jojun 𐬎𐬎𐬎𐬀𐬎 s. 12, 3. Z. 20, 4. 39, 9. a coin (value about two-pence sterling); money, specie; (see *zôzan*). [Chald. נְזוּזָא 'denarius', Syr. ܙܘܙܐ id. Pers. جُوجَر, جوجِّرن, جُوجِرّه. The Z. *asperenô* is translated by it.]

jôlâh 𐬎𐬎𐬎𐬀𐬎 s. 11, 6. a weaver; a quiver; beaten (cotton, or wool) Pers. جُولاه, or جُوله.

[*jordâk* 𐬎𐬎𐬎𐬀𐬎 s. Z. 17, 3. corn, grain.] pl. *jordâkîhâ* 𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬎𐬎 3, 3. corn, grains.

josgônatan 𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 v. 16, 11. to take back; to seize; to make stand. [Anquetil has in his Glossary the two words *josgunatan* and *josbunatan*, of which the first is explained by ستدن 'to take', the second by استادن 'to stand upright'; the Burhân-i-qâti' has only جوسبونتن with the meaning استدن و گرفتن 'to stand and to take'; Destur Hoshengji's edition of this Farhang has 𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎, which may be read *josgônatan*, but not *josbônatan.* Both are doubtless only various readings of the same word; and both are probably incorrect. The meaning 'to take, carry off', can be proved from the Pahlavî translation of the Vendidâd (see

3, 48. 4, 2. Sp. and the Bundehesh; but that of 'standing', I cannot find as yet in the texts. The Semitic root whence it is derived is נשׂג, which is in Hebrew, as well as in Chaldee, only used in Hifil הִשִּׂיג for הַנְשִׂיג, in the meaning 'to take, seize, obtain'; consequently we have to read *yansigûnâtan* which exactly corresponds to this Hifil. One cannot read *yansiûntan* as one might be tempted to do by comparing Chald. נְשָׂא, as this has only in Kal the meaning 'to take away, carry off', but in Hifil only that of 'betrothing', whereas 𐬌𐬀𐬯𐬀𐬙𐬀𐬌𐬙𐬀𐬌𐬙 must be traced to a Hifil form.]

jov 𐬎𐬌 s. 3, 4. barley, a grain of barley. Pers. جَو, Z. 𐬎𐬀𐬯𐬀𐬙𐬀𐬙 ?

jud 𐬎𐬙 adj. and prep. 18, 11. separate, distinct, different; against; contra, anti (when used as a particle before a noun, as *jud-dêv*, etc.) [Pers. جُدا.]

[*jumbînad* 𐬎𐬀𐬰𐬌𐬥𐬀𐬙 v. Z. 7, 5. pres. 3d sing. shakes. Pers. جُنبانیدن 'to shake'.]

jutâ 𐬎𐬀𐬙𐬀 s. 11, 2. a messenger, a courier; a message, an order. (This word is translated in various ways: J. D. explains it by نامه و فرمان; D. E. by طوق; and D. J. by لایق و نویسنده و تفنا کننده; but in the margin, D. J. has the Pâzand translation *zabâ* altered to *zabâb*, which is more appropriate here, according to the classification, and therefore I have adopted it; the explanation given by J. D. being also nearly the same, viz. a message, an order, a letter, etc.)

javân 𐬎𐬀𐬯𐬀𐬥 adj. and s. 8, 7. young, a youth, a young man. Pers. جوان, S. *yuvan*, Hind. *jôban*.

k 𐬐

kabad 𐬐𐬀𐬉𐬙 adj. and adv. 18, 9. [Z. 3, 8. 10. 18, 2. 4. 22, 7. 25, 2. 31, 5. 43, 4. I. 41, 8.] much, more, many, repeatedly, very. [Hebr. Chald. כָּבֵד 'heavy'; in some passages 'numerous'; see Gesenius 'Thesaurus linguæ hebrææ chaldææ' II. pag. 654.]

[*kabad-gord* 𐬐𐬀𐬉𐬙-𐬐𐬭𐬙 adj. Z. 22, 6. very round; very courageous; (*kabad* + Pers. گُرد).]

kad 𐬐𐬀𐬙 adj. 8, 10. small, little; low, inferior. [Comp. Hebr. קָטֹן.

The word is classed with such ones as denote high rank; it immediately precedes the word for 'great', and is probably placed there for the sake of having an opposition. As the name of a dignity it cannot be explained, nor is it a particle. Its Pâzand *keh* means 'little', Z. *kasú.*]

[*kadâr, katâr* 𐬐𐬀𐬛𐬁 pron. Z. 2, 11. 7, 1. 17, 9. which, whether. Zand 𐬐𐬀𐬛𐬌, Sans. *katara.*]

[*kadârzâ, katârzâi, katârjâi* 𐬐𐬀𐬛𐬁𐬵 Z. 13, 5. any one. It translates Z. *kahmâichid.*]

kadbâ 𐬐𐬀𐬛𐬎 s. 7, 6. Z. 33, 1. 35, 2. a lie, a falsehood. Arab. كذب, Chald. כַּדְבָּא.

[*kadeh* 𐬐𐬀𐬛 s. Z. 5, 2. a house, a habitation. Pers. كده.]

[*kadeh-bânûk* 𐬐𐬀𐬛𐬎𐬵 s. Z. 5, 2. the mistress of a house. Pers. كده بانو.]

kadhônastan 𐬐𐬀𐬛𐬎𐬵𐬌 v. 14, 5. pres. 1. sing. *kadhônēm* 𐬐𐬀𐬛𐬎𐬵𐬌𐬆 14, 6. — 3. sing. *kadhônēd* 𐬐𐬀𐬛𐬎𐬵𐬌𐬆 14, 5. to grow, to spring up from the ground. [Chald. קַדְחוֹן from קָדַח.]

kadrônatan 𐬐𐬀𐬛𐬭𐬌 v. 14, 11. pres. 1. sing. *kadrônēm* 𐬐𐬀𐬛𐬭𐬌𐬆 14, 12. — 3. sing. *kadrônēd* 𐬐𐬀𐬛𐬭𐬌𐬆 §14, 11. to measure. [The pronunciation is incorrect; it is to be read *kîlûnatan,* as it can be only traced to Chald. כּוֹל perf. כָּל, imperf. יְכִיל, Syr. Aphel ܐܟܝܠ *'akîl,* Hebr. הֵכִיל, Arab. كال 'to measure'.]

kahôbûn 𐬐𐬀𐬵𐬎𐬵 adj. 18, 8. old, ancient, former; worn out. Pers. كُهَن.

[*kahûbanî* 𐬐𐬀𐬵𐬎𐬵𐬀 s. I. 34, 5. old age, state of being worn out. Pers. كهنگی.]

[*Kai-Vîshtâsp* 𐬐𐬀𐬌𐬫𐬀𐬯𐬱𐬀𐬯 I. 32, 5. name of the fifth king of the Kayânian dynasty. Zand *Kavâ Vîshtâspa.*]

kakâ 𐬐𐬐 s. 7, 4. a tooth. Chald. כַּכָּא.

[*kakhsh* 𐬐𐬫𐬱 s. Z. 10, 7. the armpit. Z. *kasha.* Sans. *kaksha.*]

kalbâ 𐬐𐬭𐬎 s. 6, 5. a dog. Chald. כַּלְבָּא, Syr. ܟܠܒܐ, Arab. كَلْبٌ.

kalmâ 𐬐𐬀𐬎𐬆𐬥𐬀 s. 4, 4. a vineyard; a vine; a grape. Chald. כַּרְמָא, Syr. ܟܪܡܐ, Arab. كَرْم.

kalyâ 𐬐𐬀𐬎𐬌𐬀 s. 5, 3. a ram; a sheep; a goat. [Comp. Hebr. כַּר 'a lamb'; *καρ* with the Ionians 'sheep'.]

[*kam* 𐬐𐬀𐬨 adj. Z. 24, 2. less, deficient. Pers. كم. Old Pers. *kamana*, Z. *kamna* Yas. 46, 2.]

kamân 𐬐𐬀𐬨𐬀𐬯 s. 10, 6. a bow for arrows. Pers. كمان.

kamchâ 𐬐𐬀𐬨𐬚𐬀 s. 6, 3. a locust, a grasshopper. [Chald. קַמְצָא, Syr. ܩܡܨܐ, Arab. قَمَص.]

kamryâ 𐬐𐬀𐬨𐬁𐬌𐬀 s. 1, 5. the moon. Arab. قَمَر. [The word is not taken from the Arabic as the termination *yâ* shows, which seems to stand for *â* 𐬀 alone; compare *bisryâ* for *bisrâ* (as Ibn Muqaffa writes the word, in his well known notice on the زوارش; see the Introduction.) It is clearly, as to its form, of Aramaic origin.]

kanashyâ 𐬐𐬀𐬯𐬱𐬌𐬀 s. 9, 2. an assembly, a meeting, a council. [Chald. כְּנִישְׁתָּא, Syr. ܟܢܝܫܬܐ.]

kanâ 𐬐𐬀𐬯𐬀 pron. 18, 9. 24, 5. each, every. [Chald. כֹּלָּא, Heb. כֹּל.]

kanâras 𐬐𐬀𐬯𐬀𐬭𐬎 s. 3, 2. a fish. [Should be read *kavâras*; Chald. כַּוְרָא.]

kandan 𐬐𐬀𐬯𐬛 v. 14, 1. pres. 1. sing. *kanēm* 𐬐𐬀𐬯𐬋𐬨 3. sing. *kanēd* 𐬐𐬀𐬯𐬋𐬛 14, 2. to dig, to root out. Pers. كندن. Z. 𐬐𐬀𐬎.

[*kandan, kantanu* 𐬐𐬀𐬯𐬛 v. Z. 33, 1. 3. I. 35, 11. pret. 3. sing. *kant, kard* 𐬐𐬀𐬯𐬛 Z. 9, 5. 11, 7. I. 40, 1. past part. *kantu* 𐬐𐬀𐬯𐬎 I. 31, 2. 32, 1. 33, 5. 34, 2. 35, 5. 39, 2. to do, to make, Should be pronounced *kardan, kard* and *kardu*. — In the Sassanian inscriptions, both 𐭪𐭫𐭲 = 𐬐𐬀𐬯𐬛 and 𐭪𐭫𐭣 = 𐬐𐬀𐬎 occur, and must both be read *kartî*, equivalent to the *kartu* of the books.]

kanîzak 𐬐𐬀𐬯𐬌𐬵𐬀𐬴 s. 8, 6. a maid-servant, a female servant or girl, a woman-slave. Pers. كنيزك (also كنيز; the final ك being what is called كاف تصغير *kâfi tasghîr*, which added to nouns expresses smallness,

as *mardak*, 'a small, or little man', *tiflalak*, 'a small boy', etc.; so *kanîzak* signifies 'a small, inferior, or low girl'). Z. *kainî*, Sans. *kanyâ*.

[*kantak* 𐬐𐬀𐬙𐬀𐬐 s. Z. 39, 10. part, section; see *kartak*.]

[*kantak* 𐬐𐬀𐬙𐬀𐬐 I. 35, 2. past part. made, done. Pers. کرده.]

kanyâ 𐬐𐬀𐬉𐬌𐬀 s. 3, 7. a reed, a cane, a reed-pen, a bamboo. Chald. קַנְיָא, Syr. ܩܢܝܐ, Arab. قَنَاةٌ.

kapâ 𐬐𐬀𐬯𐬀 s. 14, 12. a measure, a measuring-vessel. [Chald. כַּפָּא 'a hand'. Syr. ܟܦܐ 'a handful'.]

kapîz 𐬐𐬀𐬯𐬌𐬎 s. 14, 12. 21, 5. a measure containing about 64 lbs. weight. Pers. کفیز.

[*karap* 𐬐𐬀𐬭𐬯 s. Z. 7, 11. 11, 6. the body, flesh. Zand 𐬐𐬀𐬭𐬀𐬯.]

kardan 𐬐𐬀𐬭𐬙𐬀𐬐 v. 13, 9. pres. 1. sing. *kunêm* 𐬐𐬵𐬐𐬌𐬉𐬨𐬐, 3. sing. *kunêd* 𐬐𐬵𐬐𐬌𐬉𐬐 13, 10. pret. 3. sing. *kard* 𐬐𐬀𐬭𐬐 Z. 9, 5. 11, 7. 27, 3. I. 40, 1. to perform, to make. Pers. کردن, Z. 𐬐𐬀𐬭𐬎, Sans. *kṛi*.

karg 𐬐𐬀𐬭𐬜 s. 6, 1. a domestic fowl, a partridge; a crab. Pers. کرک.

karîtônatan 𐬐𐬀𐬭𐬌𐬈𐬵𐬐𐬀𐬙𐬀𐬐 v. 17, 6. to pray; to learn, or read loudly; to call. Arab. قَرَأَ. [pres. 1. sing. *karîtônam* 𐬐𐬀𐬭𐬌𐬈𐬵𐬐𐬀𐬙𐬨𐬐 Z. 29, 9. 'I pray, implore'. 3d sing. *karîtônad* 𐬐𐬀𐬭𐬌𐬈𐬵𐬐𐬀𐬙𐬀𐬛 Z. 36, 4. 42, 2. 8. 12. 'he calls'. *karîtônêd* 𐬐𐬀𐬭𐬌𐬈𐬵𐬐𐬀𐬙𐬌𐬉𐬐 Z. 42, 10. 3d pl. *karîtônand* 𐬐𐬀𐬭𐬌𐬈𐬵𐬐𐬀𐬙𐬀𐬛 Z. 37, 6. 42, 9. optat. 3d sing. *karîtônêhêd* 𐬐𐬀𐬭𐬌𐬈𐬵𐬐𐬀𐬙𐬌𐬉𐬐𐬀𐬐 Z. 34, 1. 37, 3. 4. 'one is accustomed to call, may call'. past part. *karîtônad* = *karîtônt* 𐬐𐬀𐬭𐬌𐬈𐬵𐬐𐬀𐬙𐬀𐬛 Z. 40, 2. 'called'. Chald. קְרִיתוֹן from קְרָא.]

[*karp* 𐬐𐬀𐬭𐬯 s. Z. 11, 6. the body. See *karap*.]

[*kartak* 𐬐𐬀𐬭𐬙𐬀𐬐 s. Z. 39, 11. piece; see *kantak*.]

kas 𐬏𐬎 pron. 8, 2. one, any one, some one; a certain person. Z. 𐬏𐬀, Sans. *kas* 'who'. Pers. کس.

[*kas* 𐬏𐬎 adj. Z. 6, 11. 15, 5. small, little. Z. *kasu*, Pers. کَه.]

[*kashêd* 𐬏𐬐𐬉𐬐 v. pres. 3 sing. Z. 35, 6. 7. he beats, bruises. Pers. کُشتن.]

kashmak 𐬐𐬀𐬱𐬨𐬀𐬐 s. 3, 5. an olive tree, an olive.

kashôtâ 𐬐𐬀𐬱𐬎𐬀𐬙𐬀 s. 10, 5. a bow for arrows. [Chald. קְשָׁתָא.]

kashsarûb 𐬐𐬀𐬱𐬯𐬀𐬭𐬎𐬁 s. 22, 10. the name of the 9th Nosk, corresponding to the Zand word *vanhêush*. [According to the Dîn-i-vajarkart, the Rivâyats of Kâmah Bahrah and Nerîman Hoshang, it was the 10th Nosk, corresponding to the word *dazdâ*. In the Dîn-kart the name is written 𐬐𐬀𐬱𐬑𐬀𐬯𐬭𐬎𐬁 *kashkîsrûbu*, and the Nosk enumerated among those seven which are called 𐬰𐬀𐬙𐬀𐬯𐬀𐬑𐬀 *mânsrîk*. It consisted originally of 60 chapters; after the time of Alexander only 15 were recovered. In the Dîn-i-vajarkart the contents are stated as follows; *a*) science of midwifery (𐬛𐬀𐬵𐬌𐬀 𐬨 𐬌𐬀𐬌𐬀𐬌𐬀 𐬐𐬀𐬵𐬀𐬐𐬀); *b*) the teaching (learning) of wisdom; *c*) the performance of purificatory rites; *d*) the speaking of truth; *e*) the leading of men from vice to virtue; *f*) the cleansing from filth and impurity; *g*) the rising of men to greatness and dignity with kings; *h*) how those should be treated who tell lies to their relatives and to the kings, etc.]

kasp 𐬐𐬀𐬯𐬛 s. 12, 2. Z. 39, 9. 12. value, price; see *arz*.

kaspâ 𐬐𐬀𐬯𐬛𐬀 s. 12, 3. silver. [Chald. כַּסְפָּא. Assyr. *kaspu*.]

kaspman 𐬐𐬀𐬯𐬛𐬨𐬀𐬐 s. 12, 2. a jewel, a gem, a pearl, Arab. قَصَبٌ (*man* is a suffix.)

[*katak-khotaân* 𐬐𐬀𐬑𐬀𐬐-𐬴𐬀𐬙𐬀𐬀𐬐 s. pl. I. 41, 3. heads of the communities, masters of households. Pers. کدخدا.]

katas 𐬐𐬀𐬑𐬀𐬯 s. 3, 1. a wave. This word is in all, or almost all, the glossaries translated by 'small, little', from the Persian word کَ *keh*; and in no MS. have I ever found it with the meaning given above. According to the order of classification in this glossary, 'small, little, low', should have no place here, mingled with 'water, sea, river', etc.; the Persian word کَ *keh* has also the signification of 'wave', and I believe this is the most appropriate meaning in this place.

[*katrûnashna* 𐬐𐬀𐬑𐬭𐬎𐬯𐬀𐬌𐬀 s. Z. 18, 13. residence.]

katrûnatan 𐬐𐬀𐬑𐬭𐬎𐬌𐬀𐬑 v. 16, 3. to remain, to live, reside, put up, stop, stand. [Syr. ܩܛܪ.]

[*kâdmûnîhâ* 𐬐𐬁𐬎𐬨𐬌𐬀𐬐𐬁 adv. I. 35, 4. originally. Chald. קַדְמַיִן.]

[*kâdyôzad* 𐬐𐬁𐬎𐬌𐬀𐬵𐬀𐬎 s. Z. 33, 4. 7. name of a sin, ill-usage of man, or beast.]

kâh 𐬐𐬁𐬎 s. 3, 5. straw, hay, grass. Pers. کاه.

kâlâ 𐬐𐬁𐬉𐬀 s. 7, 5. Z. 22, 8. 39, 1. noise, cry, voice, clamour. [Chald. קָלָא.]

kâmâ 𐬐𐬁𐬨𐬀 s. 3, 6. flour, meal. [Chald. קֶמְחָא.]

[*kâmeh* 𐬐𐬁𐬨𐬎 s. Z. 11, 9. 22, 1. 29, 7. wish, desire. Pers. کامه, Z. 𐬐𐬁𐬨𐬌𐬱, Sans. *kâma*.]

kâmestan 𐬐𐬁𐬨𐬌𐬱𐬙𐬀𐬯 v. pres 1. sing. *kâmēm* 𐬐𐬁𐬨𐬎, 3. sing. *kâmēd* 𐬐𐬁𐬨𐬌𐬎 13, 3. to wish, to desire, to intend. Pers. کامیدن.

kârad 𐬐𐬁𐬉𐬎 s. 10, 6. a knife. Z. 𐬐𐬁𐬉𐬌𐬱, Pers. کارد. [Z. *kered*, *kerent*, Sans. *krit*, *krint* 'to cut'.]

kârēm 𐬐𐬁𐬉𐬎 1. sing. *kârēd* 𐬐𐬁𐬉𐬌𐬎 3. sing. v. 14, 7. present tense of *kēshtan*.

[*kâr-o-kerdârtûm* 𐬐𐬁𐬉 ، 𐬐𐬁𐬉𐬎𐬌𐬉𐬁𐬉𐬌𐬵𐬎 adj. Z. 16, 2. most efficacious. Pers. کار و کردار + suff. of superlative.]

[*kârvarzashna* 𐬐𐬁𐬉𐬯𐬁𐬉𐬵𐬀𐬱𐬀 s. Z. 23, 2.; *kârvarzashnî* 𐬐𐬁𐬉𐬯𐬁𐬉𐬵𐬀𐬱𐬀𐬌 s. Z. 31, 4. 40, 5. agriculture. Pers. کار and ورز]

kâshnî 𐬐𐬁𐬱𐬀𐬌 s. 4. 9. endive. Pers. کاشنی.

[*kâstârî* 𐬐𐬁𐬱𐬌𐬎𐬁𐬉𐬌 s. Z. 33, 2. loss, diminution; Pers. کاستی 'loss', کاستن 'to diminish, to decrease'.]

kâvêd 𐬐𐬁𐬯𐬌𐬎 s. 5, 4. the wild, or mountain, ox. The pronunciation of this word in the Farhang-i Jehângîrî and Burhân-i qâti', is *gâvêd*, and that appears to be the only correct one.

kê 𐬎 pron. and adv. 18, 6. Z. 13, 8. who, that; one who, which; when, then. Pers. که.

keh 𐬐𐬌𐬲 s. 3, 1. a wave; see *katas*; if pronounced *kuh* it will be more correct. [Pers. کُه and کوه.]

kch 𐬐𐬌𐬲 adj. 8, 10. 9, 3. small, little; subordinate, deputy, inferior, low. Pers. کِه. Z. *kasu*.

kenâ 𐬐𐬵𐬥𐬁 pron. 20, 2. [Z. 2, 6. etc. I. 32, 4.] see *kanâ*.

[*kenâ dô* 𐬐𐬵𐬥𐬁 𐬛𐬴 pron. Z. 2, 7. etc. 23, 10. etc. both.]

kenârch 𐬐𐬵𐬥𐬁𐬭𐬎 s. 2, 6. a shore, a coast; a border. Pers. كنار. Z. *karana*.

[*kerdâr* 𐬐𐬭𐬛𐬁 s. Z. 21, 5. see *âtash-kerdâr*; pl. *kerdârân* 𐬐𐬭𐬛𐬁𐬙𐬀𐬥 Z. 29, 5. doers, workers. Pers. كردار.]

[*kerdârtûm* 𐬐𐬭𐬛𐬁𐬭𐬎𐬹 adj. Z. 16, 2. 29, 8. very active. Pers. كردار + suffix of superlative.]

[*kerfeh* 𐬐𐬭𐬠𐬎 s. Z. 37, 3. good works and atonement for sin. pl. *kerfehâ* 𐬐𐬭𐬠𐬎𐬁 Z. 38, 1.]

[*kerîtâ* 𐬐𐬭𐬀𐬎𐬁 s. I. 40, 3. a fortress; see I. 40, note. Chald. קְרִיְתָא.]

[*kêsh* 𐬐𐬴𐬰 s. Z. 18, 8. I. 41, 8. faith, creed. Pers. كيش. Z. *dkaêsha*.]

[*kêshinjâr* 𐬐𐬴𐬰𐬀𐬙𐬁 s. Z. 18, 9. a corn-field. Pers. كِشت زار.]

[*kêsht* 𐬐𐬴𐬰𐬌 s. Z. 18, 9. a corn-field. Pers. كِشت.]

kêshtan 𐬐𐬴𐬰𐬌𐬀𐬥, pres. 1. sing. *kârêm* 𐬐𐬵𐬭𐬴𐬨, 3. sing. *kârêd* 𐬐𐬵𐬭𐬴𐬛 v. 14, 7. to sow, plant, cultivate. Pers. كِشتن and كاشتن.

kîbâ 𐬐𐬴𐬘𐬁 s. 7, 6. a lie, a falsehood. (Probably a misreading of *kadbâ*, q. v.)

kîmûnastan 𐬐𐬴𐬨𐬹𐬥𐬀𐬌𐬀𐬥 v. 15, 12. to wish, to desire, to ask. Pers. كام, Sans. *kâma*, 'a wish, desire, etc'. Pahl. 𐬐𐬵𐬨 *kâmch*. [The corresponding Pâz. *khâstan* also means 'to rise, get up', so this verb is probably from the Pael of קוּם.]

[*kîn* 𐬐𐬴𐬥 s. I. 41, 4. hatred, malice. Pers. كين.]

kînâ 𐬐𐬴𐬥𐬁 s. 5, 3. a sheep; a ram; a goat.

kîpâ 𐬐𐬴𐬠𐬁 s. 12, 4. value, price; a stone; (in Pâzand, *sang* = Pers. سنگ.) [The various meanings of the Pâzand equivalent have occasioned this word to be confounded with *kaspâ;* but the correct meaning appears to be 'a stone'; Chald. כִּיפָא.]

kîr 𐬐𐬴𐬭 s. 7, 9. Z. 11, 1. the private part of a male. Pers. كير.

[*Kîshûr* 𐬐𐬀𐬉𐬱𐬌𐬐 pr. n. I. 33, 8. name of a place; (see I. 37, note 3.)]

[*kîshvar* 𐬐𐬀𐬉𐬱𐬌𐬐 s. Z. 18, 6. 7. 8. a region of the earth, a zone, a climate; (for the Pahlavî names of the seven *kîshvars*, see Z. 58, note 2.) Z. *karshvare*.]

kitâ 𐬐𐬌𐬙𐬀𐬵 adj. 9, 3. subordinate, inferior in rank; small, little, low.

kô 𐬐𐬌 adv. and conj. 18, 5. thus, that, namely; see *âgh*. Pers. کو and که, Z. 𐬐𐬭, Sans. *kas*.

kôh 𐬐𐬌𐬵 s. 21, 7. a mountain, a hill. Pers. کوه.

kohûn 𐬐𐬌𐬵𐬎 adj. 18, 8. old, ancient, former, worn out. Pers. کُهن and کُهنه.

kôkâ 𐬐𐬌𐬐𐬀𐬵 s. 1. 5. the moon.

[*konashnân* 𐬐𐬌𐬯𐬀𐬱𐬀𐬎 s. pl. 24, 6. deeds, actions. Pers. کُنِش.]

kôna 𐬐𐬌𐬀𐬵 s. 5, 4. a lamb. [Chald. גּוּרְיָא.]

kôp 𐬐𐬌𐬠 s. 21, 7. a hill, a mountain; see *kôh*. [Z. *kaofa*.]

[*korâsheh* 𐬐𐬭𐬀𐬱𐬀𐬵𐬌 s. Z. 1, 2. explanation. Gujarâtî *kholâsô*, Arab. خُلاصَة; see Z. 45, note.]

kôrg 𐬐𐬌𐬭𐬎 s. 6, 1. *korag* 𐬐𐬭𐬀𐬎 21, 9. a partridge, a domestic fowl; see *karg*.

kôshak 𐬐𐬌𐬱𐬀𐬐 s. 2, 8. a palace, villa; castle, citadel. Pers. کُوشك.

kôshch 𐬐𐬌𐬱𐬌𐬧 s. 9, 8. a devotee, a worshipper; a servant (male, or female).

kôshtan 𐬐𐬌𐬱𐬌𐬙𐬀𐬵 v. 17, 3. to kill, destroy; beat. Pers. کُشتن.

[*kostch* 𐬐𐬭𐬌𐬙𐬧 s. Z. 6, 5. a side, direction.]

[*kostuihâ* adj. pl. 𐬐𐬭𐬌𐬙𐬎𐬀 I. 33, 11. injured. It is explained by 'old'. It is to be traced to کوستن 'to beat, strike, injure'; here it refers to books which have been damaged and injured in various ways.]

[*kota* 𐬐𐬌𐬙𐬀, *kote* 𐬐𐬌𐬙𐬌 adj. Z. 16, 1. 18, 6. small. Pers. کوته.]

kôtînâ 𐬐𐬌𐬙𐬌𐬱𐬀𐬵 s. 5, 3. mule. Syr. ܦܶܪܕܳܐ. [Chald. פּוּרְדָּנָא.]

kozbartâ ـهلمرزوڤ s. 4, 9. coriander seed. [Chald. כּוּסְבָּר and כּוֹסְבָּרְתָּא, Syr. ܟܘܣܒܪܬܐ.]

kukamâ ـهمزوڤ s. 12, 5. in Pâzand *âftâvch*, q. v.

kukbâ ـهبزوڤ
kukpâ ـهپزوڤ } s. 1, 6. the stars, planets; thence applied to luck. Arab. كَوْكَبٌ. [Chald. כּוֹכָב.]

[*kumik* ـهدمزوڤ s. Z. 10, 12. testicles; see Z. 51, note 3.]

kumtrâ ـهلمترمزوڤ s. 3, 9. a pear, a guava. [Arab. كُمَّثْرَى.]

kûn ـهنڤ s. 7, 10. the backside, the back. Pers. كون.

kûn ـهنڤ adv. 18, 8. now, at this time. Pers. اكنون and كنون. [This word appears to be Semitic; Chald. כְּעַן.]

kunēm ـهمنڤ v. 1. sing. *kunēd* ـهدنڤ 3. sing. 13, 10. present tense of *kardan*.

kunjêd ـهدجنڤ s. 3, 6. rape seed, the grain sesame. Pers. كُنْجُد and كُنْجِيد.

kh ـه

khalâ ـهلخ s. 2, 5. a vacant place, a desert; a privy, an empty or salutary place. In J. D. and D. J., the translation is "a lane, or secret place", but I have translated it with all the meanings of the Arabic خلا.

khalûji ـهجولخ s. 3, 9. a cherry, a currant, a small plum. In my opinion this word should be read *âlûchêh*, as we find the Persian word آلوچه with the same meaning; and therefore *khalûjî* can be only a misreading.

khandeh ـهندخ s. 7, 2. a laugh, a joke. Pers. خَنْدَه.

khandîdan ـهندیدخ v. 15, 11. to laugh. Pers. خندیدن. [It corresponds to *dabhônastan*, which is translated 'to give' by mistake.]

khar ـهلخ s. 5, 3. an ass, a donkey. Pers. خر. Z. *khara*.

[*kharad* ـهلدخ s. Z. 19, 7. understanding, wisdom; see *khirat*. Pers. خِرد. Z. *khratu*.]

kharbûzch 𐬵𐬭𐬉𐬎𐬎 s. 4, 1. a melon, *cucumis melo*. Pers. خَرْبُزَه.

[*kharfastar*, *kharvastar* 𐬵𐬭𐬉𐬎𐬎𐬭 s. 24, 7. pl. *kharfastarân* 𐬵𐬭𐬉𐬎𐬎𐬭𐬀𐬥 24, 1. vermin, noxious animals. B. 10, 4. 6. 18. 16, 7. 12. etc. Zand 𐬵𐬭𐬉𐬎𐬎𐬭𐬀𐬥.]

kharîdan 𐬵𐬭𐬌𐬎𐬎 v. 17, 1. to buy, to purchase. Pers. خریدن.

[*khâcshn* 𐬵𐬀𐬰𐬎𐬎 s. Z. 14, 9. *khâcshnu* 𐬵𐬀𐬰𐬎𐬎𐬥 s. I. 34, 9. wish, will, intention. Pers. خواهِش.]

khâh 𐬵𐬀𐬎 s. 8, 4. a brother; also pronounced *khoh*; Arab. أَخ, and اخو. [Chald. אח. Syr. ܐܰܚ.]

[*khâhar* 𐬵𐬀𐬎𐬭 s. Z. 5, 5. a sister. Pers. خواهر.]

[*khâishnî* 𐬵𐬀𐬰𐬎𐬥𐬌 s. Z. 34, 7. name of a sin, such as pursuing another with intent to kill. Pers. خواهِش 'wish'.]

khâîtônatan 𐬵𐬀𐬌𐬙𐬀𐬥𐬎 v. 15, 2. to twist (see *vekhtan*) [Chald. חוּט 'to sew'; Arab. خَيْطٌ 'a thread'.]

khâk 𐬵𐬀𐬐 s. 2, 3. [Z. 20, 3. I. 34, 10.] earth, soil, dirt, ground, mould; anything of little value, or useless. Pers. خاك.

khâmch 𐬵𐬀𐬨 s. 11, 2. 17, 8. a writing-reed (قلم *kalam*), a pen; ink. Pers. خامه.

khândan 𐬵𐬀𐬥𐬎𐬎 v. 17, 6. to read; to recite; to call; to pray, or sing a chant. Pers. خواندن.

khânch 𐬵𐬀𐬥 . 𐬵𐬨 s. 2, 7. Z. 25, 1. 40, 11. a house, a dwelling, a receptacle. Pers. خانه.

khâr 𐬵𐬀𐬭 s. 4, 6. 21, 8. a drunkard, a tipsy person. This word is translated 'sugar' in nearly all MSS., but that is not correct; see *shakarâ*. Perhaps the word *shakarâ*, being in juxta-position, was mistaken for *shakar*, 'sugar'. [Pers. خوار in compos. 'a devourer'.]

[*khârashna* 𐬵𐬀𐬭𐬱𐬥 s. Z. 38, 3. devouring; probably used for 'drinking', as it is coupled with *khoreshna*, 'eating'; an abstract noun from *khârdan*; Pers. خوارِدن.]

khârûn خارون s. and. adj. 6, 2. restive; a refractory horse; what is scratched. This word is translated in D. J. by باز, in D. E. by كُنبجشك, and in J. D. by اسپ سركش و جارون. I have adopted here the Persian words خارون and هارون, which I consider correct.

khâstan خاستن v. 13, 7. 15, 13. 17, 1. pres. 1. sing. *khâhêm* خاهم 13, 8. 3d sing. *khâhêd* خاهد 13, 7. to rise, get up; [to wish, desire, ask, beg. Pers. خاستن and خواستن.]

[*khâstâr* خاستار s. Z. 14, 9. 43, 11. a petitioner. Pers. خواستار.]

khâstch خاستچ s. 12, 2. Z. 18, 12. 30, 8. pl. *khâstak.hâ* خاستکوها 12, 1. wealth, riches, means. Pers. خواسته.

khâtman خاتمن s. 8, 4. a sister. Syr. ܐܚܬܐ, (*man* is a suffix.) [Chald. אֲחָת, Hebr. אָחוֹת, Arab. أُخْت.]

khâûn خاون s. 6, 2. see *khârûn.*

khêsh خیش s. 8, 6. a relative, a relation, a kinsman. Pers. خویش.

[*khêshkârî* خیشکاری s. Z. 31, 8. industry, independence. Pers. خویش and کاری.]

[*khêsînad* خیسیند v. impf. 3d sing. Z. 39, 2. frightened. Pers. caus. of خیسیدن.]

khîk خیک s. 5. 7. the dung of animals; spoils of animals (as their skins); a leathern bag to carry water in. Pers. خیك.

[*khirat* خرد s. I. 35, 1. understanding, wisdom; *mînavad khirat* مینوخرد the spirit of wisdom, the divine spirit; see the Mînokhard ch. 2—63, v. 1; see *kharad.*]

khirs خرس s. 6, 6. a bear. Pers. خرس.

[*khîsîdch* خیسیدچ s. Z. 39, 2. name of a crime; frightening another. Pers. خیسیدن 'to be terrified'.]

khliâ خلیا s. 4, 5. vinegar. (some also read it *aliâ.*)

khodâ خوتای s. 1, 2. Z. 12, 3. God. (one who exists of himself, Pers. خُدا, originally خودآ *khûd* + *â* 'one who existed of himself'; now commonly used for 'lord, master', etc.

[*khodâî* 𐬵𐬀𐬙𐬌𐬌, 𐬵𐬀𐬙𐬌 Z. 11, 9. 18, 10. rule, authority. Pers. خُدائی; see *khotâê* and *khudâyâ*.]

[*khochâ* 𐬵𐬀𐬙𐬍 s. Z. 11, 5. sweat, saliva. Pers. خَوه and خَوی.]

khoftan 𐬵𐬀𐬯𐬌𐬙𐬀𐬥 v. 15, 12. to sleep, to rest, to repose, etc. Pers. خُفتن.

khonsand 𐬵𐬀𐬥𐬯𐬎 adj. 22, 2. contented, satisfied, pleased, joyful. Pers. خُرسند. [This appears to be merely another way of writing *khorsand*.]

[*khor*, *khur* 𐬵𐬭 s. Z. 7, 8. 36, 1. 8. 37, 2. name of a crime; wounding, shedding blood. Zand 𐬵𐬭𐬀𐬌.]

khorah 𐬵𐬭𐬀𐬥 s. 1, 4. divine illumination. Pers. خُرّه and خوره.

[*khorashna*, *khoreshna* 𐬵𐬭𐬀𐬱𐬥 s. Z. 38, 3. 39, 10. 12. eating; food; see *khurshna*. Pers. خورش.]

[*khôrd* 𐬵𐬭𐬀𐬙 adj. Z. 29, 2. small, little. Pers. خورد.]

khôrdan 𐬵𐬭𐬀𐬙𐬌𐬥 pres. 1. sing. *khôrēm* 𐬵𐬭𐬀𐬙𐬌𐬉𐬨, 3. sing. *khôrēd* 𐬵𐬭𐬀𐬙𐬌𐬉𐬙 v. 15, 9. to eat; to drink; to swallow. Z. 𐬵𐬭𐬀𐬌𐬙𐬀, Pers. خوردن.

khordih 𐬵𐬭𐬀𐬙𐬌𐬙𐬋 s. 15, 6. broth; juicy meat; eatables; game(?). Pers. خُوردی.

khôrmâ 𐬵𐬭𐬀𐬙𐬍 s. 4, 4. a date. Pers. خُرما.

khorsand 𐬵𐬭𐬀𐬯𐬎 adj. 22, 2. contented, pleased, satisfied. Pers. خُرسند; see *khursand*.

[*khosróbî* 𐬵𐬀𐬥𐬭𐬀𐬉𐬨 s. and adj. Z. 11, 11. 31, 10. comfort; royal. Pers. خُسروی.]

[*khotâ* 𐬵𐬀𐬙𐬍 s. I. 41, 6. lord, master; see *khodâ*.]

[*khotâê*, *khutâî* 𐬵𐬀𐬙𐬍𐬌𐬌 s. I. 32, 10. 40, 1. rule, possession; empire; see *khodâî*.]

[*khroseh* 𐬵𐬭𐬀𐬥𐬙𐬋 s. Z. 39, 1. name of a crime; calling threateningly after any one. Z. 𐬵𐬭𐬀𐬌𐬥𐬙𐬀𐬌.]

[*khroshd* 𐬵𐬭𐬀𐬱𐬙 adj. Z. 8, 10. harsh. Z. 𐬵𐬭𐬀𐬌𐬱𐬙𐬀𐬵𐬌.]

khrûs 𐬑𐬭𐬌𐬯 s. 6, 1. a dunghill cock. Pers. خروس.

[*khûbí* 𐬑𐬭𐬌𐬯𐬀 s. Z. 2, 4. goodness, excellence; an adjective; see *khûpî*. Pers. خوبی.]

khûd 𐬑𐬭𐬌𐬛 pron. 8, 6. self, himself, herself, or itself; own. Z. 𐬑𐬭𐬌𐬛𐬀. Sans. *svâtaḥ*. Pers. خود.

[*khudâyâ* 𐬑𐬭𐬌𐬛𐬀𐬌𐬀 s. I. 33, 2. rule, empire; see *khodâî*.]

khuh 𐬑𐬭𐬌𐬵 s. 8, 4. a sister; see *khâtman*. [Pers. خوه.]

khûk 𐬑𐬭𐬌𐬐 s. 5, 6. a hog, a pig. Pers. خوک and خوك.

khûn 𐬑𐬭𐬌𐬥 s. 6, 9. Z. 10, 8. 36, 1. 2. 8. blood, life. Z. 𐬑𐬭𐬌𐬥𐬀. Pers. خون.

[*khunsandî*, *khorsandî* 𐬑𐬭𐬌𐬥𐬯𐬀𐬌 s. Z. 25, 9. contentment, gladness. Pers. خُرسندی and خورسندی.]

[*khup* 𐬑𐬭𐬌𐬔 adj. Z. 4, 10. 5, 10. good, beautiful. Pers. خوب.]

[*khûpî* 𐬑𐬭𐬌𐬔𐬀 s. Z. 6, 1. 2. goodness, beauty; see *khûbî*.]

khûr 𐬑𐬭𐬌𐬭 s. 1, 5. the sun. Z. 𐬑𐬭𐬌𐬭𐬀; Sans. *sûrya;* Pers. هور and خور or خُر.

[*khur* 𐬑𐬭𐬭 s. Z. 36, 8. name of a crime; see *khor*.]

[*khuramî* 𐬑𐬭𐬌𐬭𐬀𐬌 s. Z. 44, 1. delight, gladness. Pers. خُرّمی.]

[*khursand* 𐬑𐬭𐬌𐬭𐬯𐬛 adj. Z. 23, 8. contented, happy; see *khorsand*.]

khurshîd 𐬑𐬭𐬌𐬭𐬱𐬀𐬌𐬛 s. 1, 5. Z. 13, 2. the sun. Z. 𐬑𐬭𐬌𐬭𐬀; Pers. خورشید; it appears that the word 𐬑𐬭𐬌𐬭𐬀 = خور originally signified 'east', and thence 'the ruler, master, or king of the east', is an epithet for the sun; in Persian خور *khûr* also means 'the east'.

[*khurshna* 𐬑𐬭𐬌𐬭𐬱𐬥𐬀 s. Z. 2, 7. food. See *khorashna*.]

khush 𐬑𐬭𐬌𐬱 adj. 4, 6. good, sweet, delicious, excellent, pleasant; see *basîm*. Pers. خوش.

[*khushk* 𐬑𐬭𐬌𐬱𐬐 adj. Z. 32, 4. dry. Pers. خُشك.]

[*khushnûd* ܟ ܫ ܢ ܘ ܕ adj. Z. 19, 1. pleased, happy, content. Pers. خُشنود and خوشنود.]

[*khusraô* ܟ ܘ ܣ ܪ ܘ ܐ s, Z. 5, 8. a father-in-law. Z. ܟ ܘ ܣ ܪ ܘ ܐ Pers. خُسرو and خُسره.]

[*khustok* ܟ ܘ ܣ ܬ ܘ ܩ ܐ p. part. Z. 30, 3. asked, wished, desired; (here used for) pleased, satisfied; pleasant. In D. H. it is ܟ ܘ ܣ ܬ ܘ ܩ ܐ; comp. ܟ ܣ ܬ ܐ B. 59. 1. Pers. خوسته and خواسته.]

khyâr ܟ ܝ ܐ ܪ s. 4, 1. a cucumber, a citron. Pers. خيار.

l ܠ

lakâ ܠ ܟ ܐ s. 2, 2. a country, region, land-boundary, or frontier of a state. Pers. لكا. [The word is Semitic, comp. Chald. אַרְקָא.]

[*lakhâr* ܠ ܟ ܚ ܐ ܪ adv. I. 33, 1. 4. 12. 34, 2. 10. 11. 12. etc. back, again, afterwards; see *rakhâr*. Chald. לָאָחוֹר.]

lamkâ ܠ ܡ ܟ ܐ s. 5, 2. a mare. [Should be read *ramkâ;* Chald. רַמְכָּא.]

lap ܠ ܦ s. 7, 3. Z. 8, 3. a lip. Pers. لب.

lâ ܠ ܐ adv. 18, 11. Z. 3, 2. 5, 1. 7. 13, 10. 16, 10. 18, 3. 4. etc. I. 41, 7. not, no; a negative particle. Arab. لا. [Chald. לָא, Heb. לֹא, Syr. ܠܵܐ.]

lâlâ ܠ ܐ ܠ ܐ adj. 18, 5. Z. 9, 13. 13, 2. 10. 23, 9. 41, 3. high, exalted; also a particle used before nouns, and especially before the verb, signifying 'up and off'. [Chald. לְעֵילָא.]

lâmâ ܠ ܐ ܡ ܐ s. 3, 6. bread. [Should be read *lakhmâ;* Chald. לַחְמָא, Syr. ܠܶܚܡܵܐ.]

lelîâ ܠ ܕ ܠ ܝ ܐ s. 19, 7. Z. 42, 6. 7. the night. Arabic لَيْلٌ. [Chald. לֵילְיָא, Syr. ܠܸܠܝܵܐ.]

lobanâ ܠ ܒ ܢ ܐ s. 21, 9. milk. Arab. لَبَنٌ. [comp. Heb. לָבָן 'white'.]

lôêt ܠ ܐ ܝ ܬ adv. 19. 1. Z. 38, 2. not, *non est*, non-existent. Arab. لا. [Chald. לֵית, Syr. ܠܹܝܬ.]

lokâ 𐭫𐭥𐭪𐭱 s. 6, 1. a fowl, a partridge. [comp. Chald. קוֹרָא 'a partridge'.]

m 𐭬

[*maam* 𐭬𐭬𐭬 præp. I. 31, 1. 32, 4. 40, 2. on, upon; with the verb 𐭥𐭬𐭥𐭩 I. 33, 4. 35, 8. 40, 5. 'he appeared'; see *madam.*]

mad 𐭣𐭣 s. 12, 4. 21, 1. 2. a quarter of a *derham* or *miskal;* a small coin. [Heb. מַד 'a measure'.]

[*mad, mat* 𐭩𐭬 p. part. Z. 2, 5. 16, 6. 10. 11. 17, 1. etc. 27, 7. 30, 10. come, arrived, reached; happened, occurred; see *matvu.*]

madam 𐭬𐭬𐭬 *a*) prep. 10, 2. 18, 5. up, over; upon, on; in, into; with; by; at; forthwith. *b*) s. summit, top. I think this word should be pronounced *mâm*; Chald. מֵעִם, Arab. مَعَ. [See *maam* and *mâm.* I doubt the correctness of this derivation; מֵעִים means in the Chaldee 'from', and not 'up, over'. It is therefore advisable to keep the traditional pronunciation *madam*, until a satisfactory etymology be found.]

madēt 𐭥𐭣𐭩𐭬 s. 11, 3. an order; correspondence; a proclamation. The meaning here given, is according to J. D. and E. D. and is suitable to the classification of the chapter. D. J. takes it as نوکِ قلم و شانهء جولاهگان باشد 'the nib of a pen, or a weaver's carding-comb', but on what authority is not mentioned. In Arabic it means 'a penful of ink', which can also be adopted here according to the classification.

madînâ 𐭥𐭣𐭩𐭭𐭫 s. 2, 4. a large fortified city. Arab. مَدِينَة.

madmamûnastan 𐭬𐭬𐭥𐭣𐭥𐭩𐭭𐭱𐭬 v. pres. 1st sing. *madmamûnēm* 13, 2. 3d sing. *madmamûnēd*, *madmamûnêd* 13, 2. Z. 26, 5. to dread, to fear; (to wish, desire, ask.) Originally this word was translated in all MSS. by 𐭮𐭮𐭮𐭣𐭥𐭱 *sahastan*, which signifies 'to fear, to dread'; but in Burhân-i qâti', *shâêstan* is used, instead of *sahastan*, therefore the latter meanings are inserted here in parentheses, to show they are not original and correct, but must have crept into some other glossaries by mistake. [The proper meaning of this verb, which is of frequent occurrence, is difficult to ascertain. In the Pahlavî translation of the Avesta, it corresponds to the Zand

sadayêiti (Vend. 18, 19.), and is explained by the Parsî Desturs as 'to wish, to desire'. But as this cannot be proved to be the meaning either of *sad*, or of 𐬯𐬀𐬛𐬌𐬌𐬀𐬙𐬎 itself, as appears from other passages, (B. 3, 5. 6. 7. 74, 15.) we cannot be certain about it. *Saday* means literally 'to make fall, to cause to happen' (comp. Latin *cado*, *accido*), then 'to happen, occur' (see Yasht 22, 7. 8.). As to its derivation I have traced it in my pamphlet 'Ueber die Pehlewisprache und den Bundehesch' (Göttingen 1854) pag. 14, to Chald. דמא = Hebr. דָּמָה participle מְדַמֶּא. I still adhere to this derivation; but I am doubtful as regards the form. I am now inclined to take *madam* מדם as a verbal root of the same meaning as דמא, which was probably used in some vulgar Assyrian dialect. The meaning 'to ponder about, to think, to intend' suits frequently the context of passages (comp. Bund. 3, 5—7.)]

madmân 𐬨𐬀𐬙𐬌𐬀𐬥 s. pl. 10, 1. particles, conjunctions, interjections; see *asûân*.

madonad 𐬨𐬀𐬙𐬎𐬀𐬐𐬌 s. 1, 3. Z. 34, 4. heaven, paradise, the invisible world; anything invisible on account of its purity, as angels, etc. The word is a misreading for *mînûî* 𐬨𐬀𐬙𐬎𐬀𐬐𐬌. Z. 𐬨𐬀𐬙𐬎𐬀𐬐𐬌𐬌, Pers. مینوی. [This is the general opinion; but I doubt the correctness of it, as it is explained in the Glossary by 𐬨𐬀𐬙𐬎𐬀𐬐𐬌 itself. I propose reading it *mînvat*, which I trace to a supposed old Persian word *mainivat* of the same sense and meaning as the Zand *mainyu*.]

maêdân 𐬨𐬀𐬙𐬌𐬛𐬀𐬥 s. 21, 11. an open field, an extensive plain, a race-course, or ground, or any place for exercising, or walking; a field of battle. Pers. میدان.

[*maêshi* 𐬨𐬀𐬙𐬌𐬱𐬌 s. Z. 11, 1. urine. Z. 𐬨𐬀𐬙𐬌𐬱𐬌𐬌, Pers. میز.]

magar 𐬨𐬀𐬙𐬀𐬉 conj. 19, 8. but, unless; except; only; perhaps, by chance. Pers. مگر.

magartâ 𐬨𐬀𐬙𐬀𐬉𐬎𐬀 s. 11, 3. an epistle, a letter, a book; an order. [Should be read *magaltâ;* Chald. מְגִלְתָּא, Syr. ܡܓܠܬܐ.]

[*magas* 𐬨𐬀𐬙𐬱 s. Z. 25, 7. a fly. Pers. مگس, Z. 𐬨𐬀𐬙𐬱𐬀𐬴𐬌, Sans. *makshikâ*.]

[*magh* 𐬨𐬀𐬚 s. Z. 25, 7. stones for sitting on during the ceremony of purification. Z. 𐬨𐬀𐬚𐬌; see Z. 65, 10. 108, 22.]

magôe 𐬨𐬀𐬎𐬌 s. 9, 5. a great man; a religious person; a wise man, a *mobad;* Z. *magava* 𐬨𐬀𐬎𐬎𐬀𐬯𐬀; (very likely, 'a scholar, a graduate', as is clear from the passage in Vend. 4, 47. W. 𐬨𐬀𐬎𐬎𐬀𐬯𐬀 𐬯𐬀𐬎𐬎𐬀𐬯𐬀 𐬨𐬀𐬎𐬎𐬀𐬯𐬀 𐬯𐬀𐬎𐬎𐬀𐬯𐬀.)

magopat 𐬨𐬀𐬎𐬀𐬯𐬐 s. 9, 6. [Z. 44, 3. pl. *magopatân* 𐬨𐬀𐬎𐬀𐬯𐬐𐬀𐬥𐬀𐬱 I. 41, 2.] a *mobad;* a wise man, a learned man; also a title of an order of priesthood. Pers. موبد. [Sass. Insc. 𐭬𐭠𐭢𐭯𐭯 *magûpat*, see Flandin Voy. en Perse vol. 4. pl. 181. l. 33. and pl. 190. l. 28. 29. 30. of eastern inscription. The original form was no doubt, *magupaiti* i. e. chief of the Magi. The word does not occur in the Zend-avesta.]

magôshyâ 𐬨𐬀𐬎𐬱𐬌𐬀 s. 9, 6. a learned man; also the first order of the priesthood. [Chald. מָגוּשׁ pl. emphat. מְגוּשַׁיָּא 'a Magian priest'; Old Pers. *magush*. In the Assyrian translation of the Bisutun inscription I lin. 25. the name is written *magushu.*]

[*mahêst*, *mahêstu* 𐬨𐬀𐬲𐬎𐬎𐬐 I. 31, 2. 35, 10. a Mazdayasnian, a Zoroastrian. This is the Huzvâresh rendering of the Zand *mazdayasna*, of which it is probably only a corrupt pronunciation.]

[*mahîtônashna* 𐬨𐬀𐬲𐬌𐬎𐬀𐬱𐬈𐬐 s. Z. 27, 6. killing, slaughter, wounding.]

[*mahîtônashnî* 𐬨𐬀𐬲𐬌𐬎𐬀𐬱𐬈𐬐𐬌 s. Z. 36, 8. wounding, killing.]

[*mahîtônatan* 𐬨𐬀𐬲𐬌𐬎𐬀𐬈𐬐 v. Z. 36, 5. pres. 1st sing. *mahîtônam* 𐬨𐬀𐬲𐬌𐬎𐬀𐬈𐬐𐬀𐬢 Z. 34, 6. 3d sing. *mahîtônêd* 𐬨𐬀𐬲𐬌𐬎𐬀𐬈𐬐𐬌𐬴𐬌𐬐 . 𐬨𐬀𐬲𐬌𐬎𐬀𐬈𐬐𐬌𐬴𐬌𐬐 Z. 7, 11. 12. 36, 3. p. part. *mahîtônad* 𐬨𐬀𐬲𐬌𐬎𐬀𐬈𐬐𐬀𐬌𐬐 Z. 30, 9. to strike, to injure, to kill; see *mâîtônatan.* Chald. מְהִיתוֹן from מְהָה.]

mahônâdast 𐬨𐬀𐬲𐬎𐬀𐬀𐬐𐬎𐬌𐬐 s. 15, 8. an invocation in prayer, an offering, or sacrificial invocation.

[*mahrîgân* 𐬨𐬀𐬲𐬭𐬌𐬒𐬀𐬱, 𐬨𐬀𐬲𐬭𐬌𐬒𐬀𐬯𐬀𐬱 s. pl. Z. 1, 2. 2, 1. words, phrases.]

[*mai* 𐬨𐬀𐬌𐬐 s. Z. 25, 6. wine; see *mâê.* Pers. می.]

makbrônatan 𐬨𐬀𐬒𐬯𐬭𐬎𐬀𐬈𐬐 v. 16, 11, see *makdrûnatan.* Arab. مَقْبُوْل from قَبَلَ. [I doubt the correctness of this identification, as the reading is not certain, but interchanges with *makdrûnatan.*]

makdrûnatan 𐬨𐬀𐬴𐬙𐬀𐬥𐬀𐬙 v. 16, 12. [opt. 3d pl. *makdrûnyen* 𐬨𐬀𐬴𐬙𐬀𐬥𐬌𐬉𐬙 Z. 22, 1. p. part. *makderûnt* 𐬨𐬀𐬴𐬙𐬀𐬥𐬌𐬙 I. 39, 1.] to accept, choose; to own, grant, confess. [Corresponding words of the same meaning are hardly to be found in the Semitic languages. One may, perhaps, compare the Assyrian verb מחר 'to receive', chiefly used when the receiving of tribute is spoken of; see the passages in Norris, Assyrian Dictionary I. pag. 94. 297.]

[*makdarûnashna* 𐬨𐬀𐬴𐬙𐬀𐬥𐬀𐬯𐬈 s. Z. 31, 7. acceptance.]

malâhî 𐬨𐬀𐬤𐬀𐬵𐬌 s. 12, 5. salt. Arab. مِلْح. [Chald. מֶלַח, Syr. ܡܶܠܚܳܐ.]

malck 𐬨𐬀𐬤𐬴 s. 6, 3. a locust, a grasshopper. Pers. ملخ.

malkâ 𐬨𐬀𐬤𐬴𐬎 s. 8, 10. Z. 18, 10. I. 33, 1. a king, a ruler; [pl. *malkaân* 𐬨𐬀𐬤𐬴𐬀𐬎 I. 33, 1. kings.] Syr. ܡܶܠܟܳܐ. Arab. مَلِك. [Chald. מַלְכָּא. In the Sassanian inscriptions 𐭬𐭠𐭤𐭪 *malkâ*, 𐭬𐭠𐭤𐭪𐭩 𐭬𐭠𐭤𐭪.]

malkûtâ 𐬨𐬀𐬤𐬴𐬥𐬎 s. 9, 2. a princess, a lady of the highest rank, the wife of a king. [Chald. מַלְכְּתָא.]

malkûtâ 𐬨𐬀𐬤𐬴𐬥𐬎 s. 8, 9. a king, a ruler, an emperor. Syr. ܡܶܠܟܽܘܬܳܐ It is said in the Burhân-i qâti', that this word means 'emperor' and not 'king'. I do not see any difference between this word and the last, either in spelling, or pronunciation, but one is applied to a male monarch, and the other to his wife, or to a female sovereign. [Comp. Chald. מַלְכוּת 'kingdom, royalty'.]

maman, *meman* 𐬨𐬀𐬨 pron. and adv. 10, 3. = Pers. چه which? what? why? because; for what reason? 17, 4. what regards, 𐬨𐬀𐬨 𐬯𐬀𐬌𐬯𐬀𐬌𐬯𐬀𐬌 as far as regards (the word for) writing; [Z. 1, 3. which, of what kind; 3, 7. which is, as regards; 13, 8. because, for; 35, 8. which, why; 36, 3. 𐬨𐬀𐬨 𐬯𐬀 for what reason, why; 37, 9. 𐬨𐬀𐬨 𐬯𐬀𐬌𐬯𐬀𐬌𐬯𐬀𐬌 𐬵𐬀𐬌 𐬯𐬀 in every thing which is *tanâvanâr*; I. 34, 10. 11. whatever. In the Pahlavî translations of the Zand-avesta it is generally the equivalent of چی *zî* which is explained in Z. 30, 1. by 𐬨𐬀𐬨 𐬐𐬀𐬌𐬯𐬀𐬌𐬯𐬀𐬌𐬯𐬀𐬌 'showing what, why', i. e. an interrogative or causative word or particle. It occurs also in the Sassanian inscriptions, in the form 𐭬𐭠𐭬 *maman*, see Flandin, Voy. en Perse, vol. IV pl. 181. l. 7. and pl. 190. l. 6. 16. 17. 23. of the eastern

inscription. As to its origin, it is composed of two interrogative pronouns *ma* and *man*. The nearest approach to it is by the Assyrian indefinite pronouns *mimma* 'whatsoever', and *manma* 'whosoever' (cf. the Assyrian translation of the Bisutun inscription I lin. 21. where it translates the Persian *kaschiy* = *kaschit* in Zand and Sans.). According to Oppert's statement in Expéd. en Més. II. pag. 190 even the form *mamman* occurs in the Assyrian tablets of Sardanapal with the same meaning.]

[*man* 𐭬 prep. Z. 6, 5. 6. I. 31, 1. 2. etc. from; see *min*.]

[*manach* 𐭬𐭲 I. 35, 11. = 𐭬 'from' + 𐭲 'also'.]

manashyâ 𐭬𐭭𐭱𐭩𐭬 s. 9, 6. a priestly title, a religious man, a Magian priest. [This is either a misreading for 𐭬𐭭𐭱𐭩𐭥𐭬, or another pronunciation of it; in this case it is to be pronounced *moshyâ*, but not *manashyâ*. The word *magôshayâ* 'the Magi', is written in various ways; so in the Dîn-kart VII. pag. 4. 𐭬𐭥𐭲𐭩𐭥𐭬 𐭮𐭩𐭪 𐭬𐭥𐭲𐭩𐭥𐭬 'the language of the Magi' (i. e. Pahlavî), Dâdestân-i-dînî II. pag. 105 of my MS. 𐭬𐭥𐭲𐭩𐭥𐭬.]

manâ 𐭬𐭭𐭬 adj. 2, 6. wide, spacious (as a mansion of a king, or a road), anything worthy of a king or great man; large, immense (particularly a royal treasury.) Pers. مَنا. [The word appears to be Semitic.]

mandûm, *mendum* 𐭬𐭭𐭲𐭬 s. 12, 4. Z. 3, 2. 33, 1. 3. I. 41, 7. things, goods. [Chald. מִדְּעָם, מִנְדַּעַם 'some thing, anything'.]

manîcha 𐭬𐭭𐭩𐭲 pron. 18, 1. to me too, of me too; *mani* + *cha*.

manîtônatan 𐭬𐭭𐭩𐭮𐭥𐭭𐭲𐭬 v. 17, 7. to reckon, or repeat (as a prayer, etc.); to count, to keep in mind. Paz. 𐭬𐭭𐭩𐭮𐭥𐭭𐭲𐭬. [Chald. מְנִיתָן from מְנָא.]

marbôyâ 𐭬𐭫𐭥𐭩𐭥𐭬 s. 4, 1. a melon, the musk-melon, *cucumis melo*. [Should probably be read *malbanyâ*, or *malbunyâ*; Chald. מְלַפְּפוֹנָיָא, Syr. ܡܠܦܦܘܢܐ, Gr. *μηλοπέπων*.]

mard 𐭬𐭫𐭲 s. 8, 2. man. Z. 𐭬𐭫𐭲𐭲𐭲𐭬; Pers. مرد; Pers. cun. inscr. *martyâ*. From these examples it will be observed that *ar* and *ash* interchange in different languages; but we find in Zand also 𐭬𐭫𐭱𐭭𐭬 in the name *Gayô-maratan*, Pers. گیومرد.

mardum 𐭬𐭫𐭲𐭥𐭬 s. 8, 2. Z. 6, 10. 9, 6. 15, 7. 25, 5. 36, 9. people;

a man; a polite civilized man; a rational being. Pers. مَرْدُم; pl. *mardumān, martumān* ܡܪܬܘܡܢ 8, 1. 8. 9, 4. Z. 33, 4. 7. I. 41, 5. men, mankind.

[*march* ܡܪܟ s. Z. 26, 5. measure, number, calculation. Pers. مرّه.]

[*marê* ܡܪܐ s. I. 32, 9. robber.]

[*maruchînam* ܡܪܘܟܝܢܐ Z. 34, 3. opt. 1st sing. of *maruchînatan*, v. to destroy, kill. Z. ܡܪܘܟܝܢܬܢ.]

[*maruchînashna* ܡܪܘܟܝܢܫܢܐ s. Z. 25, 8. crushing, destruction, killing.]

mas ܡܣ adj. 8, 10. Z. 6, 11. 7, 1. 15, 6. great, elder, larger. Z. ܡܪ, Sans. *mahat*, Pers. مه; [pl. *masân* ܡܣܢ I. 41, 3. nobles, elders.]

masâtôr ܡܣܬܘܪ 21, 8. see *dâdmas.*

mashkâr ܡܫܟܪ s. 10, 7. the sheath of a sword or knife, a slip, a cover. In D. J. and J. D. also a dagger, a poignard. [It is the Persian equivalent of *masnâ*, but its derivation is uncertain.]

mashmashyâ ܡܫܡܫܝܐ s. 3, 9. a cherry, a currant, a small plum. Arab. مَشْمَش.

mashrûnatan ܡܫܪܘܢܬܢ, pres. 1st sing. *mashrûnēm* ܡܫܪܘܢܝܡ, 3d sing. *mashrûnēd* ܡܫܪܘܢܝܕ v. 14, 8. to gather, to collect; to select, choose.

mashyâ ܡܫܝܐ s. 5, 7. clarified butter, *ghî*, butter; fat, grease; oil. [It is probably to be read *mashkhâ* or *mishkhâ*. Chald. מִשְׁחָא.]

masnâ ܡܣܢܐ s. 10, 7. see *mashkâr.*

[*mastarg* ܡܣܬܪܓ s. Z. 7, 2. 6. 7. 10. the skull. Z. ܡܣܬܪܓܐ, Sans. *mastaka.*]

[*mataku* ܡܬܟ adj. I. 34, 12. one who has come, arrived. Pers. آمده.]

matâ ܡܬܐ s. 2, 4. a village, a town, also pronounced *madâ* by some. Arab. مَدِينَةٌ, pl. مَدَائِنُ. [Chald. מְתָא, Syr. ܡܕܝܢܬܐ, Assyr. *mat.*]

matâr 𐬨𐬀𐬑𐬀𐬉 s. 22, 3. this word, with the Pâzand *hâtar*, is found only in D. E., in which it is translated by فرسنگ i. e. a distance of twelve thousand cubits; but this is doubtful, as in Arabic the word, مدار means 'a centre, a turning-point, a boundary; an orbit, a pivot; the centre of the earth; a seat, or station'.

matrâ 𐬨𐬀𐬑𐬁 s. 1, 7. rain. Arab. مَطَر. [Chald. מִטְרָא. Syr. ܡܛܪܐ.]

[*Matûn* 𐬨𐬀𐬑𐬎 pr. n. Z. 19, 9. Mithra, the name of one of the Izads. Should probably be read *matru*. Z. 𐬨𐬀𐬑𐬎.]

[*mat(vu)* 𐬨𐬀𐬑 I. 32, 10. 11. 33, 1. 4. 9. 34, 6. 35, 8. pret 3. sing. *mat, matu* 𐬨𐬀𐬑 to come, arrive. As to its derivation, it is difficult to say whether we have to trace it to a Semitic or to an Iranian root. In the former case the Chaldee מְטָא 'to come, arrive', in the latter, the Persian آمدن would suggest itself. As 𐬎 in 𐬨𐬀𐬑𐬎 (it is also written 𐬎 alone) is only an addition to the inflected verb *mat*, and by no means to be pronounced *un*, as in the case of the termination 𐬎 of those verbs which come from a Semitic source, we are rather inclined to take it as a shortening of آمدن 'to come'. The 𐬌 is then to be taken as the characteristic of the 3d pers. sg. pret. On suffix *vu*, see Z. P. G. pag. XXVI.]

mavan 𐬨𐬌 pron. and adv. 18, 5. that one who, who, which; when, then; [see *mûn*.]

[*mayud* 𐬨𐬌𐬵𐬀𐬑 s. Z. 25, 3. cohabitation. Z. 𐬨𐬌𐬵𐬀𐬑, see Z. 109, 6.]

[*mazadtar* 𐬨𐬎𐬀𐬟𐬀𐬉 adj. Z. 38, 2. more remunerative, more profitable; comparative of *mazd*.]

[*mazd* 𐬨𐬎𐬀𐬟 s. Z. 25, 6. 40, 1. reward, remuneration, salary; see *mozd*. Z. 𐬨𐬎𐬀𐬟, Pers. مُزد. It is already found on the coins of *Abd-Zohar*, the satrap of Cilicia (about the 4th century B. C.). The legend on them is מזדי על עבד זהראו חלך i. e. wages (to be paid) by Abd-Zohar of Cilicia (to his soldiers). See *Duc de Luynes* 'Essai sur la numismatique des satrapies sous les rois Achæménides, pagg. 26—30; ‚supplement à l'Essai', planches III and IV.]

mazdâ 𐬨𐬎𐬀𐬟𐬁 s. 6, 10. hair. [Should be read *mazyâ;* Chald. מִזְיָא.]

mazdobar 𐬨𐬀𐬰𐬙𐬀𐬭 s. 9, 9. a hired labourer, a mercenary; see *mazdûr*.

mazdônatan 𐬨𐬀𐬰𐬙𐬀𐬥𐬀𐬙𐬀𐬥 v. 17, 2. to sell, to dispose of.

mazdûr 𐬨𐬀𐬰𐬙𐬀𐬭 s. 9, 9. a mercenary, a hired labourer. Pers. مُزدور.

mazdyasnî 𐬨𐬀𐬰𐬙𐬌𐬌𐬀𐬵𐬀𐬌 s. 22, 6. one who worships *mazdâ* 'God', a monotheist, an epithet of the Parsîs. Z. 𐬨𐬀𐬰𐬙𐬌𐬌𐬀𐬵𐬀 *mazda* + *yasna;* Pâz. 𐬨𐬀𐬰𐬙𐬌𐬌𐬀𐬵𐬀; the latter is a corrupt pronunciation of the former.

[*mazg* 𐬨𐬀𐬰𐬎 s. Z. 7, 10. 12. 11, 6. the brain. Z. 𐬨𐬀𐬎, Pers. مغز.]

mazînâ 𐬨𐬀𐬰𐬌𐬀 s. 14, 13. a balance, scales, weight, the scale of a balance. Pers. میزان.

mazônâ 𐬨𐬀𐬰𐬵𐬀 14, 13. see *mazînâ*.

mâ 𐬨𐬀 adv. 18, 11. do not; the prohibitive adverb used with the imperative. Pers. ما. Z. and S. *mâ*.

mâd 𐬨𐬀𐬙 s. 8, 3. a mother; also *mâdar;* the final *ar* is a suffix, as *brâdar* for *brâd*, *mâdar* for *mâd*, *pedar* for *ped*, etc. Z. 𐬨𐬀𐬙𐬀𐬭, Sans. *mâtṛi*, Pers. ماد and مادر. It is a rule that the final *ṛi* in Sanscrit and 𐬎𐬁 in Zand, of the root, is always dropt in the nominative singular, and the remaining vowel is lengthened; hence the abbreviated forms above mentioned.

mâdeh 𐬨𐬀𐬙𐬉 s. 8, 3. 22, 1. a female, (opp. نر); when affixed to a common noun, it denotes the female, as the English word *she* does when prefixed. [Pers. ماده.]

mâdigân 𐬨𐬀𐬙𐬌𐬀𐬒𐬀𐬥 s. 22, 5. history, tale, romance; apologue, narration; comp. Arab. مادّة.

mâdyân 𐬨𐬀𐬙𐬌𐬀𐬥 s. 5, 3. Z. 12, 3. a mare. Pers. مادیان.

mâdyânch 𐬨𐬀𐬙𐬌𐬀𐬥𐬍 s. 22, 5. see *mâdigân*.

mâê 𐬨𐬀𐬙 s. 4, 5. pl. *mâêhâ* 𐬨𐬀𐬙𐬵𐬀 4, 3. wine; see *mai*. Pers. مَی.

mâh 𐬨𐬀𐬵 s. 1, 5. 19, 7. Z. 19, 7. the moon; a month; the name

of the 12th day of every solar month. In Pahlavi, as well as in Arabic and other languages, there are different words for 'moon' and 'month'; but in Persian the word *mâh* is used for both. Z. 𐬨𐬀𐬯 Sans. *mâs*, Pers. ماص and ماه, Engl. *moon* and *month*.

mâher, mâhar 𐬨𐬀𐬵𐬉𐬙 . 𐬨𐬀𐬵𐬉 adv. 19, 7. Z. 26, 10. to-morrow. Syr. ܡܚܪ. [Chald. מָחָר.]

mâhî 𐬨𐬀𐬵𐬌𐬎 s. 3, 2. a fish. Pers. ماهی.

mâîtônatan 𐬨𐬀𐬌𐬎𐬀𐬥𐬎𐬀𐬵𐬀𐬥 v. 16, 8. to kill, to strike. [See *mahítónatan*, which is the correct pronunciation.]

mâlman 𐬨𐬀𐬎𐬥𐬀𐬥 adj. 18, 9. Z. 39, 9. full, laden, charged, complete. Arab. مَالٌ; *man* is a suffix. [Chald. מְלֵי, Syr. ܡܠܝ.]

[*mâm* 𐬨𐬀𐬥 Z. 2, 6. etc. see *madam*.]

mâmchîâ 𐬨𐬀𐬥𐬚𐬌𐬀 s. 7, 9. see *chûch*.

[*mânâk* 𐬨𐬀𐬥𐬀𐬐 adj. I. 35, 6. like, probable. Pers. مانا. In the passage quoted, it seems in connection with كو لرد to signify 'like as great', i. e. 'about as large as', 'comprising about'.]

[*mâneshnu* 𐬨𐬀𐬥𐬱𐬥𐬎 s. I. 39, 5. remaining, dwelling; 40, 5. resident.]

mândan 𐬨𐬀𐬥𐬎𐬀𐬙 v. 16, 3. to remain; to reside, to live. [Pers. ماندن.]

mănman 𐬨𐬁𐬥𐬥𐬀𐬥 s. 4, 5. a cup, a glass for wine, etc. [Chald. מָאן, Syr. ܡܢܐ.]

mâshyâ 𐬨𐬀𐬱𐬌𐬀 s. 5, 7. see *mashyâ*.

mch 𐬨𐬚 adj. 8, 10. great; see *mas*. Pers. مه.

[*meman* 𐬨𐬨 pron. I. 34, 10. 11. which, what; see *maman*.]

men 𐬨 prep. 20, 2. 3. 23, 7. Z. 2, 1. 12, 9. 13, 5. etc. from; see *min*.

[*mendum* 𐬨𐬍𐬥 s. Z. 3, 2. a thing; see *mandûm*.]

[*mêdyosâst* 𐬨𐬌𐬙𐬌𐬱𐬀𐬵𐬙𐬥 Z. 35, 4. the sin of deceiving and cheating. Z. مدیوسست.]

mêsh 𐬨𐬌𐬱𐬀 s. 5, 4. a ram, a goat, a ewe. Z. 𐬨𐬌𐬱𐬌𐬥𐬀, Sans. *mesha*, Pers. میش.

mîâ, miyâ, myâ 𐬨𐬌𐬀 s. 2, 10. Z. 4, 3. 16, 5. 17, 4. 21, 8. 22. 9. I. 40, 3. water, anything liquid; pl. *mîâhâ* 𐬨𐬌𐬀𐬵𐬀 2, 9. Arab. ماءٌ, Chald. מַיָּא. [Assyrian *mie*, Norris, Assyr. Dict. I. pag. 1.]

[*miâneh* 𐬨𐬌𐬀𐬥𐬀𐬈 · 𐬨𐬌𐬀𐬥𐬀 s. Z. 12, 9. 42, 1. the middle; see *myâneh*. Pers. میانه.]

mîlâî 𐬨𐬌𐬤𐬀𐬌 s. 12, 5. salt; see *malâhî*. [Should probably be read *mîlahî*.]

mîn, men, man 𐬨 prep. 18, 10. 20, 2. 3. 23, 7. Z. 2, 1. 6, 5. 6. 12, 9. 13, 5. etc. I. 31, 1. 2. etc. from, out of, of, by, than. Arab. مِن. [Chald. מִן; Syr. ܡܶ; Sass. inscr. 𐭬, see Wester. Bund. p. 83. l. 2. 4.]

[*minashna* 𐬨𐬌𐬯𐬀 s. Z. 21, 9. see *minashnî* and *bundeh-minashna*.]

[*minashnî* 𐬨𐬌𐬯𐬀𐬌 s. Z. 13, 1. thought, mind; disposition; in the phrase *bundeh-minashnî* full-mindedness, contentment. Pers. مَنِشِن.]

[*mînavad* 𐬨𐬌𐬀𐬯𐬎 I. 34, 12. a spirit; see *madonad*.]

mînô 𐬨𐬌𐬀𐬰 s. 1 1. 3. heaven; invisible; spirit. Pers. مینو.

[*mînoe* 𐬨𐬌𐬀𐬰𐬎 s. Z. 2, 8. heaven; see *madonad*.]

[*mîtarg* 𐬨𐬌𐬀𐬙𐬁𐬎 s. Z. 21, 1. a gentle breeze; comp Lat. *mitis*, *mit* in *mithra*.]

mîvêhâ 𐬨𐬌𐬀𐬎𐬈𐬀 s. pl. 3, 3. fruits. Pers. میوه.

[*miyâ* 𐬨𐬌𐬀 s. I. 40, 3. a liquid; see *mîâ*.]

[*miyân* 𐬨𐬌𐬀𐬥 s. I. 41, 4. the middle, centre. Pers. میان.]

mîzûk 𐬨𐬌𐬵𐬎𐬴 s. 3, 4. [a lentil, peas, pulse. Pers. میجو and میژو.]

môdar 𐬨𐬎𐬁𐬎 s. 9, 2. a seal. [Sans. *mudrâ*.]

môdâ 𐬨𐬎𐬀 s. 7, 5. 11, 4. [Z. 2, 5. 8, 9. 9, 3. 4. 6. 7.] words; the contents of a letter, book, etc. Comp. Arab. مُدَّعَى. [Should probably be read *manyâ*, or *malyâ*; Chald. מִלָּא 'word' emphat. pl. מִלַּיָּא; the inter-

change of 𐬌 and 𐬎 is common in Pahlavî, both being expressed by the same letter 2 in the older Sassanian inscriptions. Prof. Spiegel reads *mandâ*, and compares it with the Chaldee מַנְדַע or מַנְדְעָא 'knowledge, intellect, judgement'; but this is a different meaning from that of the Pahlavî word, and the omission of the Pahlavî equivalent for ע is left unexplained; if this derivation were correct, we should expect to find the word written *mandvâ* and not *mandâ*.]

môdînâ 𐬨𐬀𐬙𐬌𐬥𐬀 s. 2, 4. a town; see *madînâ*.

môê 𐬨𐬌𐬉 s. 6, 10. Z. 6, 6. 8. hair. Pers. موی.

mog, mug 𐬨𐬎 s. 9, 5. a Magian priest. The Parsîs read it *môe*. [Pers. مُغ, Hebr. מָג in רַב מָג Jerem. 39, 3. Armen. *mogh*. It is given as the Pâzand of 𐬨𐬀𐬎𐬉 *magôe*, *magûi* which is regarded as a proper Huzvâresh word; but it is the same word, to which only the termination *ûi* has been added; comp. *doshakh* and *doshakhûi*.]

mohar 𐬨𐬀𐬥𐬎 s. 9, 2. a seal. Pers. مُهر.

monâ 𐬨𐬀𐬙𐬀 s. 1, 2. God. Syr. ܡܳܪܳܢ. [Should be read *morâ*, or *maranâ*, Chald. מָרָן, emphat. מָרְנָא 'the lord'.]

môntâ 𐬨𐬌𐬙𐬀 s. 9, 2. a princess, a lady of rank. [Should probably be read *marantâ*, 'the lady', having the appearance of an emphat. fem. of מָרָן.]

mord 𐬨𐬥𐬎 s. 3, 7. myrtle; see *murd*. Pers. مورد and مُرد.

môrdan 𐬨𐬌𐬥𐬎𐬀𐬙 v. 17, 3. to die, to expire. Z. 𐬨𐬥𐬎, Sans. *mṛi*, Pers. مُردن.

morēd 𐬨𐬥𐬎 s. 11, 3. an epistle, letter, a book; an order, or answer from a king.

morvān 𐬨𐬥𐬎𐬀𐬯 see *murveh*.

[*moshashna* 𐬨𐬌𐬱𐬀𐬱𐬀 s. Z. 25, 7. making water; comp. Z. *mûthra*, Sans. *mutra* 'urine'.]

[*moshîdâr* 𐬨𐬌𐬱𐬌𐬙𐬀 s. Z. 21, 7. an extinguisher.]

môvad, mopat 𐬨𐬌𐬯𐬀 s. 9, 6. Pers. موبد. a *mobed*; see *magôpat*.

[*mozd* 𐬨𐬎𐬎 s. Z. 30, 5. reward, remuneration; see *mazd.* Pers. مُزد.]

[*mûdch* 𐬨𐬀𐬎𐬨 adj. Z. 25, 5. injured, infirm. Pers. مُدہ.]

[*mudhrâyâk* 𐬨𐬎𐬭𐬀𐬌𐬀𐬨 adj. l. 39, 5. 40, 5. Mudhrâyan, or Egyptian; see l. 39, note 2. Old Pers. *Mudrâya* Egypt.]

mug 𐬨𐬎 s. 3, 7. a palm tree. This word can be read also *mang*, which means 'henbane, herb, grass'. Pers. منگ.

mûn 𐬨𐬀𐬥 pron. 24, 6. [Z. 2, 3. 4. 5, 7. etc. 14, 3. etc. who, which, that; whatever; see *mavan.* Chald מַן, Jerus. dial. מון; Syr. ܡܢ, ܡܘ; Ethiop. *manû.*]

[*murd* 𐬨𐬭𐬎 s. Z. 25, 2. myrtle; see *mord.*]

murveh, *muruk* 𐬨𐬭𐬅𐬨 s. 5, 9. a bird, a winged animal. Pers. مُرغ; pl. *murvân*, *morvân* 5, 8. birds. Pers. مُرغ [Z. *mereghа.* The form *muru* which the plural *murvân* presupposes (if used in the singular it is frequently written 𐬨𐬭𐬅𐬥 *murvu*) is probably only a mis-pronunciation for *murghu*, in consequence of bad orthography, as they seem to have written 𐬨𐬭𐬅, or 𐬨𐬭𐬅𐬨, for 𐬨𐬭𐬅𐬎. Otherwise the existence of *gh* in the modern Persian *murgh* could not be accounted for, as the latter language does not show more primitive forms than the more ancient Pahlavî.]

[*mushtmasâ* 𐬨𐬎𐬱𐬀𐬩𐬎𐬀𐬱 s. Z. 10, 4. a handful. Z. 𐬨𐬎𐬱𐬀𐬩𐬎𐬀𐬱𐬀.]

[*mutrasht* 𐬨𐬎𐬭𐬀𐬱𐬎𐬨 s. Z. 25, 6. urine. Z. 𐬨𐬎𐬭𐬀𐬱𐬎𐬀, Sans. *mûtra.*]

[*myâ* 𐬩𐬀 s. Z. 16, 5. 21, 8. 22, 9. see *mîâ.*]

[*myân* 𐬩𐬀𐬥 s. Z. 8, 2. middle, centre. Pers. میان.]

[*myânagî* 𐬩𐬀𐬥𐬀𐬌 s. Z. 2, 2. the middle state; the comparative degree. Pers. میانگی from میانه.]

[*myânch* 𐬩𐬀𐬥𐬅𐬨 · 𐬩𐬀𐬥𐬨 s. Z. 42, 3. 43, 3. the middle, centre; see *miânch.* Pers. میانه.]

n 𐬥

nabrûnatan 𐬥𐬀𐬫𐬭𐬅𐬥𐬀𐬎 v. 17, 4. to pass, to pass by; to proceed; to die.

It is also used in a causal sense. [Its Pâzand is 𐬌𐬀𐬎𐬎𐬌𐬀𐬎𐬌 *viturtanu*, *vadardan* q. v. As there does not exist in any Semitic language a root *nabar* or *nabal* conveying these meanings, we are justified in supposing that it has been misread. I read *obrântan*, taking 𐬌 as the representative of the Semitic ע, as in other instances, e. g. 𐬌𐬀𐬎 *vad* = עד, 𐬌𐬀𐬇 *ol* = על. Thus we obtain the root עבר, Assyr. *abar* 'to pass, to cross', and in Hebr. sometimes 'to perish', which suits very well.]

nadûk 𐬌𐬀𐬎𐬵𐬐 adj. 19, 3. good, excellent, praiseworthy. I think this word should be pronounced *nayok*, Pers. نیك; as *ayok*, Pers. ایك; *jayok*, Pers. جا and جای. [See *nyok*. I doubt if it is identical with نیك, as it is registerd in the Glossary as the Semitic equivalent of the latter; but I cannot find a similar Semitic word which conveys the same meaning.]

naê 𐬌𐬀𐬐 s. 3, 7. a reed, cane, or pen for writing; a flute, pipe, or anything hollow, as a bamboo, etc. Pers. نَی.

naê 𐬌𐬀𐬐 adv. 18, 11. no, not. Pers. نَی.

[*nafshman* 𐬌𐬀𐬋𐬱𐬵𐬌 pron. Z. 32, 2. see *napshman*.]

[*nagâs* 𐬌𐬀𐬊𐬀𐬰 s. Z. 8, 7. see *nakâs*.]

[*nagîrashna* 𐬌𐬀𐬊𐬀𐬫𐬱𐬵𐬌 s. Z. 33, 7. observation, inspection; guardianship; see *nakirishn*. Pers. نِگَرِش.]

[*nagîrashńîk* 𐬌𐬀𐬊𐬀𐬫𐬱𐬵𐬈𐬀𐬐 adj. Z. 33, 1. 2. observant; intentional, wilful.]

[*nagîrîdch* 𐬌𐬀𐬊𐬀𐬫𐬀𐬙 p. part. Z. 9, 4. observed; guarded; prepared. Pers. نِگَریدَه.]

naglîâ 𐬌𐬀𐬇𐬊𐬀𐬰 s. 1, 7. fire, see *nûrâ*. [It cannot be taken as a misreading for *nîryâ*, although one might be tempted to do so by its being put together with *nûrâ*. The Hebr. and Chald. נֵר to which it might be traced, if the reading *nîryâ* were correct, means 'a lantern', and is certainly no equivalent for the Pâzand *âtâsh* = Pers. آتش 'fire'. Corresponding Semitic words cannot be found.]

[*nahuftan*, to hide, conceal; præt. 3d sing. *nahuft* 𐬌𐬀𐬍𐬱𐬵𐬋𐬌 Z. 23, 7.

he hid, concealed; past part. *nahuftch* 𐬥𐬀𐬵𐬎𐬌𐬯𐬙 Z. 35, 1. concealed, secret. Pers. نِهُفته.]

nahum 𐬥𐬀𐬵𐬎 num. 6, 4. Z. 1, 9. Pers. نُهُم.

nahumâz 𐬥𐬀𐬵𐬎𐬀𐬰 s. 15, 8. prayers, adoration, worship, devotion; ministry, service. Pers. نماز. Very likely *nahûmaz* is a Pâzand form for *nemâz* as *bahôd* for *bûd, shahed* for *shâed,* etc.; an aditional *h* being often found in the Pâzand form. In Persian نهماز *nahmâz* signifies 'great, large, immense, an immeasurable and wonderful thing; difficult, serious affairs; all, altogether.

[*nakad* 𐬥𐬀𐬴 adj. Z. 2, 6. 7. 5, 4. 26, 1. 39, 6. 12. pl. *nakdân* 𐬥𐬀𐬴𐬌𐬱 Z. 31, 5. female, feminine; see *vakad.* Comp. Hebr. נְקֵבָה, Syr. ܢܩܒܐ.]

[*nakadî* 𐬥𐬀𐬴𐬌 s. Z. 2, 1. the feminine gender.]

nakand 𐬥𐬀𐬴𐬀𐬙 s. 21, 9. this is apparently a misreading for *nakang.*

nakandan 𐬥𐬀𐬴𐬀𐬙 v. 14, 3. pres. 1st sing. *nakanêm* 𐬥𐬀𐬴𐬀𐬙𐬉𐬨 14, 4. 3d sing. *nakanêd* 𐬥𐬀𐬴𐬀𐬙𐬉𐬙 14, 3. to sew, to quilt. Pers. نِگندن,

nakang 𐬥𐬀𐬴𐬀 s. 6, 1. a hen, a domestic fowl; a kind of quail; a vulture. Pers. کُرَک and کرکس.

nakasyâ 𐬥𐬀𐬴𐬎𐬌𐬀 s. 12, 2. [wealth, riches. Chald. נְכַס, Syr. ܢܟܣܐ.]

nakâs 𐬥𐬀𐬴𐬀𐬎 s. 7, 2. Z. 8, 7. a sight, look, observation. Pers. نِگاه.

[*nakdar* 𐬥𐬀𐬴𐬌 s. 7, 2. This is probably miswritten for 𐬥𐬀𐬴𐬉𐬭 *nakîr* 'a look, a glance'.]

nakhost 𐬥𐬀𐬵𐬎𐬌 adj. 20, 5. 22, 1. the first; see *nukhustu.* Pers. نُخست and نُخستین.

nakhud 𐬥𐬀𐬵𐬎 s. 3, 4. a vetch, pulse. Pers. نُخود.

nakhvâr 𐬥𐬀𐬵𐬎𐬀𐬭 s. 21, 8. fasting; breakfast. Pers. ناهار and نهار.

[*nakirishn* 𐬥𐬀𐬴𐬉𐬭𐬎 s. I. 33, 12. see *nagîrashna.*]

[*nakîzand* 𐬥𐬀𐬴𐬉𐬵𐬌 I. 31, 1. 35, 10. It can be only taken as a 3d pers. plur. pres. of a verb *nagîkhtan* which is no longer extant in modern Per-

sian. It is explained by 'they receive', which suits the sense well. In I. 31, 1. 𐎢𐎠𐎡 is to be read instead of 𐎢, 'that they may receive'.]

naksar 𐎐𐎠𐎢𐎧𐎫 s. 7, 2. see *nakdar*.

naksônatan 𐎐𐎠𐎢𐎧𐎣𐎠𐎬𐎫 v. 17, 3. *naksûntvu* 3d sg. pret. I. 41, 3. to kill, destroy, or take life; to beat. Chald. נְכַסוּן from נְכַס.]

namak 𐎐𐎠𐎢𐎠𐎣 s. 12, 5. salt. Pers. نمك.

namâz 𐎐𐎠𐎢𐎠𐎶 s. 15, 8. prayer, adoration, worship, devotion; ministry, service. Pers. نماز.

[*namûd* 𐎐𐎠𐎢𐎥 v. pret. 3d sing. Z. 27, 1. he showed. pres. 3d sing. *namâêd* 𐎐𐎠𐎢𐎠𐎶𐎢 Z. 35, 4. he shows. Pers. نمودن.]

[*napartûn* 𐎐𐎠𐎡𐎠𐎫𐎥𐎣 s. I. 39, 6. war, fight. Pers. نورد, نبرد, ناورد.]

napeshtan, nipishtan 𐎐𐎠𐎡𐎠𐎱𐎱𐎫 v. 17, 4. 5. to write. Pers. نِبِشتن, نِوِشتن, and نويشتن. [pres. 1st sing. *nipishtam* 𐎐𐎠𐎡𐎠𐎱𐎱𐎫𐎢 Z. 44, 2. I wrote; 3d sing. *nipisht* 𐎐𐎠𐎡𐎠𐎱𐎱𐎫 I. 34, 9. he wrote: p. part. *nipishtak* 𐎐𐎠𐎡𐎠𐎱𐎱𐎫𐎠𐎣 I. 40, 3. written. Old Pers. *nipish* 'to engrave'.]

[*napîk* 𐎐𐎠𐎡𐎠𐎧 s. I. 31, 1. 33, 2. 34, 5. a writing, a book. Pers. نِبِى, نُبِى, and نُوِى.]

[*napîkînîtan*, v. 3d sg. pret. *napîkînîtvu* 𐎐𐎠𐎡𐎠𐎧𐎠𐎣𐎠𐎬𐎫 I. 32, 5. to cause to write, to have a copy made.]

napshman, nafshman 𐎐𐎠𐎡𐎱𐎶𐎫 pron. 8, 6. Z. 32, 2. self, one's self. Arab. نَفْس + suff. *man*. [In the Sassanian inscriptions 𐭭𐭯𐭱𐭲𐭥𐭭𐭠𐭭 *napshman*, Flandin Voy. en Perse vol. IV pl. 190, lin. 11 of the Nakshi-Rajab inscription; Pâi-Kûlî inscript., III. 14. 3. in Thomas 'Early Sassanian inscriptions' pag. 43. Hebr. and Chald. נֶפֶשׁ, Syr. ܢܦܫ; Assyr. *napshât* plur. 'lives', generally in the phrase: *ana shuzub napshâti-shunu* 'in order to save their lives'; see Norris Assyr. Dict. I. pag. 303.]

nar 𐎐𐎠𐎫 adj. and s. 8, 3. male; a man. Z. 𐎐𐎠𐎫, Sans. *nara*, Pers. نر.

[*narm* 𐎐𐎠𐎫𐎢 adj. Z. 22, 5. 23, 4. smooth, fine. Pers. نرم.]

[*nasâman* 𐎐𐎠𐎧𐎠𐎶 s. Z. 4, 9. 5, 7. 9. 14, 5. a woman; see *neshman*.]

nasbahônatan 𐬥𐬀𐬯𐬱𐬀𐬵𐬀𐬥𐬀𐬯 v. 15, 3. pres. 1st sing. *nasbahônēm* 15, 4. 3d sing. *nasbahônēd* 15, 3. to mix; to knead; to create, to form into shape. [No corresponding Semitic verbs are to be found. If the writing be correct, it would be a quadriliteral, or a Nifal form. The nearest approach to it is the Chald. צְבַע 'to immerse'; comp. the cognate טְבַע 'to impress; immerse', טָבוּעַ 'coined money', טַבַּעַת 'a ring'.]

nasdaman 𐬥𐬀𐬯𐬛𐬀𐬙 15, 7. see *namâz.*

nashûdman 𐬥𐬀𐬱𐬎𐬀𐬙 15, 8. see *nahumâz.*

nas,hônatan 𐬥𐬀𐬯𐬰𐬀𐬵𐬀𐬥𐬀𐬯 v. 14, 9. pres. 1st sing. *nas,hônēm* 14, 10. 3d sing. *nas,hônēd* 14, 9. [p. part. *nas,hônad* 𐬥𐬀𐬯𐬰𐬀𐬥 Z. 22, 9.] to twist, bend, distort, involve, wreath, or coil; in the Burhân-i-qâti' it is translated پختن 'to cook', but that is decidedly wrong, the author having, by mistake, written پختن for پیختن 'to twist', which latter signification is applicable to this word in many places throughout the Pahlavi literature.

nasîm 𐬥𐬀𐬯𐬌𐬥 s. 15, 7. prayer; see *namâz.* Some read it also *nusdam.*

nasing 𐬥𐬀𐬯𐬌𐬯𐬀 adj. and adv. 18, 10. hidden, occult, concealed; secretly.

nask 𐬥𐬀𐬯𐬴 s. 23, 6. pl. *nask,hâ* 𐬥𐬀𐬯𐬴𐬰𐬀 22, 8. book, scripture; a title given to the 21 books of the Zand-Avestâ, corresponding with the 21 words of the *ahunvar* prayer commonly called *Yathâ ahû-vairyô.* The word *nask* occurs once in the Homa-yasht, Yasna 9, 22. West. 𐬥𐬀𐬯𐬴𐬀𐬵𐬀𐬥𐬀𐬯, Pahlavî 𐬥𐬀𐬯𐬴 𐬀𐬵 𐬥𐬀𐬯𐬴𐬀𐬵𐬀𐬥𐬀𐬯 'studying the Nosks'; in Arabic, we find the words نسخ *nuskh*, نسخه *nuskhch* and نسق *nask.* [According to the VII th vol. of the Dînkart pag. 273. 74 the twenty-one Nosks are divided, in conformity with the three stanzas of the *Yathâ-ahû-vairyô* prayer, into three sections: A) *gâsânîk* 𐬌𐬀𐬯𐬀𐬥𐬀𐬯𐬀𐬴 containing the following seven, which are composed in stanzas *(gâsân)*: 1) *Yasht-nîrang* 𐬌𐬀𐬯𐬀𐬵 𐬥𐬀𐬯𐬀𐬙; 2) *Setût-yasht* 𐬯𐬀𐬵𐬎𐬀𐬵 𐬥𐬀𐬯𐬀𐬵; 3) *Sûtkar* 𐬯𐬎𐬀𐬵𐬀; 4) *Varisht-mânsar* 𐬎𐬀𐬯𐬀𐬵 𐬥𐬀𐬯𐬀𐬵; 5) *Baghôdâtî* 𐬠𐬀𐬰𐬎𐬀𐬵𐬀; 6) *Hadôkht* 𐬰𐬀𐬎𐬀𐬰𐬀𐬵; 7) *Safand* 𐬯𐬀𐬎𐬀𐬥. B) *Yasht-mânsarîk* 𐬌𐬀𐬯𐬀𐬵 𐬥𐬀𐬯𐬀𐬵𐬀𐬯𐬀𐬴 containing the following seven: 8) *Dâmdât* 𐬛𐬀𐬥𐬛𐬀𐬵; 9) *Nâdar* 𐬥𐬀𐬛𐬀𐬯;

10) *Pâji* 𐬯𐬀𐬎; 11) *Ratoshtâiti* 𐬭𐬀𐬑𐬀𐬎𐬀𐬑𐬀𐬌; 12) *Barash* 𐬠𐬀𐬭; 13) *Kashkîsrûb* 𐬑𐬀𐬱𐬑𐬌𐬭𐬎; 14) *Vishtâsp-sâst* 𐬎𐬌𐬑𐬀𐬯-𐬯𐬀𐬯𐬑𐬀𐬌. C) *Dâtîk* 𐬛𐬀𐬑𐬌 which contained laws and instructions of various kinds. The following seven are enumerated in this class: 15) *Nîkâtum* 𐬦𐬌𐬑𐬀𐬑𐬎; 16) *Dobârît, Dobâsarûjat* 𐬛𐬀𐬠𐬀𐬭𐬌𐬑, 𐬛𐬀𐬠𐬀𐬯𐬭; 17) *Huspâram* 𐬱𐬎𐬯𐬀𐬭𐬎; 18) *Sakâtum* 𐬯𐬦𐬑𐬀𐬑𐬎; 19) *Vîk-shêdâ-dât* (Vendidâd) 𐬎𐬌𐬦-𐬱𐬌𐬋𐬀-𐬛𐬀𐬑; 20) *Chitrasht* 𐬧𐬌𐬎𐬭𐬀𐬱𐬑; 21) *Bagân-yast* 𐬠𐬀𐬜𐬀𐬌-𐬌𐬯𐬑. It is, however, distinctly stated that this division is not to be taken in a strict sense, as each of the Nosks contained pieces belonging to all three classes. As regards the order, *Sâtkar* (as the name is always written in the Dînkart) is mentioned in another list as the first, and the *Bagânyast* as the last. The word *nask* is doubtless of foreign origin. It is found in the Assyrian *nusku*, which cannot mean 'unction', as the Assyriologists explain it, but something connected with writing; see Z. pagg. XXIX. XXX.]

[*nasl* 𐬥𐬀𐬯𐬵 Z. 44, 3. family, race, lineage. Arab. نَسْل.]

nasobâr 𐬥𐬀𐬯𐬀𐬠𐬀𐬭 s. 21, 8. see *nakhvâr*.

navad 𐬥𐬀𐬯𐬛 · 𐬥𐬀𐬯𐬛𐬭 num. 20, 9. Z. 5, 10. ninety, 90. Pers. نَوَد.

navêdân 𐬥𐬀𐬯𐬌𐬛𐬀𐬔 s. pl. 11, 3. good news. Pers. نويد.

[*navikînam* 𐬥𐬀𐬯𐬑𐬌𐬦𐬀𐬥 v. 1st sing. Z. 22, 11. I invite, invoke. Z. 𐬥𐬀𐬯𐬑𐬌𐬦𐬀𐬥𐬀𐬌𐬑𐬀𐬌𐬥; see *nevêh*.]

nazdast, *nazêst* 𐬥𐬀𐬵𐬛𐬀𐬯𐬑 20, 5. 22, 1. adj. first; also sometimes, 'pure, clean'. [Z. *nazdishta* 'nearest'.]

nâdân 𐬥𐬀𐬛𐬀𐬔 adj. 1, 4. splendid, luminous, bright, light, illuminated; illustrious, celebrated. This word, as well as *bayân*, is explained differently in different MSS. In J. D. it is هوای بهشت 'the paradisiacal air or breath'; E. D. has بیا 'come'; and D. J. has روشن 'splendid'; the last is the most suitable here, according to the classification. [The word is evidently the Assyrian *nâdu*, *nahadu*, which is a frequent epithet of kings, and is translated by 'augustus'; see Oppert, Exp. en Més. II. pag. 260, 303.]

nâdur 𐬥𐬀𐬛𐬎 s. 22, 9. the name of the 5th Nosk, corresponding to the Zand word *ratush* in the *Yathâ ahû vairyô* prayer. [In the Dînkart

it is also the 5th: but in the Dîn-i-vajarkart and the Rivâyets, it is the 6th in number, corresponding to the word *ashâd*. It is said to have contained 35 chapters. Its contents were, according to the statements of the Dîn-i-vajarkart and the Rivâyets, astronomical: it treated of *âkhtar* and *apâkhtar*, i. e. zodiacal and non-zodiacal stars, of the good and bad influences of the stars, and of the course of the stars in the zodiac. It was translated into Arabic under the name of *Bâtâl*, and into Persian under that of *Kapâmajân*, names which are difficult to explain. In the Dînkart its contents are not stated; but there it is said that 'no *zand*, i. e. Pahlavî translation, was joined to it, and that the Avesta of it was only used by the Desturs for teaching and divine service'; [1]) (pag. 278 of my MS.).]

[*nâirik* 𐬌𐬀𐬎𐬌𐬎𐬀 s. Z. 12, 6. a woman, a female. Z. 𐬌𐬀𐬎𐬌𐬎𐬎𐬌, Sans. *nârî*.]

[*nâkhân* 𐬌𐬀𐬵𐬌𐬀𐬯 s. Z. 10, 5. a finger-nail. Pers. ناخُن, Sans. *nakha*.]

[*nâmcheshtîk* 𐬌𐬀𐬨𐬍𐬌𐬵𐬌𐬵𐬌𐬎 s. 24, 6. fame, renown. Z. 𐬌𐬀𐬨 + 𐬍𐬌𐬵𐬌𐬎.]

nâmch 𐬌𐬀𐬨 s. 11, 3. a letter; a book; see *morēd*. Pers. نامه.

[*nâmîk* 𐬌𐬀𐬨𐬌𐬎 adj. Z. 26, 2. renowned, famous, celebrated. Pers. نامی.]

[*nâmînîtan* v. pret. 3d sing. *nâmînît* 𐬌𐬀𐬨𐬌𐬌𐬵 I. 35, 5. he called, named. Pers. نامیدن.]

năn 𐬌𐬀𐬯 s. 3, 6. bread. Pers. نان.

[*nâvch* 𐬌𐬀𐬝 s. Z. 10, 8. the navel. Z. 𐬌𐬀𐬝𐬌𐬍𐬌, Pers. ناف.]

nâyûdâ 𐬌𐬀𐬿𐬎𐬀 s. 3, 1. a canal, an aqueduct. Pers. ناودان.

[*negardâr* 𐬈𐬌𐬎𐬀𐬎 s. Z. 18, 2. view, opinion. The phrase 𐬈𐬌𐬎𐬀𐬎 𐬌𐬎𐬌𐬎 means liter. 'he is in view' i. e. to be viewed, to be thought of. From the Pers. نگریدن 'to consider, to look at'.]

negâh 𐬈𐬌𐬎 s. 7, 2. a look, a sight, a glance, a vision. Pers. نگه. [It may be read *nikâs*, Z. *â-kas* 'to look at, perceive'.]

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1) 𐬌𐬀𐬎𐬌𐬎𐬀 𐬌𐬌𐬎 𐬌𐬌𐬎 𐬯𐬀 𐬌𐬀𐬎𐬌𐬎𐬀 𐬌𐬌𐬎

nehâdan 𐬌𐬀𐬵𐬀𐬎𐬀𐬌 v. 17, 1. to put, to place. Pers. نِهادن. [Z. *ni-dhâ* 'to put'.]

[*nehâdûm* 𐬌𐬀𐬵𐬀𐬎𐬎𐬌 s. Z. 6, 12. the name of the 15th Nosk; see *nîâdum*.]

[*nēhān* 𐬌𐬀𐬵𐬀𐬌 adj. Z. 8, 9. hidden, secret; see *nahān*.]

[*nēhānîk* 𐬌𐬀𐬵𐬀𐬌𐬐𐬀 adj. Z. 31, 2. secret, hidden. Pers. نِهانی.]

[*nehâzagî* 𐬌𐬀𐬵𐬀𐬰𐬀𐬐𐬌 s. Z. 38, 4. prayer, supplication. 𐬌𐬀𐬵𐬀𐬰𐬀𐬐𐬌 𐬎𐬀𐬙 'the time of supplication'. It is better pronounced *niyâzagî;* comp. Pers. نیاز.]

nēk 𐬌𐬉𐬐 adj. 19, 3. good. Pers. نیك.

nemâz 𐬌𐬉𐬨𐬀 s. 15, 7. prayers, worship, devotion, a bow. Z. 𐬌𐬎𐬀𐬰𐬎, Sans. *namas*, Pers. نماز.

[*nemûdârî* 𐬌𐬎𐬀𐬎𐬀𐬭𐬌 s. I. 35, 5. exhibition, representation; a guide. Pers. نمودارى.]

[*Nesâk, Nisâk* 𐬌𐬎𐬀𐬰𐬐 pr. n. Z. 6, 3. Nisâ, Nisâpur. Z. *nisâya.*]

neshastan 𐬌𐬎𐬀𐬵𐬎𐬀𐬌 v. 15, 12. to sit down, to resume a seat, to place one's self. Pers. نشستن.

neshman 𐬌𐬎𐬀𐬵𐬨𐬀 s. 8, 3. a woman, a wife. Arab. pl. نِسَاء, *nisâ* + *man* suffix. This word can also be read *nasâman*, which seems more correct. [Chald. pl. נְשִׁין, Syr. pl. ܢܫ̈ܐ.]

nevēh, *navîk* 𐬌𐬀𐬯𐬌𐬐 s. 15, 8. convocation; an invocation in prayer, a sacrificial offering. Z. *nivaêdhya.*

[*nezand* 𐬌𐬌𐬀𐬎 part. Z. 40, 11. born at home; see Z. 74, note 2. Z. 𐬌𐬌𐬀𐬎𐬀𐬎.]

nēzeh 𐬌𐬌𐬉𐬵 s. 10, 7. a javelin, a short spear, a dart. [Pers. نیزك and نیزه.]

nîâdum, *nehâdûm* 𐬌𐬀𐬵𐬀𐬎𐬎𐬌 · 𐬌𐬀𐬵𐬀𐬎𐬎𐬌 s. 23, 2. Z. 6, 12. the name of the 15th Nosk, corresponding to the Zand word *khshathremchâi* in the *Yathâ ahû vairyô* prayer. [The name is differently written. In the Rivâyets and the Dîn-i-vajarkart, it is *niyâram*, in the Dînkart *nîkâtum*

𐬌𐬌𐬎𐬎𐬀𐬌. It is said to have consisted of 54 chapters. In the Dîn-i-vajarkart its contents are stated as follows: *a*) on the possession of property; *b*) on export (trade); *c*) on contracts and promises; *d*) on measures and all that has been ordained as lawful by Ormazd; *e*) on salvation from hell; *f*) on the worship and praise of God; *g*) what line of conduct one should keep to; *h*) on what is in the mind of man and all that is in his body. The quotation in Z. 6, 12. refers to the last section, in which the parts of the body appear to have been mentioned.]

nîdan 𐬌𐬌𐬎𐬀𐬌 v. 16, 7. This word is a translation, or synonyme, of *îzrûnatan*, which is generally translated by كشيدن, and in D. E. by شُدن; see *îzrûnatan*. As I cannot find any Persian word *nîdan*, I am of opinion that it is a misreading for *vîdan* ويدن, which signifies چاره جُستن و علاج كردن 'to seek for a help or remedy'.

nîm 𐬌𐬌𐬨 s. and adj. 21, 2. 22, 5. half. Z. 𐬌𐬌𐬎𐬎𐬀𐬨, Pers. نيم.

[*nîmâ* 𐬌𐬌𐬨𐬀 s. and adj. Z. 42, 4. 5. half; see *nîm*.]

nîm-dînâr 𐬌𐬌𐬨-𐬌𐬌𐬎𐬎𐬀𐬌 s. 21, 2. half a dînâr or ducat (in money); also a weight of a drachm and a half.

[*nîmch*, *nîmek* 𐬌𐬌𐬨𐬍 s. Z. 9, 13. 21, 6. 39, 8. a half, a portion, part; direction. Z. 𐬌𐬌𐬎𐬎𐬀𐬨 in the phrases *vîspê nâêmãm* and *âtare-taraê-naêmâd*; Pers. نيمه.]

[*nipisht* 𐬌𐬌𐬯𐬌𐬯𐬌𐬌 *a*) s. I. 32, 7. 10. a writing; see *nipist*. Pers. نِبِشت and نِوشت. *b*) v. pret. 3d sing. I. 34, 9. he wrote; see *napeshtan*.]

[*nipishtak* 𐬌𐬌𐬯𐬌𐬯𐬌𐬌𐬐 p. part. I. 40, 3. written; see *napeshtan*.]

[*nipist* 𐬌𐬌𐬯𐬌𐬯𐬌𐬌𐬵 s. I. 40, 4. a writing; see *nipisht*.]

[*nîrô* 𐬌𐬌𐬎𐬭 s. 24, 2. 4. power, strength. Pers. نيرو. *nîrûku* 𐬌𐬌𐬎𐬭𐬎𐬎 s. I. 35, 7. the same.]

[*nîsh* 𐬌𐬌𐬎𐬯 s. 24, 1. a sting. Pers. نيش.]

[*nîshkâs* 𐬌𐬌𐬎𐬯𐬎𐬎𐬎𐬎𐬎𐬎 adj., or s. Z. 22, 6. well-informed; or an animal dragging dead bodies; according to Destur Hoshengji's readings *veshâgâh* and *nasâkash*, see Z. 62, note 3. The old MS. D. H. has 𐬌𐬌𐬎𐬯𐬎𐬎𐬎𐬎𐬎𐬎 and perhaps *nîsh-kâsh* may be the correct reading.]

nîst 𐬌𐬐𐬱𐬀𐬎𐬀 neg. v. 19, 1. is not, does not exist. Sans. *nâsti*, Pers. نیست.

[*nîtum* 𐬋𐬌𐬀𐬎𐬀 adj. Z. 12, 8. 43, 3. 5. lowest. Z. 𐬀𐬎𐬀𐬌𐬀. The passage in Z. 12, 8. may be rendered thus: 'the lowest of those stars are (not higher than) the forehead of a middling man', but I confess it is not very clear. Destur Hoshengjî thinks it refers to the touching of a man's head by the stars when setting. It certainly does not refer to the size of the stars, for *nîtum* points to the position and not to the size.]

[*nîtumî* 𐬋𐬌𐬀𐬎𐬀𐬨𐬌 s. Z. 2, 2. the lowest state, the positive degree in adjectives; from *nîtum*.]

nîv 𐬋𐬯 s. and adj. 9, 10. a champion, a hero; brave, bold. Some read it also *nîn*, but that is decidedly wrong. Pers. نیو.

[*niyâzânînîtu* 𐬋𐬌𐬀𐬵𐬀𐬰𐬋𐬌𐬌𐬎𐬌 3d sg. pret. I. 39, 5. caused to want, instigated. Pers. causal of نیازیدن.]

nôh 𐬉𐬎 num. 20, 7. nine. Z. 𐬀𐬎𐬎𐬎, Sans. *navan*, Pers. نُه and نوه.

nohraz 𐬉𐬎 𐬭𐬀𐬵 num. 20, 11. — 900.

nohsad 𐬉𐬎𐬎𐬀𐬐 num. 20, 11. nine hundred. Pers. نُه صد.

nôzdahum 𐬋𐬵𐬐𐬉𐬎 num. 12, 6. nineteenth. Pers. نوزدهم.

[*nûk* 𐬌𐬌𐬴 adj. Z. 5, 2. I. 33, 11. 34, 8. new, fresh. Pers. نَو and نَوَه. Z. *nava*. Sans. *nava*.]

[*nukhustu* 𐬌𐬴𐬵𐬐𐬉𐬎 adj. I. 32, 1. first; see *nakhost*.]

[*numâêd* see *namûd*.]

[*numâeshnî* 𐬋𐬌𐬀𐬋𐬱𐬐𐬉𐬎 s. Z. 34, 5. show, exhibition. Pers. نمایش.]

[*numâeshnîk* 𐬋𐬌𐬀𐬋𐬱𐬐𐬉𐬎𐬴 adj. Z. 30, 1. showing, apparent.]

nûn 𐬌𐬌𐬌 adv. 18, 8. now, at present. Pers. کنون and اکنون. [S. *nûnam*, Gr. *νῦν*.]

nûrâ 𐬌𐬌𐬭𐬀 s. 1, 7. fire. Arab. نُور 'splendor, light'; Syr. ܢܘܪܐ 'fire.' [Chald. נוּר emphat. נוּרָא.]

[*nuskhîk* 𐬋𐬴𐬵𐬐𐬉𐬎 s. I. 34, 10. a writing, manuscript, scripture, book; see *nask*. Arab. نَسخِيّ.]

nyâeshna 𐬐𐬌𐬀𐬌𐬯𐬱𐬀 s. 22, 6. Z. 1, 1. praise. Pers. نِیایِش. [Z. 17, 5. 22, 2. prayer. It is the translation of the Zand *vahmem.*]

[*nyok* 𐬐𐬌𐬵𐬐 adj. Z. 1, 1. 2, 9. 8, 6. 9, 4. 23, 11. good; see *nadûk.*]

[*nyok-negâs* 𐬐𐬌𐬵𐬐-𐬑𐬀𐬐 adj. Z. 26, 2. having a good aspect. Pers. نیك + نِگاه.]

[*nyoshashna* 𐬐𐬌𐬵𐬱𐬀𐬯𐬱𐬀 s. Z. 9, 9. 26, 7. hearing, listening, attention. Pers. نیوشیدن 'to hear'.]

[*nyoshîdan* 𐬐𐬌𐬵𐬱𐬌𐬙𐬁 v. Z. 40, 10. pres. 3 d sing. *nyoshêd* 𐬐𐬌𐬵𐬱𐬌𐬉𐬙𐬁 Z. 31, 2. to hear, listen, pay attention. Pers. نیوشیدن.]

[*nyoshîdâr* 𐬐𐬌𐬵𐬱𐬌𐬙𐬁𐬀𐬭 s. Z. 43, 11. a listener; an expectant.]

o 𐬵 ١

ôe 𐬵𐬉 prep. 10, 2. 18, 10. a particle denoting in Pâzand the dative case, as *Hôrmazd ôe Zartosht gopt.* [It corresponds to the Pahlavî 𐬋𐬭 *ol* (*var*). Z. *avi.*]

ôe 𐬵𐬉 pron. 18, 3. he, him, it. Pers. او, اوی and وی.

oesh 𐬵𐬉𐬯 s. 11, 2. thought, anything revolved in the mind. This word is translated in some MSS. 'by him', or 'to him', from the Persian اوش, but that meaning is not given in the glossary itself, as here the next word is *paspûk*; besides such a meaning is out of place here; therefore I think the word must be related to the Arabic هویس *havîs*, the meaning of which is more suitable to the classification, and if so, it should be pronounced *havîsh*, and not *oesh.* In J. D. p. 33, there is a word *hâvash*, meaning 'translation', that may easily be adopted here, according to the classification.

[*ôj* 𐬵𐬎 s. Z. 17, 6. strength, power, might. Z. 𐬋𐬎𐬌𐬵𐬎𐬌𐬯. S. *ojas.*]

[*ojdahêshna* 𐬵𐬎𐬌𐬙𐬀𐬉𐬱𐬀 s. Z. 22, 5. rising above the horizon. The pronunciation *uzhdaheshnu* would be more correct; *uzh* = Z. *us, uz, ur.* S. *ut.*]

[*ol* 𐬋𐬭 prep. I. 32, 5. 7. 9. 10. 11. etc. to, for, at, into; see *var.* Chald. עַל, Syr. ܥܠ. In the Sassanian Inscriptions 𐭥𐭫 *ûl*, see Wester.

Bund. p. 83, l. 13. 15.; Fland. Voy. en Perse, vol. 4. pl. 181, l. 4. 11. 13. 26. and pl. 190, l. 8. 18. 19. etc.]

[*olach* ـلچ I. 32, 11. 33, 8. 34, 5. 35, 8. also to, also at, etc.; *ol* + *cha*.]

[*olman* ـلمن pron. I. 39, 6. 40, 4. he, him; she, her; it; that one; see *varman*. In the Sassanian Inscriptions ـلمن *ûlman*, see Wester. Bund. p. 83, l. 8. 16.; Fland. Voy. en Perse, vol. 4. pl. 181, l. 7 and pl. 190, l. 20. 21. etc.]

[*olmanbi* ـلمنبد I. 33, 1. he also; a doubtful reading, and whether *bi* is a suffix, or should be separated from *olman* (as a preposition) is not very clear.]

om سم pron. 18, 2. to me, to us; see *avôm*. [Pâz. prep. ـل + Pers. suff. ـم.]

[*orûn* سرون adv. or s. Z. 21, 1, this side, here; good-looking. Z. ـلرسـ. So translated by Destur Hoshengjî, who appears undecided whether to identify it with سرسـ Z. 6, 3., or with سرهـلچ Z. 6, 1.; see *hôrûn*.]

ôsh سوـ pron. and conj. 18, 4. to him; then, therefore. Some read this word سودـ *oesh*, some *anâsh*, but the former is preferable. [Pâz. prep. ـل + Pers. suff. ـش.]

[*ôshân* سوسون pron. 18, 4. they, them, those; pl. of *ôc*. Pers. ایشان and اوشان.]

[*oshtar* سوهـلـ s. 5, 2. a camel. Pers. اُشتر. Z. *ushtra*. S. *ushtra*.]

[*ostarch* سوتمـل s. Z. 16, 9. a razor. Pers. اُستره and اوستره.]

ot سوم pron. 18, 2. to thee, to you. Pâz. prep. ـل + Pers. suff. ـت.]

[*ozid* سوكدم v. pres. 3d sing. Z. 23, 10. it ascends, rises. According to the Destur's translation, it can be traced only to *uz* = *ut* 'up', and must be taken as a verbal form derived from this preposition.]

[*ozmûd* 𐬀𐬵𐬰𐬌𐬱 p. part. Z. 19, 9. tried, tested, experienced, examined. Pers. آزموده.]

[*ozmûdâr* 𐬀𐬵𐬰𐬌𐬱𐬀𐬭 adj. Z. 28, 6. experienced, tried.]

p 𐬨

[*pad* 𐬨𐬀𐬛 Z. 24, 10. a chief. Z. 𐬨𐬀𐬎𐬎𐬀𐬨𐬀𐬛, Pers. پد 'guardian', S. *pati*.]

[*padash*, *patash* 𐬨𐬀𐬎 prep. with pron. Z. 2, 3. 20, 8. 36, 9. 38, 4. 42, 10. I. 35, 3. to, for, or with it, or him. In Z. 20, 8. it should be *pad*, 'to'; see Z. 61, note 1. 𐬨𐬀𐬛 for Z. 𐬨𐬀𐬎𐬎𐬀𐬨𐬀𐬛 + Pers. suff. ش.]

padîraftan 𐬨𐬀𐬙𐬌𐬭𐬀𐬢𐬛𐬀𐬦 v. 16, 12. pret. 3d sing. *padîraft* 𐬨𐬀𐬙𐬌𐬭𐬀𐬢𐬛 23, 7. to receive, accept, admit, confess. Pers. پذیرفتن.

[*padîrashna* 𐬨𐬀𐬙𐬌𐬭𐬀𐬱𐬈𐬀 s. Z. 9, 9. acceptance, admission, assent. Pers. پذیرش.]

[*padîreh* 𐬨𐬀𐬙𐬌𐬭𐬋 s. or adj. Z. 12, 10. acceptance, obedience; meeting; an accepter; acceptable; see *patîraku*. It is the representative of the Zand word *paityahmi* in a Pahlavî sentence which is unintelligible; see Z. 53, note 1. Pers. پذیره.]

[*padisâr* 𐬨𐬀𐬎𐬎𐬀𐬭 s. Z. 38, 9. re-commencement, continuation; see *pêtîsâr*. It occurs in a sentence which is hardly intelligible. Pers. پدیسار.]

[*padmân* 𐬨𐬀𐬙𐬀𐬥𐬀𐬦 s. Z. 17, 2. 19, 6. 7. 8. 9. 37, 4. 42, 1. 43, 4. 5. measure, dimension, magnitude. In Z. 19, 7. 8. the Pahlavî translator considers it as equivalent to the Zand suffix 𐬐𐬀𐬥 nom. s. m. of 𐬨𐬀𐬎𐬎𐬀𐬥 'endowed with, possessing'. Pers. پیمان.]

padmûdan 𐬨𐬀𐬙𐬵𐬛𐬀𐬦 v. 14, 11. pres. 1st sing. *padmâêm* 𐬨𐬀𐬙𐬀𐬉𐬥 3d sing. *padmâêd* 𐬨𐬀𐬙𐬀𐬉𐬛 14, 12. to measure; to traverse. Pers. پیمودن.

[*padvandêd* 𐬨𐬀𐬛𐬎𐬀𐬥𐬉𐬛 v. pret. 3d sing. Z. 2, 4. joined, connected. Pers. پیوندن 'to join'.]

paê 𐬨𐬀𐬌 s. 6, 10. a nerve, tendon, sinew; a foot, the heel. Pers. پی.

pag 𐬐𐬀𐬉 s. 3, 4. millet; a cereal, a kind of vetch. [Pers. پگ.]

pagdûn 𐬐𐬀𐬉𐬛𐬎 s. 12, 8. punishment, sentence for crime. [Chald. פִּקְדָּן 'a command'.]

[*pahluk* 𐬐𐬀𐬉𐬑𐬎𐬵 s. Z. 10, 9. the side, the loins. Pers. پهلو.]

[*pahlûm* 𐬐𐬀𐬉𐬑𐬎𐬌 I. 35, 8. first, principal. It generally translates the Z. *vahishta*.]

[*paitâkê* 𐬐𐬀𐬉𐬑𐬀𐬎𐬌 s. I. 31, 2. 32, 3. 33, 4. 5. 35, 2. 41, 9. manifestation, exhibition, publication; see *pêdâkî*. Pers. پیدائی.]

pakîtâ 𐬐𐬀𐬉𐬐𐬌𐬎 s. 9, 3, a tutor, teacher, master, professor. [Hebr. פָּקִיד 'a magistrate'. This word is of frequent occurrence in the Assyrian. Thus the God *Nebo* is called *pakid kishshat shami u irsit* 'the master of the legions of heaven and earth'. See Oppert, Expéd. en Més. II. pag. 312. As Nebo is the secretary to the Gods and their instructor, the term *pakid* might be translated by 'teacher'.]

panashyâ 𐬐𐬀𐬉𐬈𐬌 s. 10, 5. a horseman; a soldier who fights with a mace or axe. [Should be read *parashyâ;* Chald. פָּרָשׁ emph. pl. פָּרָשַׁיָּא.]

pandand 𐬐𐬀𐬉𐬐𐬀𐬉 s. 8, 4. a child, offspring, issue, a son. [This appears to be merely an old orthography of *farzand;* Pers. فرزند.]

pang 𐬐𐬀𐬉𐬛 s. 1, 6. the dawn, the daybreak. Pers. پنگ. This word also means in Persian, a copper basin, with a small hole in the bottom, for water in which it is placed, to flow through, so as to measure time.

pang 𐬐𐬀𐬉𐬛 s. 4, 1. a plum; see *halû*.

pang 𐬐𐬀𐬉𐬛 adj. 21, 2. 22, 5. half, as *pang-dînâr* 'a half-ducat'. [Chald. פְּלַג, Syr. ܦܠܓ.]

panîr 𐬐𐬀𐬉𐬈𐬌𐬉 s. 5, 7. Z. 26, 11. cheese. Pers. پنیر.

panj 𐬐𐬀𐬉𐬎, 𐬐𐬎 num. 20, 3. 4. 6. 21, 4. 5. Z. 24, 7. five, 5. Z. 𐬐𐬀𐬉𐬎𐬎𐬀, Sans. *pañcha*, Pers. پنج.

panjâh 𐬐𐬀𐬉𐬎𐬀𐬑, 𐬐𐬀 num. 20, 8. Z. 5, 9. 24, 6. fifty, 50. Pers. پنجاه.

panjeh-veh 𐬐𐬀𐬉𐬎𐬉𐬑-𐬯𐬉𐬑 adj. 20, 4. the five good (days); the five intercalary days, or *Gâthâs*, at the end of the year, are called by this

name and are also named *panjch-mch*, 'the five greater (days'.) [Pers. پنجه + به; comp. the phrase پنج روز in Persian poets metaphorically employed for 'lifetime'.]

panjraz 𐬐𐬀𐬙𐬭𐬀𐬵 num. 20, 10. Z. 24, 7. — 500.

panjsad 𐬐𐬀𐬙𐬯𐬀𐬛 num. 20, 10. five hundred. [Pers. پنج صد.]

[*panjudch* 𐬐𐬀𐬙𐬎𐬀𐬙 num. Z. 1, 8. one-fifth.]

panjum 𐬐𐬀𐬙𐬎𐬀𐬥 num. 4, 3. Z. 1, 7. the fifth. Pers. پنجم.]

papar 𐬐𐬀𐬐𐬀𐬭, *paprâ* 𐬐𐬀𐬐𐬭𐬀 s. 7, 10. these words are very variously translated; in D. J. by سوراخ کون 'the anus', in J. D. by زانو 'the knee', in D. E. by ساق 'the leg from ankle to knee, the shank', and in the Burhân-i qâti', they are translated by 'an old, or aged man'.

papâ 𐬐𐬀𐬐𐬀 s. 17, 8. a pen, a reed for making a *kalam*, or reed-pen, for writing; see *papyâ*.

papyâ 𐬐𐬀𐬐𐬌𐬀 s. 11, 2. a reed-pen. This word, of course by mistake, is in all MSS. translated by 𐬌𐬎𐬀 'clothes'; but it is certainly not 𐬌𐬎𐬀 *jâmch*, but 𐬴𐬌𐬎𐬀 *khâmch*, according to the classification; see *papâ*.

[*parashvch* 𐬐𐬀𐬭𐬱𐬎 s. Z. 19, 2. snow, hail. Z. 𐬐𐬀𐬭𐬱𐬎; see Z. 58, note 5.]

parastâr 𐬐𐬀𐬭𐬎𐬐𐬀𐬭 s. 9, 8. a worshipper, a devotee; a male, or female, servant. Pers. پرستار.

parastîdan 𐬐𐬀𐬭𐬎𐬐𐬀𐬯𐬌𐬙 v. 17, 6. to worship; to serve. Pers. پرستیدن.

[*Parazd*, *Farazd* 𐬐𐬀𐬭𐬙 pr. n. Z. 17, 4. name of a lake in Sejestan; in B. 55, 17. 𐬐𐬀𐬭𐬎𐬱𐬀. Z, 𐬐𐬀𐬭𐬎𐬱𐬀.]

parârûn 𐬐𐬀𐬭𐬀𐬭𐬎 adj. 24, 5. misreading for *frârûn*.

[*parâst* 𐬐𐬀𐬭𐬀𐬎𐬐 Z. 33, 6. It stands for 𐬐𐬀𐬭𐬎𐬐 *farhest* 'most', and appears to be only a mispronunciation of it.]

parbâ 𐬐𐬀𐬭𐬐𐬀 adj. 8, 2. alive, living. [This word is of no Iranian origin as its Pâzand is *zîvandak*, *zîvandeh* 'living'. Its identification with فربه 'fat' is inadmissible, as 'living' and 'fat' are two different ideas which are, as far as I know, never expressed in the Aryan languages by one and

the same word. It is no doubt of foreign origin. The nearest approach to it is the Assyrian *pal*, 'year, life', *palatu, baladu* 'life, lifetime', on the latter see *Norris*, Assyrian Dictionary (I. pagg. 97. 98.) where numerous instances from various inscriptions are quoted, which prove this meaning beyond doubt. The Assyriologists derive this word from פלט 'to escape'; but this derivation will hardly stand a critical investigation. In my opinion it is evidently connected with *pal* 'year, life', the Turanian (Casdo-Scythic) word for 'year' which the Assyrians adopted. Whether or not they read it as a Semitic word, as they used to do with the Turanian words, I cannot determine. One of the bilingual tablets will perhaps give information. I suppose it was pronounced *shanat.* The Pahlavî 𐬐𐬀𐬉𐬌 is probably to be read *palbâ* which appears to be an erroneous pronunciation of *paltâ, paldâ.*]

[*pardum* 𐬐𐬀𐬉𐬎𐬌 num. Z. 1, 4. 17, 2. 42, 7. the first; see *fardum* and *partûm.* Pers. فردوم, Z. *fratema*, Sans. *prathama.*]

pardûn 𐬐𐬀𐬉𐬎𐬎 s. 12, 8. a punishment, a fine, mulcting.

[*parêzvân* 𐬐𐬀𐬉𐬎𐬎𐬎𐬎 s. Z. 13, 11. a complainant, a plaintiff. Pers. پریز + بان.]

[*pargandagî* 𐬐𐬀𐬉𐬎𐬎𐬎𐬎 s. I. 33, 2. 11. 34, 5. dispersion, scattered state. Pers. پرگندگی.]

[*pargandaku* 𐬐𐬀𐬉𐬎𐬎𐬎 adj. I. 33, 11. dispersed, scattered. Pers. پرگنده.]

parhônatan 𐬐𐬀𐬉𐬎𐬎𐬎𐬎 v. 13, 7. pres. 1st sing. *parhônêm* 𐬐𐬀𐬉𐬎𐬎𐬎𐬎 13, 8. 3d sing. *parhônêd* 𐬐𐬀𐬉𐬎𐬎𐬎𐬎 13, 7. to wish, desire, ask; see *gaparhônatan.* [B. 50, 7. 𐬐𐬀𐬉𐬎𐬎𐬎𐬎 'he wished'. The translation of this passage by 'he was glad' is wrong, and cannot be proved in any reasonable way. It is difficult to find a Semitic equivalent for the word; פרע means 'to avenge'; פרח 'to fly; to blossom'.]

parîdan 𐬐𐬀𐬉𐬎𐬎 v. 6, 2. to fly in the air (as a bird.) Pers. پریدن.

[*parikân* 𐬐𐬀𐬉𐬎𐬎𐬎 s. pl. Z. 15, 13. fairies; sing. *parîk.* Pers. پری; Z. 𐬐𐬀𐬉𐬎𐬎𐬎𐬎.]

parîr 𐬐𐬀𐬉𐬎 adv. 19, 7. the day before yesterday; *parîr sâl*, the year before last. Pers. پریر and پری روز.

[*parjvat* 𐬐𐬀𐬭𐬚𐬎𐬀𐬑 p. part. Z. 44, 1. reached, attained, accomplished, completed. The correct pronunciation is probably *faryaft* for *frâyaptem* (from *ap* + *fra-â*); comp. Sans. *samâpta* 'completed'.]

[*parmăn* 𐬐𐬀𐬭𐬨𐬀𐬥 s. Z. 15, 5. 6. a command, an order. Pers. فرمان.]

[*parmâtvu* 𐬐𐬀𐬭𐬨𐬀𐬑𐬎𐬹 v. I. 3d sg. pres. with *vu* 32, 6. 33, 5. 7. to order, to command, to direct. Pers. فرمودن.]

parshônatan 𐬐𐬀𐬭𐬱𐬀𐬉𐬥𐬀𐬑 v. 13, 10. pres. 1st sing. *parshônêm* 𐬐𐬀𐬭𐬱𐬀𐬉𐬥𐬌 3d sing. *parshônêd* 13, 11. see *vajârdan*. [As its Pâzand *vajârdan*, Pers. گذاردن also means 'to discern, distinguish, explain, represent', this verb can be traced to Chald. פְּרַשׁ 'to explain'.]

partum 𐬐𐬀𐬭𐬎𐬹𐬥 num. 1, 1. [I. 32, 2.] first; see *pardum*.

[*parûn* 𐬐𐬀𐬭𐬎 adv. Z. 6, 4. that side. Z. 𐬐𐬀𐬭𐬎𐬌.]

[*parvarashna* 𐬐𐬀𐬭𐬎𐬀𐬭𐬱𐬀 s. Z. 40, 4. rearing; education. Pers. پرورش.]

pas 𐬐𐬀𐬯 adv. 19, 2. after, afterwards; finally, at last, the last; then, consequently. Z. 𐬐𐬀𐬯𐬌𐬨𐬌, Sans. *pas'chât*, Pers. پس.

[*pasakh* 𐬐𐬀𐬯𐬀𐬵 s. Z. 9, 8. see *pasokh*.]

pas-fardâ 𐬐𐬀𐬯-𐬐𐬀𐬭𐬎 adv. 19, 8. the day after to-morrow. *pas* + *fardâ*. Pers. پس فردا.

[*Pashûntan* 𐬐𐬀𐬱𐬎𐬎𐬀𐬑 pr. n. Z. 44, 3. name of a man.]

pashîz 𐬐𐬀𐬱-𐬌𐬵 s. 21, 1. [a small circular scale, or disk; a coin. Pers. پشی, پشیج and پشیز.]

pashîzch 𐬐𐬀𐬱-𐬌𐬵𐬚 s. 21, 1. [see *pashîz*. Pers. پشیزه.]

pas,hônatan 𐬐𐬀𐬯,𐬴𐬀𐬉𐬥𐬀𐬑 v. 14, 10. pres. 1st sing. *pas,hônêm* 𐬐𐬀𐬯,𐬴𐬀𐬉𐬥𐬌 14, 11. 3d sing. *pas,hônêd* 𐬐𐬀𐬯,𐬴𐬀𐬉𐬥𐬍 14, 10. to sprinkle, to scatter, to make flow. [Chald. פְּסוֹ from פְּסָא, Hebr. פָּשָׂה 'to diffuse itself, to spread'.]

[*pashûn* 𐬐𐬀𐬱𐬎 s. or adv. Z. 38, 7. is the Pahlavî equivalent of the Zand 𐬐𐬀𐬱𐬎𐬀𐬵𐬀𐬑, which appears to mean a part of the day; see Z. 73, note 2.]

[*pasizagîhâ* 𐬐𐬀𐬯𐬌𐬵𐬀𐬑𐬌𐬀𐬵 s. pl. Z. 6, 3. the meaning is not clear; in D. H. it is written 𐬐𐬀𐬯𐬌𐬵𐬀𐬑𐬌𐬀𐬯 which is read *pazhîzkîhâ* in I. 32. 6. 33, 6., and there taken as 'copies'; it also occurs in the singular number 𐬐𐬀𐬯𐬌𐬵𐬀𐬑𐬌𐬀𐬵𐬎, as a variant of *paspâk*, 'thought, translation'. It may perhaps be traced to the Persian پشیجیدن 'to prepare', پسیج 'prepared', and be taken in the sense of 'preparations, adjustments, arrangements'.]

[*paskónashna* 𐬐𐬀𐬯𐬎𐬵𐬀𐬐𐬀𐬯 s. Z. 35, 9. cutting, wounding.]

paskônatan 𐬐𐬀𐬯𐬎𐬵𐬀𐬐𐬀𐬯 v. 13, 11. pres. 1st sing. *paskônēm*, 𐬐𐬀𐬯𐬎𐬵𐬀𐬐𐬀𐬯 3d sing. *paskónēd* v. 13, 12. to cut, to sever. [Chald. פְּסַקוֹן from פְּסַק.]

[*pasmâl* 𐬐𐬀𐬯𐬎𐬀𐬥 s. Z. 43, 9. a plaintiff. It probably means 'one who speaks *after (pas)* the defendant has been heard'. It is opposed to *pêshmâl* q. v.]

[*pasokh* 𐬐𐬀𐬯𐬎𐬀𐬯 s. Z. 13, 10. an answer, a reply; see *pasakh*. Pers. پاسخ.]

paspâk 𐬐𐬀𐬯𐬯𐬀𐬐 s. 11, 2. thought (?). This word is translated in two MSS., J. D. and D. J., as 'ready-made', and in D. E. it is 'becoming, deserving'; but both these meanings are out of place here; the word being in juxtaposition with 𐬯𐬀𐬱 = هویس, must be synonymous with it; see *oesh*. In the glossary J. D., compiled by the late lamented Destur Jamshedji Burzorji of Surat, and published (lithographed) by Herbad Camaji Nasarwanji Kângâ, at Bombay in 1859 (with a Khordeh-avastâ) page 33, the word 𐬯𐬀𐬱 *havash* is translated by ترجمه 'a translation'; this meaning can also be adopted here, according to the classification, but for this meaning I have found no other authority. [J. D. and D. J. appear to trace this word to the Persian پسیج 'prepared', in accordance with the variant 𐬐𐬀𐬯𐬯𐬀𐬐𐬎 11, note 1; while the meaning 'translation' appears to have been obtained from a comparison with the Persian پچوه 'interpretation'. Comp. *pazhîzkîhâ*.]

pastâ 𐬐𐬀𐬯𐬎𐬀 adv. or s. 20, 2. and then, and up to; perhaps *pas* + *tâ*; [continuation, conclusion; see *pêtîsâr*. Pers. پستا.]

pastâk 𐬐𐬀𐬯𐬎𐬀𐬐𐬎 s. 22, 1. conclusion; see *pastâ*.

[*pasushurûn* 𐬯𐬀𐬱𐬎𐬹𐬯𐬎𐬹𐬯𐬀𐬑, *pasushurvân* 𐬯𐬀𐬱𐬎𐬹𐬯𐬎𐬹𐬯𐬀𐬑 s. Z. 40, 1. 2. a guardian of the flock, a shepherd's dog. Z. 𐬯𐬀𐬱𐬎𐬹𐬯𐬎𐬹𐬯𐬀𐬑𐬭𐬀𐬌.]

[*pat* 𐬯𐬀𐬑 prep. I. 35, 7. Z. *paiti.* Sans. *prati.* It belongs in this passage to the verb 𐬯𐬀𐬑𐬭𐬀𐬎𐬀𐬌; *pat-râstan* meaning 'to accomplish'.]

[*patash* 𐬯𐬀𐬑𐬀𐬱 I. 35, 3. see *padash.*]

[*patashnî* 𐬯𐬀𐬑𐬀𐬱𐬈𐬌 s. Z. 31, 6. a descent of an angel.]

[*patat, patet* 𐬯𐬀𐬑𐬀𐬑, 𐬯𐬀𐬑𐬌𐬑 s. Z. 24, 10. confession and repentance. Z. 𐬯𐬀𐬌𐬑𐬌𐬑𐬀𐬑 *paitita;* Pers. پتت. As to its derivation it cannot be traced to *paiti* + *i*, i. e. 'to go back' (or rather 'to go towards', 'to meet, encounter'), as Prof. Spiegel supposes. Even granted, that this derivation were correct, how can we arrive at the meaning 'repentance'? Prof. Spiegel starting from Christian theological ideas seems to think it means 'to go back, to return to the right path'. But such ideas are quite strange to Parseeism and no analogies can be shown. The subst. *paititis* in Yas. 70, 6. 71, 6. West. which is adduced as a proof, proves in fact nothing. It occurs in the phrase: *apãm vaṇuhinãm frâitîmcha paititîmcha*, which may mean 'the moving to and fro of the waters' poured into a vessel for consecration. This *may* be derived from *paiti* + *i*, but it may be just as well traced to *pat* 'to fall'; in this case the terms *frâiti paititi* mean 'the streaming forth' (from the jar in which they were) and 'the falling into' the sacrificial vessel into which they are poured. I consider this latter interpretation to be more correct than the former. In the meaning 'repentance' *paitita* must be traced to the root *pat*, as has been done already by Burnouf. It is the past. part. of the causal, meaning 'made to fall'; in this literal sense it occurs Vend. 5, 1. In Vend. 3, 21. it is construed with the subst. *chitha* 'punishment'. *paitita hê chitha* can only mean 'the punishment is dropt', i. e. remitted; but it would offend common sense to translate 'the punishment has been repented'. The true meaning of *paitita* is 'remitted'. In later times and down to the present day, prayers for 'remission of sins', are called by name of *patet.*]

[*patêshtãn* 𐬯𐬀𐬑𐬌𐬱𐬀𐬯𐬎𐬀𐬌 s. pl. Z. 7, 11. 11, 3. the feet. Z. du. 𐬯𐬀𐬑𐬌𐬱𐬀𐬯𐬎𐬀𐬌. This word also occurs as a variant from D. II., in Z. 36, note 5. and in the singular number in note 6.]

[*patĉt* 𐬐𐬀𐬑𐬌𐬑𐬀𐬑 *a*) v. pres. 3 d sing. Z. 16, 5. 24, 9. it falls. Z. 𐬐𐬀𐬑𐬀𐬑, Sans. *pat*, Pers. فُتادن and اُفتادن. *b*) s. Z. 36, 9. see *patat;* this is however a doubtful reading.]

[*patînêd* 𐬐𐬀𐬑𐬌𐬀𐬈𐬀𐬑 v. pres 3 d sing. Z. 16, 5. it throws down, spills; causal form of *patêt*. Pers. فُتانیدن and اُفتانیدن.]

[*patîraku* 𐬐𐬀𐬑𐬌𐬀𐬭𐬀𐬇 s. I. 35, 4. acceptance, receiving; see *padîrch.*]

[*patkâr* 𐬐𐬀𐬑𐬵𐬀𐬭 s. Z. 24, 4. I. 41, 6. a discussion, a dispute, a quarrel. Pers. پَیکار.]

[*patkârdâr* 𐬐𐬀𐬑𐬵𐬀𐬭𐬎𐬀𐬭 s. Z. 13, 9. an opponent, an adversary.]

[*patvastu* 𐬐𐬀𐬑𐬎𐬀𐬯𐬎𐬀𐬑 p. part. I. 35, 9. joined, reached, attained. Pers. پَیوَسته.]

[*patyârak* 𐬐𐬀𐬑𐬌𐬀𐬭𐬀𐬇 s. I. 40, 4. opposition; an enemy. Zand 𐬐𐬀𐬑𐬌𐬀𐬭𐬀𐬇𐬀𐬵, Pers. پَتیاره.]

pavan 𐬐𐬀𐬯 prep. 17, 4. 21, 6. 22, 6. 23, 6. 9. 24, 1. 3. 5. Z. 1. 1. 3, 2. 4. 5, 1. etc. I. 32, 2. etc. This particle is used in the same meanings and way as the Persian به before nouns, signifying 'to, by, from, with, through, in', etc. [In the Sassanian inscriptions 𐭐𐭅𐭍 *pavan*, Chaldæo-version פתן *patan;* see B. 83, 6. 12. 84, 6. 11., and Fland. Voy. en Perse vol. 4, pl. 181, l. 3. 6. 10. 15. 21. 33. and pl. 190, l. 11. 14. 16. etc. It corresponds, as to its use, to the Semitic particle בְּ. I regard it as a compound preposition, 𐬐 being like بِ or فی, בְּ 'in', and 𐬯 corresponding to عن which in the Assyrian *(ina)* means also 'in'.]

pazêm 𐬐𐬰𐬌𐬨 1st sing. *pazêd* 𐬐𐬰𐬌𐬑 3d sing. v. 15, 5. present tense of *pukhtan.*

[*pazhînu* 𐬐𐬱𐬌𐬀𐬈𐬎 s. I. 32, 6. 7. 33, 6. 11. an original; a predecessor. Pers. پیشینه.]

[*pazhîzkîhâ* 𐬐𐬱𐬌𐬀𐬵𐬵𐬌𐬀𐬴 s. pl. I. 32, 6. 33, 6. copies. This appears to be connected with the word that has been read *paspâk,* and may perhaps be traced to the Persian پشیبجیدن 'to prepare'; see *pasizagîhâ.*]

pazpônatan 𐬐𐬀𐬰𐬯𐬀𐬥𐬀𐬙 v. 14, 4. pres. 1st sing. *pazpônēm* 𐬐𐬀𐬰𐬯𐬀𐬥𐬌 14, 5. 3d sing. *pazpônēd* 𐬐𐬀𐬰𐬯𐬀𐬥𐬎 14, 4. to draw out, bring forth, to pull up; to yawn, stretch; to grieve, vex, injure; in J. D. 'to give, to digest, to chew'; in D. E., دادن 'to give', but *henjîdan* has no such meaning, but only those which are given above.

pâdan 𐬐𐬀𐬛𐬀𐬙 v. 16, 3. to guard, to protect; to be firm, permanent, steady. Pers. پائیدن; Z. 𐬐𐬀𐬛.

[*pâdashâh* 𐬐𐬀𐬛𐬱𐬀𐬵 mispronounced for *pâtakhshâ* q. v.]

[*pâd-daheshna* 𐬐𐬀𐬛-𐬛𐬀𐬎𐬱𐬈 s. Z. 38, 1. award; reward. It is traceable to the Zand *paiti-dath*.]

pâdafrâs 𐬐𐬀𐬛𐬀𐬐𐬭𐬀𐬵 s. 12, 8. Z. 38, 1. *pâdafrâh* 𐬐𐬀𐬛𐬀𐬐𐬭𐬀𐬵 s. 12, 9. punishment; the punishment awarded to a soul after death. [Z. 𐬐𐬀𐬛𐬀𐬐𐬭𐬀𐬵𐬌.]

pâdîmâr, *pâtimâr* 𐬐𐬀𐬛𐬌𐬨𐬀𐬭 s. 12, 6. 8. pain; punishment; torment; torture; a whipping. [In the Persian Dictionaries it is explained by تعجیل وشتاب 'making haste, haste, despatch', (see Vullers Lexicon Persico-Latinum I. pag. 313. s. v. پاتیمار; but this meaning is not in accordance with the classification in 12, 6. The word stands there even at the head of a chapter in which fines and punishments are mentioned. It may mean originally 'condemnation' from *mar* + *paiti* 'to speak against, to condemn'.]

[*pâdîrân* 𐬐𐬀𐬛𐬌𐬭𐬀𐬥 adj. Z. 34, 9. feeble, powerless, without vigour. The passage quoted is to be translated: 'if one makes (a man) without vigour through carelessness', i. e. if one neglects a person altogether by feeding and clothing him badly and leaving him destitute of all means. As to its etymology, it may be traced either to *pat* 'to fall', or to *i* + *paiti* 'to go against'.]

[*pâdîrânshosar* 𐬐𐬀𐬛𐬌𐬭𐬀𐬥𐬱𐬀𐬯𐬭 s. Z. 5, 10. a person ninety years old; one impotent through age. It translates the Z. *pairishtâ-khshudra* 'one whose semen is stale', i. e. without vigour, powerless; on *pairishta* see Z. p. 130.]

pâdîz 𐬐𐬀𐬛𐬌𐬵 s. 19, 9. autumn, harvest, fall of leaves. Pers. پایز and پاییز.]

pádshâh 𐬐𐬀𐬛𐬰𐬀𐬵 s. 8, 9. a king. Pers. پادشاه.

pâe 𐬐𐬀𐬜 s. 7, 11. Z. 41, 1. 4. 42, 2. a foot; a foot's-length, Z. 𐬐𐬀𐬎𐬀𐬜, Sans. *pâda*, Pers. پای.

[*pâh* 𐬐𐬀𐬣 s. Z. 6, 9. a beast, an animal, cattle: the equivalent of the Zand 𐬐𐬀𐬛𐬀 in the compound *pasu-vastrahê*, gen. of 'skin-clad, fur-clad'.]

[*pâhlum* 𐬐𐬀𐬣𐬤𐬌𐬥 adj. Z. 23, 2. best; see *pahlûm*.]

pâk 𐬐𐬀𐬴 adj. 19, 4. pious, pure; innocent. Pers. پاك.

[*pâkî* 𐬐𐬀𐬴𐬌 s. Z. 32, 3. purity. Pers. پاکی.]

[*pânch* 𐬐𐬀𐬯 s. or adj. Z. 32, 6. a protector, a refuge; protecting, preserving. Pers. پناه, Sans. *pâna*, Z. 𐬐𐬀𐬯.]

pânzdahum 𐬐𐬀𐬯𐬛𐬀𐬣𐬌𐬥 num. 10, 4. fifteenth. [Pers. پانزدهم.]

[*pânzdeh* 𐬐𐬀𐬯𐬛𐬉 num. Z. 39, 7. 8. — 15. Pers. پانزده.]

[*Pâpakânu* 𐬐𐬀𐬐𐬀𐬴𐬀𐬯𐬎𐬌 adj. I. 33, 1. 40, 3. the Bâbegân, or son of Pâpak, or belonging to Pâpak (Sass. Insc. 𐭐𐭀𐭐𐭊 *Pâpakî*.)]

[*pâsé* 𐬐𐬀𐬰𐬉 Z. 33, 5. The reading is doubtful. My MS. has 𐬐𐬀𐬰𐬰𐬀𐬰𐬎𐬌 which is evidently an abstract noun of *pâsâi* by means of 𐬎𐬌 *kîk*, *gîk*, Pers. کی. As regards its derivation it is from the Z. *pasu* 'cattle'; *pâsé* or *pâsî* is an adjectival form, meaning 'what refers to cattle'. The passage in question 33, 4. 5. *(vanâs c kâdyôzad... aêdûn jast)* is to be translated thus: 'the sin *kâdyôzad* is taken with respect to men just in the same sense as *bodyôzad* with respect to cattle'; that is to say, the former is ill-usage of men, the latter of cattle.]

[*pâshîd* 𐬐𐬀𐬰𐬌𐬛 p. part. I. 31, 2. scattered, dispersed. Pers. پاشیده.]

[*pâspăn* 𐬐𐬀𐬱𐬐𐬀𐬯 s. Z. 26, 2. a protector, a guardian. Pers. پاسبان and پاسوان.]

[*pâtakhshâ* 𐬐𐬀𐬛𐬴𐬀𐬵 adj. Z. 8, 11. 18, 11. proper; ruling, possessing; royal; see Z. 58, note 4. It is also written 𐬐𐬀𐬛𐬀𐬴𐬀𐬵; comp.

Dîn-kart VII. pag. 290, lin. 16. 292, 9. of my MS., where 𐬐𐬀𐬰𐬀𐬎𐬱𐬀𐬵𐬀𐬌 *pâtokhshâi* s. occurs in the sense of 'propriety' or 'power'. Old Pers. *patiyâkhshi* 'to rule over', Inscript. of *Nakshi-Rustam* lin. 19.]

pâzîn 𐬐𐬀𐬰𐬌𐬥𐬀𐬌 s. 5, 4. a mountain goat; the head or foremost goat in a flock; see *barkhûn*. Pers. پازن.

pâzun, or *pâchun* 𐬐𐬀𐬰𐬎𐬌 s. 22, 9. the name of the 6th Nosk, corresponding to the Zand word *ashâḍ* in the *Yathâ ahû vairyô* prayer. [In the Dîn-i-vajarkart and the Rivâyats, it is the 7th, corresponding to the word *châḍ*. It consisted of 22 chapters. Its name is written 𐬐𐬀𐬙𐬀𐬥 *pacham* in the Dîn-i-vajarkart, پاجم in the Rivâyats and 𐬐𐬀𐬰𐬌𐬎 *pâji* in the Dinkart. In the D. v. its contents are stated as follows: *a*) on the killing of sheep and goats (𐬙𐬭𐬀𐬥𐬎𐬀𐬰𐬌𐬎), how they should be killed; *b*) what fourfooted animals are allowed to be eaten, and what are prohibited; *c*) how he should strike an animal the deadly blow, who kills it at the time it is about to die [1]); *d*) on the *gâhanbârs*, how much there should be spent on them (in alms), and what will be the reward for observing them; *e*) on Desturs, Mobeds and Herbads, and on the good religion which has no doubts; *f*) what is to be given to those who perform good actions, and to him who observes the *gâhanbârs* and consecrates a dress to the soul (of a deceased); *g*) what there will be in the last times, and what is in paradise and by what good works it may be obtained; *h*) on the dress which is to be given as *ashôdât* (pious gift) to pious relatives; *i*) on the intervention for the pious (*jadûgûbî*); *k*) on the five great and five small *Fravardegân* [2]), and on the almsgiving during these ten days. It is enjoined in this Nosk, that it should be carefully studied by all men in order that they may know its contents well. — A far more copious statement of the contents of this Nosk is to be found in the Dîn-kart (VII. pagg. 279—298 of my MS.). As they are entirely unknown in Europe, I take occasion to give some extracts [3]). Besides the precepts regarding

1) This refers to an old custom among the Parsis (as Destur Hoshengji informed me) not to let sheep, goats etc. die, but to kill them before they breathe their last.

2) The five last days of *Spendarmat-mâh* are called the small Fravardegân, and the five Gâtha days the great ones.

3) I have chosen those only which I am able to understand fully.

the *gâhanbârs*, and especially the killing of sheep for the solemn celebration of those festivals, as already mentioned, it contained a great deal about legal matters, criminal, and chiefly civil laws, the decision of judges, etc. I instance the following passages: *a*) the Zoroastrian community *in corpore* (𐬐𐬀𐬎𐬌𐬱) has to decide on fines and penalties; *b*) on virtue and the merit arising from benefactions, and the demerit of their neglect; *c*) on intentional and unintentional woundings (𐬚𐬀𐬌𐬚𐬀𐬌𐬱𐬀𐬌𐬚𐬀𐬌𐬱𐬀𐬌 𐬚𐬀𐬌𐬚𐬀𐬌𐬱𐬀𐬌), and on those whose author is unknown, as well as those where it cannot be ascertained whether they are intentional, or unintentional; on woundings by stabbing etc.; *d*) on being terrified in a dreadful place among Kharfastars and how many Kharfastars there are; *e*) on seizing the tail of a bullock or horse on which one rides and holding it back (𐬐𐬀 𐬚𐬀𐬌𐬚𐬀𐬌𐬱𐬀𐬌 𐬚𐬀𐬌𐬚𐬀𐬌𐬱𐬀𐬌

cide (law cases) according to the Avesta-Zand, or according to common usage (𐬀𐬵𐬌𐬥𐬀𐬌𐬐𐬉𐬵𐬀𐬌𐬯𐬀𐬌) of the good people; *v*) on the power of selling a slave, or a sheep, or an ox which is unowned. (𐬀𐬵𐬌𐬯𐬀𐬌 *akhânak* lit. 'without a home'); *w*) on the whole debt of fathers (forefathers), and that minors may be considered as deserving death on account of sorcery, if they are their (own) masters; on (the guilt of) women when they are their own masters (𐬀𐬵𐬌𐬯𐬀𐬌 𐬀𐬵𐬌𐬯𐬀𐬌 𐬀𐬵𐬌𐬯𐬀𐬌 𐬐𐬉𐬵); *x*) the value of an *asparan* is the lowest (𐬀𐬵𐬌𐬯𐬀𐬌), and that of a slave the highest (𐬀𐬵𐬌𐬯𐬀𐬌); *y*) who has the power to give a daughter in marriage, when the father is dead; it is prohibited to give her away out of covetousness, or to promise marrying her to some one without keeping the promise; it is further prohibited that a girl should be given in exchange for another, if a brother says to another (man): come to my sister or daughter, I shall come to yours; the price paid for a girl is to be returned if she does not please her husband; on girls who are not married after having attained their 15th year; *z*) on the sin of *ataftdât*, i. e. refusal of cooked food; *aa*) sorcery is to punished as *tanâfûr; bb*) on the measures of the day and night; *cc*) who-ever kills a sheep which has not been confined by its owner, is guilty of murder; *dd*) on various kinds of property (money, etc.) which one is permitted to give as *ashôdât* (alms to a pious man), what each person should give, and how it should be given; it is not allowable to say (to a man who receives the *ashôdât*): this is *ashódât*: *ee*) Ormazd created all prosperity (*âbâdî*) for Zertosht and the followers of his religion; *ff*) it is to be regarded as theft if one who is favoured by fortune does not give something to a worthy man; *gg*) on the interference of a judge and other masters and chiefs, including the king of kings, if there is strife; *hh*) justice is the greatest of all good works, injustice a sin, and if the judge does not decide between right and wrong, it is also a sin; *ii*) on the seven kinds of property; on the prohibition of taking any one's house as a mortgage (𐬀𐬵𐬌𐬯𐬀𐬌 𐬀𐬵𐬌𐬯𐬀𐬌 𐬀𐬵𐬌𐬯𐬀𐬌

[*pêdâkî* 𐬐𐬀𐬉𐬎𐬀𐬉𐬐𐬀𐬉 s. Z. 29, 6. 38, 10.; see *paitâkê*.]

pêghâm 𐬐𐬀𐬉𐬎𐬀𐬨 s. 11, 4. a message; see *pêtâm*. Pers. پَیغام.

pêh 𐬐𐬀𐬉 s. 5, 6. fat, grease, tallow. Pers. پیه.

pêrâhan 𐬐𐬀𐬉𐬭𐬀𐬉 s. 11, 7. a loose vest, a shirt, a shift. Pers. پیراهن.

[*perâkhînîd* 𐬐𐬀𐬉𐬭𐬀𐬉𐬵𐬀𐬉𐬐𐬀𐬉 I. 33, 7. separated, spread, diffused; Pers. causal of فراخیدن. As to its form, it is infinitive in the passage quoted, and stands for 𐬐𐬀𐬉𐬭𐬀𐬉𐬵𐬀𐬉𐬐𐬀𐬉𐬀𐬉𐬐𐬀𐬉.]

[*pergandaku* see *pargandaku*.]

[*pêseh* 𐬐𐬀𐬉𐬯𐬀𐬉 s. Z. 24, 6. leprosy. Z. 𐬐𐬀𐬉𐬯𐬀𐬉𐬐𐬀𐬉, Pers. پیس and پیسی.]

pêsh 𐬐𐬀𐬉𐬯𐬀𐬉 adv. 19, 2. Z. 1, 4. 7, 4. 9, 12. 19, 4. 39, 8. before, herebefore, former. Pers. پیش.

[*pêsh-angusht* 𐬐𐬀𐬉𐬯𐬀𐬉𐬀𐬐𐬀𐬉𐬯𐬀𐬉 s. Z. 10, 5. the fore-finger. Pers. پیش + انگُشت.]

pêshânî 𐬐𐬀𐬉𐬯𐬀𐬉𐬀𐬐𐬀𐬉 s. 7, 1. the forehead. Pers. پیشانی.

[*pêsh-e-chashm* 𐬐𐬀𐬉𐬯𐬀𐬉𐬐𐬀𐬉𐬯𐬀𐬉 s. Z. 8, 1. the eyelid, or eyelash. Pers. پیش 'before' + چشم 'the eye'.]

[*pêshînîk* 𐬐𐬀𐬉𐬯𐬀𐬉𐬐𐬀𐬉 adj. and s. I. 32, 12. former, ancient; antiquity; pl. *pêshînîgân* 𐬐𐬀𐬉𐬯𐬀𐬉𐬐𐬀𐬉𐬐𐬀𐬉 I. 35, 2. predecessors, forefathers, ancestors, ancients. Pers. پیشین, پیشینه and پیشینگان.]

[*pêshmâl* 𐬐𐬀𐬉𐬯𐬀𐬉𐬨𐬀𐬉 s. Z. 43, 9. a defendant. In the Dînkart it is always written 𐬐𐬀𐬉𐬯𐬀𐬉𐬨𐬀𐬉𐬭 *pêshmâr*, i. e. one who speaks (standing) *before* (the judge); from *pêsh* پیش and *mar*, Z. *marc* 'to repeat'. The opposite is *pasmâl*, *pasmâr*, q. v.]

[*pêshupâi* 𐬐𐬀𐬉𐬯𐬀𐬉𐬱𐬀𐬉 s. I. 33, 10. 34, 7. a chief, a leader, a high-priest. Pers. پیشوا.]

[*pêstân* 𐬐𐬀𐬉𐬔𐬀𐬉 s. Z. 10, 6. a breast, a nipple. Pers. پستان.]

pêtâm 𐬐𐬀𐬉𐬀𐬨𐬀𐬉 s. 11, 4. an embassy, a mission (specially from a king); a message; fame, rumour, report, news, advice. This word can be pronounced and read *patgâm*, and that is correct, as we find the same

in Hebrew and Chald. פִּתְגָם. [It is however no Hebrew or Chaldee, but a genuine Persian word which has crept into the books of the Old Testament. As to its derivation it is to be traced to *gam* 'to go' + prep. *pati* = Z. *paiti*, meaning literally 'what comes to (one'), i. e. a message.]

pêtîsâr 𐬐𐬉𐬙𐬀𐬯𐬀𐬭 s. 20, 2. 22, 1. [re-commencement, renewal, continuation; see *padisâr*. Pers. پدیسار. In 22, 1. it is explained by *pastâk*, but this is probably rather a contrast than an explanation, the meanings of both words being omitted, since the words *pêtîsâr va pastâ* can only mean 're-commencement and conclusion', in the phrase in 20, 2., which may be translated as follows: 'The re-commencement and conclusion of each month is ended from *Anhomâ* to *Anirân*'. See B. 49, 16.]

pîl 𐬐𐬌𐬤 s. 6, 7. an elephant. Pers. پیل, Arab. فِيلٌ. [Chald. פִּילָא.]

[*pîm* 𐬐𐬌𐬨 s. Z. 24, 5. milk. Z. *paêma*.]

[*pîr* 𐬐𐬌𐬭 adj. and s. Z. 6, 8. old, aged, hoary; an old man. Pers. پیر.]

[*pirâmûn* 𐬐𐬌𐬭𐬀𐬨𐬌𐬥 adj. Z. 9, 13. surrounding, around. Pers. پیرامُن and پیرامون.]

pîrch 𐬐𐬌𐬭𐬚 s. 21, 8. a widow, an old woman. Pers. پیرہ زن and پیرہ 'bald; a recluse'.

[*pîrôzgar* 𐬐𐬌𐬭𐬎𐬵𐬀𐬜 adj. Z. 22, 7. victorious. Pers. پیروزگر. Zand *verethraghna*.]

[*pîrôzgarîhâ* 𐬐𐬌𐬭𐬎𐬵𐬀𐬜𐬌𐬵 s. pl. Z. 9, 2. victories; see *pîrôzgar*.]

[*pîruku* 𐬐𐬌𐬭𐬎𐬎 adj. I. 34, 2. old, ancient.]

piyâz 𐬐𐬌𐬬 s. 4, 8. an onion. Pers. پیاز.

pômaman 𐬐𐬎𐬨𐬀𐬥 s. 7, 3. Z. 8, 4. 31, 8. the mouth. In the Farhang-i Jehângîrî, *punman*. Syr. ܦܘܡܢ (*man* is a suffix.) [Chald. פּוּם, Arab. فَمٌ.]

[*pôrnâ, pûrnâi* 𐬐𐬎𐬭𐬀, 𐬐𐬎𐬭𐬀𐬌 s. Z. 4, 5. 24, 4. 39, 11. an adult, a grown-up person, a youth. Z. 𐬐𐬎𐬭𐬀𐬵𐬌𐬚.]

poryô-dakêshîhâ, poryôdkêshîhâ 𐬐𐬎𐬭𐬌𐬎-𐬛𐬀𐬴𐬌𐬵𐬀 s. pl. 23, 7. the

people of the first religion, the religion which, before Zoroaster, the Iranians embraced. Z. 𐬯𐬙𐬎𐬭𐬌𐬎𐬱𐬀𐬌𐬎𐬱𐬀𐬌𐬎𐬱𐬀. [*poryôtkêsh* 𐬯𐬎𐬭𐬌𐬎𐬱𐬀 I. 33, 3., pl. *poryôtkêshânu* 𐬯𐬎𐬭𐬌𐬎𐬱𐬀𐬌𐬎𐬱𐬀𐬌𐬎𐬱𐬀 I. 34, 1. 35, 1., *poryôtkêshanu* 𐬯𐬎𐬭𐬌𐬎𐬱𐬀𐬌𐬎𐬱𐬀 I. 32, 1.; from Z. *paoirya* 'first' and *ḍkaêsha* 'creed, religion'. It denotes in the traditional books only the Zoroastrians; comp. Introduction to ZPGl. pag. XVI.]

pôsht 𐬯𐬎𐬱𐬀 s. 7, 7. the back. Pers. پُشت, Sans. *pṛishṭha.*

pôst 𐬯𐬎𐬱𐬀 s. 5, 7. Z. 6, 9. 10. 11. 7, 1. 10, 8. the skin. [pl. *pôst,hâ* 𐬯𐬎𐬱𐬀𐬌𐬎𐬱𐬀𐬌𐬎𐬱𐬀 I. 40, 2. skins, hides.] Z. 𐬯𐬎𐬱𐬀𐬌𐬎𐬱𐬀. Pers. پوست.

prag 𐬯𐬙 s. 6, 2. In D. J. it is زاغ 'a crow; in D. E. گُنبجشك 'a sparrow'; in J. D. پران و پرنده 'flying, or a winged animal'; but I think this, as well as *râraq,* means 'a chicken', Pers. فرغ.

prashyâ 𐬯𐬙𐬱𐬌𐬎 s. 10, 5. see *panashyâ.*

prastâk, pirastuk 𐬯𐬙𐬱𐬎𐬌𐬎𐬱𐬀 s. 6, 2. a swallow. [Pers. پِرِستك, پِرِستو, پِرِستوك, فراستوك and فرستوك.]

[*prârâst, frârâst* 𐬯𐬙𐬌𐬎𐬙𐬌𐬎𐬱𐬀 p. part. Z. 3, 1. 41, 4. In the first passage it forms part of the translation of the Z. *hakereḍ* 'once', and appears to express *kereḍ,* whereas *ha* seems to be rendered by 𐬴𐬀𐬵𐬌𐬎 *khaduki* 'one'; in 41, 4. it refers to the number of *pâi* 'feet' of which a *gâm* consists in other places save the Vendidâd. Destur Hoshengji translates it here by 'only one'; but I suspect the numeral 'one' has been left out in his text; in my old MS., there is 𐬯𐬙𐬌𐬎𐬙𐬌𐬎𐬱𐬀 𐬉 'only two'. It seems to mean 'only, alone'. As to its etymology the second part is Z. *râsta* 'just', lit. 'arranged'; the first either *parâ* or *frâ.*]

[*pâdch* 𐬯𐬀𐬎𐬙 adj. Z. 24, 9. rotten, old, weak. Pers. پوده.]

pukhtan 𐬯𐬵𐬵𐬀𐬎𐬙 v. 15, 4. pres. 1st sing. *pazêm* 𐬯𐬎𐬌𐬎 3d sing. *pazêd* 𐬯𐬎𐬌𐬎 15, 5. to cook, to ripen. Pers. پختن, Z. *pach,* Sans. *pacha.*

[*punsashna, punseshne* 𐬯𐬵𐬱𐬎𐬱𐬵𐬙 · 𐬯𐬵𐬱𐬎𐬌𐬱𐬵𐬙 · 𐬯𐬵𐬱𐬎𐬌𐬱𐬵𐬙𐬀𐬭 s. Z. 24, 3. I. 32, 2. 4. asking, questioning; a question. Pers. پُرسِش.]

punsîdan, v. to ask; pret. 3d sing. *punsîd* 𐭯𐭥𐭲𐭮𐭩𐭭 22, 3. he asked. [An older orthography for *pursîdan*, q. v.]

[*punsîtârî* 𐭯𐭥𐭲𐭮𐭩𐭭𐭲𐭠𐭫𐭩 s. I. 35, 12. inquisitiveness; information.]

pur 𐭯𐭥𐭫 adj. 18, 10. Z. 24, 3. full. Pers. پُر.

[*pûrnâ*, *pûrnâi* 𐭯𐭥𐭫𐭲𐭭𐭠 s. Z. 39, 11. see *pôrnâ*.]

pursîdan, v. to ask; pret. 3d sing. *pursîd* 𐭯𐭥𐭫𐭲𐭮𐭩𐭭 22, 3. he asked, questioned, interrogated. [Pers. پُرسیدن, Z. 𐬥𐬭𐬀𐬙𐬀𐬴, Sans. *prachchh*.]

pus 𐭯𐭥𐭮 s. 8, 5. a son, a boy, a youth. Pers. پُس and پُسر, Z. 𐬥𐬭𐬎𐬀, Sans. *putra*.

[*pûtagî* 𐭯𐭥𐭥𐭪𐭩 s. I. 34, 6. rottenness; see *pûdch*.]

q 𐭪

[*qâheshne* 𐭪𐭠𐭣𐭩𐭱𐭭𐭩 Z. 4, 3. privation, want. Pers. خواهش.]

r 𐭫

ra 𐭫 pron. 18, 1. Z. 19, 6. 25, 3. 44, 2. I, myself, me. [In the Sassanian inscriptions 𐭤 *lî*, see B. 83, 1. 84, 1. and Flandin Voy. en Perse, vol. 4, pl. 190, l. 13. 22. 23. etc. Chald. לִי 'to me'. Some scholars identify the word with the Afghan ړ *râ* which is originally used as a dative of the pronoun of the 1st person sing. and plur., with and without, the dative particles. But Dr. Trumpp in his excellent article on the Pas'tô (Zeitschrift der Deutschen Morgenländischen Gesellschaft vol. XXI, pag. 135) explains it, and I think correctly, as a shortening of مَرَا, comparing Afghânic ثَړ = تُرَا 'to thee' and وَړ = اُورَا 'to him, her, it'. Accordingly the idea of the pronoun of the 1st person is not contained in *ra*, which besides does not exist in that sense in any other Iranian language. Moreover the ا *â* is essential in the Afghânic *râ*, which is *never* shortened if it be used either in the singular or plural, or with any post-positive particle; but in Pahlavî, 𐭫 'I' is *never* written 𐭫𐭠 *râ*,

or 𐬫𐬱 *râi.* If it were identical with the Afghânic *râ,* the *â* would not have been omitted. Besides, all the pronouns of the second and third persons in the Afghânic, in the singular as well as in the plural, look somewhat different from those used in the Pahlavî. For 𐬫𐬭 *rak, lak* 'thou', we find 𐬫𐬌 as dat. (nom. 𐬞𐬀, gen. 𐬌𐬀 etc.; see Trumpp l. c. pag. 137.), for 𐬫𐬵𐬌 *ranman, lanman* 'we', there is *mûngah,* for 𐬫𐬭𐬵 *rakûm, lakûm* 'ye', there is تاسِ, تاسی etc. The only other point of coincidence may be found between 𐬫𐬌, 𐬫𐬵𐬌 *varman (olman, ûlman)* 'he' and Afgh. ور 'to him' and 'to them'; but 𐬫𐬌 is in most cases used as a dative particle, and the third person expressed by 𐬫𐬵𐬌; and we can explain them from the Semitic languages (see *var* and *varman*), just as well as all the other Huzvâresh pronouns. Most decisive against the identification of 𐬫 with *râ,* is the occurrence of the pronoun in the form 𐬫𐬀 *lî* in the Sassanian inscriptions, and the circumstance that if 𐬧 *cha* is added, there appears 𐬫𐬀𐬧 *rîj, lîj* (q. v.), the *î* being then actually expressed; comp. also *ragoman* (q. v.) which stands for *lîûman* 'I am'. As regards the circumstance that the *î* of *lî,* which is essential, is not expressed in writing, I think this was done to distinguish the pronoun of the 1st person sing. from the numeral for twenty 𐬫𐬛, which is always written with a final 𐬛.]

rabâ 𐬫𐬁𐬱 adj. 9, 1. [I. 35, 6.] great, venerable, splendid. Syr. ربا, Arab. رَبٌّ, Heb. רַב [Chald. emph. רַבָּא; Assyr. *rabu.*]

rabmaman 𐬫𐬁𐬵𐬵𐬌 s. 7, 8. Z. 30, 8. the heart, soul, mind; the centre. Chald. לִבָּא emph. לִבָּא; Arab. قَلْبٌ; *man* is a suffix. [Should be pronounced *labmaman,* or *lababmaman* 𐬫𐬁𐬁𐬵𐬵𐬌, as it is often spelt. Assyr. *libbu.*]

rachat 𐬫𐬬𐬀𐬙 adv. 18, 11. [This is translated by the Pâzand 𐬫𐬌𐬙, and both words are left unexplained by Destur Hoshengjî. They are classed among the adverbs, prepositions and conjunctions, and the meaning 'moist' given by Anquetil, cannot therefore be correct. If 𐬫𐬌𐬙 be read *tar,* it may be taken as the comparative suffix, meaning 'more', or as تر 'fresh'

in the adverbial sense of 'afresh, anew, again'; in either case, 𐭫𐭥 may be read *lavad*, and be perhaps identified with the Chald. לְ-עוֹד; 𐭫𐭥 may also be read *dar* and identified with 𐭣𐭫 'in, on', and if this can be taken in the sense of 'towards, or against', 𐭫𐭥 may be read *lachad*, and identified with the Chald. לְ-צַד; *lachad* 𐭫𐭧𐭣 occurs in the Sass. Insc. in the sense of 'towards, in the direction of'; see B. 83, 7., and in the Chaldæo-Pahlavî version לחד, see B. 84, 7.]

rachîtâ 𐭫𐭧𐭩𐭲𐭠 s. 8, 6. a female slave, a maid-servant. [It is probably only a miswriting for *rapîtâ*, q. v.]

radadâ 𐭫𐭣𐭣𐭠 adj. and s. 7, 5. true; a fact, truth; what is just and right; in the Burhân-i qâti', it is *radkâ*. [The word appears to be Semitic; but it is difficult to find its equivalents; רָדִיד is in Hebr. and Chald. 'expanded, extended'; רָדַד 'to tread down'; רָדָה 'to go, to walk; to rule'; Syr. ܪܕܐ 'to go; to flow; to chastise'; Chald. רְדָא 'to chastise; to rule'; Ethiop. *rad'a* 'to help, assist'; etc.]

[*radî* 𐭫𐭥𐭩𐭠 s. Z. 14, 2. chieftain-ship. Z. 𐭫𐭥𐭩.]

[*radtum* 𐭫𐭥𐭲𐭥 adj. Z. 21, 7. chiefest, headmost, most leading; superlative of *rad*, Z. 𐭫𐭥𐭣.]

raftan 𐭫𐭥𐭯𐭩𐭯 v. 15, 13. 16, 1. to walk, to go, to proceed; to elapse, see *sazîtônatan*. [Pers. رفتن.]

rag 𐭫𐭣 s. 6, 10. a vein. Pers. رگ.

raglaman, *rajlaman* 𐭫𐭣𐭤𐭥 s. 7, 11. Z. 11, 4. 24, 5. a foot; some pronounce it *rajlaman*, and that is, I think, more correct. Arab. رِجْل; *man* is a suffix. [In the Sass. Insc. 𐭫𐭣𐭤𐭥 *lagalman*, B. 83, 6. 12. Chald. רֶגֶל, Syr. ܪܓܠ.]

ragôman 𐭫𐭣𐭥 sing. *ragômanshân* 𐭫𐭣𐭥𐭱𐭲 pl. pron. 18, 2. we, we all. [The pronunciation is incorrect; it should be *lîûman*, *lîûmanshân*; the first part 𐭫𐭣 being identical with *li* in the Sassanian inscriptions; see *ra*; *ûman* is 𐭥𐭱 *hûman*, *homan*, Sass. Insc. 𐭫𐭣𐭥 expresses 'I am', like its Pâzand *am*; 𐭫𐭣𐭥𐭱𐭲 is the plural of it, 𐭱𐭲 *shân* ser-

ving as characteristic of the plural just as in ـلـهـمـنـا; *ûman (homan)* is used for the expression of existence; see *homand.*]

rahîk ـلـدو s. 9, 8. a slave. [Pers. رهی.]

rahîk ـلـدو adv. or adj. 18, 8. late; slowly; grey with age, old, antique; a long while. [Chald. רָחִיק and רְחִיק.]

[*rajasteh* ـلـستدمو adj. Z. 28, 9. true, just. Z. ـلـستدمـد.]

[*rajlaman* ـلـطـم s. Z. 24, 5. a foot; see *raglaman.*]

rak ـلـو pron. 18, 1. Z. 3, 10. 29, 3. thou, thee. [Chald. לָךְ, לֵךְ 'to thee, thy'.]

rak ـلـو num. 20, 1. 7. — 30.

rakhâr ـلـسـلـ adv. 10, 2. 19, 1. Z. 4, 4. 13, 10. 38, 4. 42, 6. again, back, afresh, anew; towards. It also denotes contrariety, reversion, declivity; see *avâz.* In D. E., D. J. and D. N. it is read *nakhâr* in 10, 2., and *rakhâr* in 19, 1., I think the former is incorrect and the latter correct, as we have *lâkhar* in Chaldee; so it should be read either *rakhâr*, or *lakhâr;* but not *nakhâr*, nor *rânâr* as some would pronounce it. [See *lakhâr;* Chald. לְאָחוֹר.]

rak,hônatan ـلـوسـهـنـا v. 17, 8. to think, to consider, to meditate. [Its nearest approach appears to be רקע 'to expand'; but the identity is very doubtful.]

[*rakht* ـلـسـم s. Z. 20, 10. suit of clothes; see Z. 61, note 2. Pers. رخت.]

rakîtâ ـلـووـمـد s. 9, 7. a scholar, a student, a disciple, a pupil; a boy; a servant, a groom. [It is probably to be traced either to the root לכד Hebr. and Chald. 'to seize, to take', or to לקט 'to collect, to gather'. I take it as a present participle, or as a noun derived from a present participle (comp. *pakîtâ*) לָכֵד, לָכִיד in a metaphorical sense 'to seize with the mind', i. e. to comprehend; one who is accustomed to comprehend with his mind', what he hears, be he a student, or a servant. It is to be pronounced *lakîtâ.*]

rakôtâ ـلـوـمـد adj. 9, 9. prudent, wise, canny, vigilant, cautious, well-versed. [This word is closely allied to *rakîtâ, lakîtâ,* but not iden-

tical with it. It is an adjective whereas *rakîtâ* is a substantive; comp. Hebr. פָּקוּד 'one appointed to superintend', and פָּקִיד 'a superintendent'; see Ewald Ausführliches Lehrbuch der hebr. Sprache §. 149, *c.*]

rakûm 𐎗𐎠𐎒𐎌 pron. 18, 1. Z. 3, 9. 4, 1. 2. 13, 4. 15, 7. 22, 3. ye, you. Arab. كُمْ. [Chald. לְכוֹם 'to you, your'.]

[*ramch* 𐎗𐎁𐎊 s. Z. 23, 3. a flock, a herd; a crowd. Pers. رمك and رمه.]

ramîtônatan 𐎗𐎁𐎉𐎕𐎍𐎕𐎍𐎌 v. 16, 5. to throw, to cast away; [p. part. *ramîtûntu* 𐎗𐎁𐎉𐎕𐎍𐎕𐎍𐎌𐎕𐎒 I. 41, 4. Chald. רְמִיחוֹן from רְמָא; Sass. Inscr. 𐎗𐎁𐎉𐎕𐎍 *lamîtan*, or *lamîtun*, see B. 83, 8. 15. and Fland. Voy. en Perse, vol. 4. pl. 190, l. 19; in the Chaldæo-Pahlavî רמית B. 84, 7.]

[*ranj* 𐎗𐎍𐎎 s. I. 34, 9. trouble, toil, painstaking. Pers. رنج.]

raphâ 𐎗𐎐𐎄 s. 8, 5. a servant boy, a slave, a youth. [Should perhaps be read *rapîyâ*, and is merely a variant of *rapyâ*. Chald. רַבְיָא.]

[*rapîsavîn* 𐎗𐎐𐎉𐎔𐎁𐎉𐎍 s. Z. 42, 6. a variant of *rapîtavîn*.]

rapîtâ 𐎗𐎐𐎉𐎕𐎄 s. 8, 5. a female slave, a maid-servant. [Appears to be allied to a fem. form of the Chald. רַבְיָא 'a boy, a youth'; a form like רַבִּיתָא is to be presupposed; רִיבָא actually occurs in the sense of 'girl'.]

[*rapîtavîn* 𐎗𐎐𐎉𐎕𐎁𐎉𐎍 s. Z. 42, 5. the *rapithwina gâh*, or afternoon part of the day. Z. 𐎗𐎐𐎉𐎕𐎁𐎉𐎍𐎄𐎔𐎆𐎄.]

rapmaman 𐎗𐎐𐎌𐎌𐎍 s. 9, 8. a slave, an inferior or low person. [The word appears to be connected in some way with the verb *rapmamônatan;* it is probably derived from it in the sense of 'one who brings, or fetches what he has been ordered', i. e. a servant.]

rapmamônatan 𐎗𐎐𐎌𐎌𐎍𐎕𐎍𐎌 v. 16, 2. to bring, to adduce or fetch; to cause, to produce. [No Semitic root can be adduced which bears a striking resemblance to it; notwithstanding it must be derived from a Semitic origin, as it is certainly no Iranian verb. I trace it to a precative form of the Pael (causative) of בוא 'to come', caus. 'to bring', in the following manner. 𐎗 *l* is the prefix of the precative or optative in the Assyrian, just as لِ in Arabic (Oppert Grammaire assyrienne §. 114, *b* pagg. 51. 52 of the 2d edition); 𐎐 *p* stands for ب *b*, for in the Assyrian

ב and פ occur simultaneously in the same root, e. g. עבש and עפש 'to make' (see Oppert l. c. pag. 6); 𐎶𐎶 *mm* represents the duplication of 𐎵𐎵 *vv*, as in the Assyrian cuneiform writing the letters *m* and *v* are not distinguished at all, but always expressed by the same signs (Oppert l. c. pag. 8). Accordingly the original form to which I trace *rapmamônatan*, seems to have been *libammûn* = *libavvûn* 'let them bring'. One may object that in Hebrew the Piel of בוא is not used, but instead of it the Hifil הֲבִיא, and that in Chaldee the word is not known. But בוא occurs in the Assyrian (see Oppert l. c. §. 190. 4. pag. 89), and there the verbs which are at the same time ע״ו and ל״א, actually form a Pael. That the precative appears in the Pahlavi is not very surprising, as it is a mood of very frequent use in the Assyrian. If the Semitic perfect and imperfect forms are employed in the Pahlavi, why should the precatives be excluded?]

rapûn 𐎭𐎡𐎱𐎢 s. 10, 7. a shield, a buckler, a target. [No corresponding Semitic words can be found. I suspect it is some Turanian word.]

rapyâ 𐎭𐎡𐎱𐎹𐎠 s. 8, 5. a servant-boy, a slave, a youth. [Chald. רַבְיָא.]

rarâ 𐎭𐎡𐎲𐎠 s. 7, 1. an ear. [This term for 'ear, is found neither in any Semitic nor in any Aryan language.]

rasîdan 𐎭𐎡𐎳𐎹𐎼𐎢 v. 17, 6. to reach, arrive; to get, receive. Pers. رسیدن.

rasîk 𐎭𐎡𐎳𐎹𐎴 s. 9, 8. a slave. [From *rasîdan*, meaning 'one who comes when ordered'; comp. *rapmaman*.]

rasnîk 𐎭𐎡𐎳𐎽𐎴 s. 10, 7. a javelin, a short spear or demi-lance.

raspinâ 𐎭𐎡𐎳𐎱𐎽𐎠 s. 19, 9. autumn, harvest, fall of leaves.

[*rastakînîtu* 𐎭𐎡𐎳𐎸𐎴𐎽𐎵𐎼𐎵 v. I. 35, 3. 3d sg. pres. he liberated, set free; denominative of *rastak* 'liberated'. Pers. رستن = رهیدن 'to escape, to be liberated'.]

[*rastî* 𐎭𐎡𐎳𐎵𐎹 s. I. 41, 8. It stands for *râstî* 𐎭𐎡𐎳𐎠𐎵𐎹 'probity, truth; Pers. راستی.]

ratmaman 𐎶𐎶𐎴𐎭 adv. 19, 1. here, at this place, in this world; it is opposite to *tamaman*. [Chald. לְהָמֵן 'hither'.]

ratoshtâid 𐬭𐬀𐬑𐬱𐬀𐬎𐬌𐬛 s. 22, 10. the name of the seventh Nosk, *chîḍ*. [According to the Dîn-i-vajarkart and the Rivâyats, it was the 8th Nosk, consisting of fifty chapters. After the time of Alexander only thirteen were recovered. Their contents are stated in the D. v. *a*) how obedience should be shown, and how commands should be given; that the orders of kings, highpriests and judges should be obeyed; *b*) on the fortification of towns (𐬭𐬀𐬑𐬱𐬀𐬎𐬌𐬛 𐬨𐬀 𐬭𐬀𐬱𐬀𐬎𐬌𐬛) by providing them with walls; *c*) on the religious duties; *d*) on the things requisite for causing the resurrection (of the bodies); *e*) on walking (four-footed) animals, and birds, sheep and fishes, whichever may have been created by Ormazd and Aharman; *f*) on all seas, mountains and countries. — The name is written 𐬭𐬀𐬑𐬱𐬀𐬎𐬌𐬛𐬌𐬛 *ratôshtâiti* in the Dinkart, which would be a real Zand word. It is no doubt connected with *rathaêshtâo* 'a warrior'.]

rayomand 𐬭𐬀𐬌𐬥𐬀𐬨𐬛 adj. 24, 4. Z. 28, 8. splendid. [Z. *raêvañt*.]

raz 𐬭𐬀𐬵 s. 4, 4. vineyard; a vine; a grape. Pers. رز.

razm 𐬭𐬀𐬵𐬨𐬌 s. 10, 4. battle. [Pers. رزم. Z. 𐬭𐬀𐬵𐬱𐬀𐬎𐬌 'battle-line'.]

râ 𐬭𐬁 adv. 17, 4. 24, 6. not. Chald. לָא; see *lâ*.

[*râd* 𐬭𐬁𐬛 adj. Z. 28, 8. generous. Pers. راد 'liberal', Z. *râiti* 'gift'.]

râdônatan 𐬭𐬁𐬛𐬎𐬀𐬙𐬀𐬙 v. 16, 1. to run, pound, flow, gallop. [*râdônêd* 𐬭𐬁𐬛𐬎𐬀𐬙𐬌𐬛 3d pers. sg. pres. Z. 34, 8. It should be pronounced *rehatûntan*; Chald. רְהַטוּן from רְהַט 'to run', Syr. ܪܗܛ; Hebr. רוּץ id.]

[*râeshna* 𐬭𐬁𐬱𐬌𐬥 s. Z. 38, 1. The meaning is not clear.]

[*râi* 𐬭𐬁𐬌 a particle which is always put after the words and sentences to which it refers, a regular postposition; it expresses *a*) for the sake of, on account of, Z. 3, 5. 6. 𐬭𐬁𐬌, 𐬭𐬁𐬌 𐬫 on account of two, of three (i. e. if two or three are mentioned); comp. Z. 5, 8. 9. 35, 8. 37, 6. 39, 11. 40, 6. 7. 9. *b*) as regards, in respect of Z. 36, 5. 6. 8. 𐬭𐬁𐬌 𐬛𐬥𐬀𐬱𐬀 as far as a guiltless (innocent) person is concerned. *c*) for, Z. 13, 4. 𐬭𐬁𐬌 𐬬𐬀 for you; 𐬭𐬁𐬌 𐬵𐬀 Z. 2, 4. wherefore. *d*) in order to, I. 39, 4. in this meaning it stands after a whole sentence, generally after the infinitive. *e*) it denotes sometimes the accusative, I. 41, 2. just as را in Persian. Etymo-

logically it is to be traced to the Old Pers. *râdiy* in *awhyarâdiy* 'therefore' (Inscript of Bisutun I, 6. 7.). In Zand we find a subst. *râti*, plur. *râtayô*, which means originally 'gift', but which is taken in the more general sense of 'thing'; see my work on the Gâthas vol. I, pag. 92. The modern Persian particle را, denoting the dative as well as the accusative, is identical with 𐬭𐬀. See more about *râi* in my pamphlet 'über die Pehlewi-Sprache und den Bundehesch' pag. 21. 22.]

[*rãm* 𐬭𐬀𐬨 s. Z. 44, 3. a proper name of some Parsi priest.]

[*rãmashna*, *rãmashnî*, 𐬭𐬀𐬨𐬱𐬀, 𐬭𐬀𐬨𐬱𐬌 s. Z. 28, 8. 44, 1. pleasure. Pers. رامش id.]

rãn 𐬭𐬀𐬯 s. 7, 11. Z. 11, 3. the thigh. Pers. ران. Z. 𐬭𐬀𐬯𐬀.

rârag 𐬭𐬀𐬭𐬀𐬰 6, 2. (see *prag*).

râs 𐬭𐬀𐬯 or *râh* 𐬭𐬀𐬵 s. 2, 5. Z. 14, 10. 24, 8. 35, 2. way, path, passage, road. Pers. راه.

râst 𐬭𐬀𐬯𐬙 adj. and s. 7, 5. right, true; truth, fact. Pers. راست.

râstîhâ 𐬭𐬀𐬯𐬙𐬌𐬵𐬀 adv. 23, 6. rightly, in the right way. Pers. راستی.

[*râstu* 𐬭𐬀𐬯𐬙𐬎 part. I. 35, 7. 𐬭𐬀𐬯𐬙𐬎 𐬛𐬎𐬵𐬀𐬎 𐬚𐬎 'it was accomplished'. The translation 'it was rearranged' is probably better.]

râz 𐬭𐬀𐬰 s. 7, 5. a secret, a mystery; pl. *râz,hâ* 𐬭𐬀𐬰𐬵𐬀 Z. 8, 9. Pers. راز.

re 𐬭𐬌 num. 20, 7. 22, 8. 23, 6. twenty; 20.

[*rêsh*, *rîsh* 𐬭𐬌𐬱 s. Z. 28, 9. 36, 1. 3. 37, 1. a wound. Pers. ریش. Z. *rish* 'to wound'.]

rîcha 𐬭𐬌𐬎 pron. 18, 1. to me too, of me too, I also; *ri* + *cha*. [Should be pronounced *lîcha*. To prove that there can be no mistake as regards the meaning, I quote a passage from the Dinkart vol. VII, pag. 292, lin. 13. 14. of my MS. 𐬭𐬌𐬎 𐬚𐬎 𐬛𐬎𐬵𐬀𐬎 𐬚𐬎 𐬭𐬌𐬎 𐬭𐬀𐬯𐬀 𐬚𐬎 𐬭𐬌𐬎 𐬭𐬀𐬯𐬀 𐬚𐬎 'come thou to my sister (or) daughter, I too come to thine'. Chald. לי 'to me' + Pahl. 𐬎 *cha* 'also'. See more under *ra*.]

rîdak 𐬭𐬀𐬉𐬙𐬀𐬴 s. 8, 5. a servant boy, a slave, a youth. Pers. ریدك; it means also a prematurely-born child.

[*rîdânî* 𐬭𐬀𐬉𐬙𐬀𐬯𐬌 s. Z. 11, 2. excrement. Pers. ریدن 'to ease nature', ریدة 'excrement'. Z. *irita*. Vend. 5, 1. W. where it is rendered by 𐬀𐬉𐬙 𐬯𐬀𐬎𐬎 i. e. 'he discharges excrement'.]

rîsh 𐬭𐬀𐬌𐬌 s. 7, 6. a beard. Pers. ریش.

rîsh 𐬭𐬀𐬌𐬌 see *rêsh*.

rîshônatan 𐬭𐬀𐬌𐬎𐬀𐬙𐬀𐬯𐬙𐬁 v. pres. 1. sing. *rîshônêm*, 3d sing. *rîshônêd*, 15, 3. to knead, mix, leaven, to create a form. [Should be pronounced *lîshônatan*. Chald. and Hebr. לוּשׁ; Syr. ܠܫ; Ethiop. *lavîs*, 'to knead'.]

[*robashna* 𐬭𐬀𐬎𐬌𐬯𐬀 s. *a*) walking, going, Z. 41, 7. 8. 𐬭𐬀𐬎𐬌𐬯𐬀 𐬯𐬀𐬎𐬀𐬴 'in walking', Z. 42, 2.; *b*) flowing, continous flow, Z. 36, 8. 𐬭𐬀𐬎𐬌𐬯𐬀 𐬭𐬀 continous flow of blood; *c*) it is the translation of the terminations *tâtô*, *tâtaê*, *tâtem* Z. 29, 1. and in this sense translated by Destur Hoshengji 'lasting, duration, current, continuous'. — *robashnî* 𐬭𐬀𐬎𐬌𐬯𐬀𐬌 s. translates in Z. 11, 8. the *tâtem* of *drvatâtem*, in 17, 7. *tâtaêcha* of *yavatâtaêcha*, in 23, 11. *tâtem* of *ushtatâtem*. It expresses here duration, continuity. Pers. روش.]

robâk 𐬭𐬀𐬎𐬀𐬴 adj. going; 24, 3. [𐬭𐬀𐬎𐬀𐬴 𐬯𐬀𐬎𐬌𐬯𐬀𐬌𐬎𐬀 'may it be going' i. e. be efficacious (said of an incantation). I. 39, 2. 𐬭𐬀𐬎𐬀𐬴 𐬀𐬯𐬀𐬙 to set a-going, to set in motion, to make lasting (said of the religion when established by Zoroaster.) In Z. 21, 9. it renders *urunô* in *athaurunô*, where Destur Hoshengji translates it by 'agreeable'; see Z. 62, note 1. Pers. رو.]

[*robăn* 𐬭𐬀𐬎𐬀𐬙 s. Z. 11, 11. 23, 9. 36, 9. I. 35, 9. soul, spirit. Pers. روان. Z. *urvan*.]

[*robănik* 𐬭𐬀𐬎𐬀𐬙𐬀𐬴 adj. Z. 34, 1. It probably means 'what refers to the soul'. 𐬭𐬀𐬎𐬀𐬙𐬀𐬴 𐬯𐬀𐬎𐬌𐬯𐬀𐬌𐬎𐬀 'the *robănik* sin' is put together with the *hamî-mâlăn* sins, q. v.]

rôbâs 𐭫𐭥𐭱𐭮 s. 21, 9. a fox. Pers. روباه. [Z. *urupi.*]

rôd 𐭫𐭥𐭣 s. 3, 1. a channel of a river, a great river; a lake. Pers. رود and رود خانه. [Z. *urud*, loc. *urûidhi.*]

[*rodhîk* 𐭫𐭥𐭦𐭧 adj. Z. 39, 11. It probably means 'grown-up; high, tall'. Z. *rud* 'to grow'; *raodha* 'stature, height'. The original form may have been *raodhya.*]

[*rodîk* 𐭫𐭥𐭣𐭦𐭧 s. Z. 10, 11. an intestine. Pers. رود, روده.]

rôê, *roî* 𐭫𐭥𐭩 s. 7, 3. Z. 7, 13. the face. Pers. روی.

rôeshman 𐭫𐭥𐭩𐭱𐭭 s. 6, 10. Z. 6, 6. 7. 11. 7, 4. 9. 44, 1. the head; 23, 6. beginning; also used for 'end' or 'finis'; top, summit. [Chald. רֵאשׁ, רֵישׁ, Hebr. רֹאשׁ.]

rôghan 𐭫𐭥𐭲 s. 5, 7. oil. Pers. روغن. Z. *raoghna.*

rôîn 𐭫𐭥𐭭 adv. 19, 2. before, *ro* + *în.* [It appears to be Semitic, as it is explained by the Persian *pêsh.* It is probably to be read *lôîn,* as it is best traced to Chald. לְעֵין 'before the eye'. I have however some doubts as to the correctness of this derivation. We must, perhaps after all, trace it to روی 'face'. Sass. Insc. 𐭫𐭥𐭤𐭭 *lûînî*, B. 83, 5.]

rôman 𐭫𐭥𐭬 pron. 18, 1. Z. 4, 1. 20, 7. 22, 11. we, (pl. of 𐭫 *ra*). [Should be *lanman.* In the Sassanian inscriptions 𐭤𐭭𐭬 *lanman* Bund. ed. Westergaard pag. 83, lin. 11. Pâikûlî IX. 4. X. 2. XI. 2. Chald. לן. It is an oblique case, like all the Semitic pronouns employed in Pahlavî, but used as nominative.]

romanâ 𐭫𐭥𐭬𐭭𐭠 or *rôramnâ* 𐭫𐭥𐭥𐭬𐭭𐭠 s. 3, 9. a pomegranate. Arabic رُمَّان. [Hebr. רִמּוֹן, Chald. רִמּוֹנָא, רוּמָּנָא, Syr. ܪܘܡܢܐ, Ethiop. *român.*]

rôpâ 𐭫𐭥𐭯𐭠 s. 6, 6. a fox. Pers. روباه.

rôpâh 𐭫𐭥𐭯𐭠𐭣 s. 21, 9. a fox; see *rôbâs.*

rorman 𐭫𐭥𐭥𐭬 adj. 19, 10. eternal, everlasting. [It is explained by 𐭩𐭥𐭢𐭩𐭠𐭭 جاویدان and cannot be connected with *roramnâ* 'pomegranate'. I take it as identical with Hebr. לְעוֹלָם 'for ever', Chald. לְעָלְמִין id.]

[*roshanu* 𐬭𐬯𐬵𐬀𐬥 adj. I. 32, 4. 33, 6. 35, 4. shining, lucid. 𐬭𐬯𐬵𐬀𐬥 𐬀𐬱 𐬭𐬀𐬵 like the original light (lit. 'from the shining ground'). Pers. روشن.]

[*roshnî* 𐬭𐬯𐬵𐬀𐬐𐬌 s. Z. *a*) light, a translation of *raochaṅhem* Z. 28, 10.; I. 32, 4. 35, 4. *b*) wealth Z. 18, 11. a translation of *shaêtem*. Pers. روشنی.]

[*roshnî-frâz* 𐬭𐬯𐬵𐬀𐬐𐬌 𐬐𐬁𐬭𐬎 s. Z. 42, 11. name of the fourth quarter of the night. It is the translation of 𐬭𐬀𐬵𐬌𐬎𐬀𐬭𐬀𐬵𐬌𐬎𐬀𐬭𐬀𐬵𐬌𐬎𐬀𐬭𐬀𐬵𐬌𐬎𐬀.]

[*rôst* 𐬭𐬯𐬎𐬀𐬥 v. 3d sg. pret. Z. 28, 10. he grew up; see *rûstan*.]

[*rostâk* 𐬭𐬯𐬎𐬀𐬥𐬀𐬴 s. Z. 18, 10. a country. Pers. روستا.]

rotman 𐬭𐬯𐬥𐬀𐬥 prep. with, 18, 11. [Z. 3, 2. 13, 1. 25, 1. together with, 20, 3. 𐬭𐬯𐬥𐬀𐬥 𐬛𐬀𐬐𐬀𐬐𐬌𐬎𐬀𐬐 it goes with, i. e. it is added (used of suffixes and terminations) Z. 2, 3. 𐬭𐬯𐬥𐬀𐬥 𐬐𐬀𐬐𐬌𐬎𐬀𐬐 𐬀𐬵𐬀𐬎 𐬐𐬀 he came forward *with* a publication, i. e. he brought forward a publication I. 33, 4. 𐬭𐬯𐬥𐬀𐬥 𐬵𐬵𐬀 𐬀𐬵𐬵 one *with* the other, i. e. mutual; I. 41, 3. 5. Syr. ܥܡ 'with'. Chald. עִם 'towards'.]

rôz 𐬭𐬯𐬵 . 𐬭𐬯 s. 19, 7. Z. 42, 3. 43, 2. day. Pers. روز.

[*rubânu* 𐬭𐬯𐬹𐬀𐬥 see *robăn*.]

rudastâ 𐬭𐬯𐬛𐬀𐬛𐬀𐬎 s. 2, 4. a village, a market-town or village, any inhabited place. Pers. روستا. In the Pahlavî translation of the first fargard of the Vendidâd it is thus explained: 𐬭𐬯𐬛𐬀𐬛𐬀𐬎 𐬴𐬀 𐬐𐬀𐬵𐬀 𐬐𐬀 𐬐𐬀𐬛𐬀𐬐𐬀𐬎 𐬐𐬀 𐬐𐬀𐬛𐬀𐬐𐬀𐬎 'and the place where the people live (habitable place) is called rostâk'. [As regards the origin of the word I doubt its identity with *rustâ*, by which it is explained; but I am unable to point out as yet a Semitic equivalent.]

rûstan 𐬭𐬯𐬛𐬀𐬛𐬀𐬥 v. 14, 5. pres. 1. sing. *rûêm*, 3. sing. *rûêd* to grow, to spring up (as some herbs, grass, trees, etc.) Pers. رستن. Z. *urudh*.

rustâ 𐬭𐬯𐬛𐬀𐬛𐬀𐬎 2, 4. see *rudastâ*. Pers. روستا.

s 𐬞

sa 𐬯𐬀 num. 20, 8. forty, 40.

sabsabâ 𐬞𐬀𐬯𐬞𐬀𐬯𐬀 s. 6, 10. the hair of the body or head. [Vullers compares (Lexicon Persico-Latinum vol. II, pag. 1545) the Syriac ܣܦܬܐ which means 'a lip, and the shore of the sea', Hebr. שָׂפָה, Chald. סְפָא, Arab. شَفَةٌ, and states its plural to be ܣܦܘܬ; but neither the Syriac grammars, nor the dictionaries of the language, know of such a plural, but give ܣܦܐ in the status absolutus, and ܣܦܬܐ (see Hofmann, Grammatica Syriaca pag. 274) in the status constructus. As neither the form, nor the meaning is in accordance with *sabsabâ*, the comparison is inadmissible. As regards the sound, the nearest approaches to it are the Arabic سَبْسَبَ 'to make flow', سَبْسَبٌ 'a desert', صَبْصَبَ 'to disperse, diffuse, to destroy', صَبْصَبٌ 'thick'; Ethiop. *sabsâb* 'marriage'; but the meanings nowhere suit.]

sad 𐬞𐬀𐬛 num. 20, 9. a hundred. Z. 𐬞𐬀𐬛𐬀𐬵𐬀; Sans. *s'ata*; Pers. صد.

sadîgar 𐬞𐬀𐬛𐬌𐬜𐬀𐬭 num. 2, 9. Z. 1, 6. 42, 9. third. Pers. یکر

sag 𐬞𐬀𐬜 s. 6, 5. the dog. Pers. سگ. [Z. *spâ*, acc. *spânem*. Sans. *s'van*, Greek κυών, Lat. *canis*, Lithuanian *szunis*, nom. *szu*. The old-Persian form appears to have been *spaka*, as we learn from Herodotus, who informs us (I, 110.) that the Medes, whose language, as far as they were Aryans, was identical with the Persian, called a dog σπάκα.]

sahastan 𐬞𐬀𐬵𐬀𐬞𐬞𐬀𐬯 pres. 3d sing. *sahêd* v. 13, 2. to fear, to dread. Pers. سهستن; see *madmamûnastan*.

[*sahîd* 𐬞𐬀𐬵𐬌𐬛 v. 3d sg. pres. Z. 26, 1. wishes, desires. It rests however only on an emendation made by Destur Hoshengji, who reads 𐬞𐬀𐬵𐬌𐬛 for 𐬞𐬀𐬵𐬛; it is the explanation of the Zand 𐬞𐬀𐬛𐬌𐬵𐬛 = 𐬞𐬀𐬵𐬀𐬞𐬀𐬛𐬌𐬵𐬛 which is generally rendered in Pahlavî by 𐭱𐭧𐭮𐭩𐭣, to which the meaning 'to wish, desire' is frequently given; see *madmamûnastan*.]

[*sahm* 𐬞𐬀𐬵𐬨 s. Z. 34, 5. fear, terror. Pers. سهم.]

sak 𐬯𐬀𐬐 num. 20, 8. fifty, 50.

sakâdûm 𐬯𐬀𐬐𐬀𐬛𐬌𐬥 s. 23, 3. Z. 38, 5. the name of the 18th Nosk *îm.* [The name of this Nosk is not to be found in the lists of the Rivâyats, but in the Dînkart it is enumerated. In Z. 38, 5. a passage from it is quoted. This proves beyond doubt that a sacred book which bore the name of *Sakâtum* actually existed.]

[*sakht* 𐬯𐬀𐬑𐬑 adj. Z. 27, 3. vigorous, powerful. Pers. سخت.]

sakhtan 𐬯𐬀𐬑𐬑𐬀𐬌 v. pres. 1. sing. *sanjêm*, 3. sing. *sanjêd*. v. 14, 13. Z. 43, 13. to weigh; to draw; to be trusted; to turn or render hard. Pers. سختن.

sakhûn 𐬯𐬀𐬑𐬥𐬌 s. 11, 4. Z. 8, 6. 8. 26, 7. 32, 7. 43, 8. I. 34, 9. a word; discourse; speech. Pers. سُخُن, سُخَن, سَخُن, سَخَن, and سخُون.

sakînâ 𐬯𐬀𐬐𐬌𐬥𐬀 s. 10, 6. a knife. Arab. سكين. [Chald. סַכִּין, Syr. ܣܟܝܢܐ.]

salîâ, *salyâ* 𐬯𐬀𐬍𐬌𐬀 adj. 19, 4. Z. 2, 9. 4, 10. 20, 9. 24, 5. bad, wicked. Arabic شَرّ, شَرِير. The proper pronunciation of the word is *sarîâ*, as will be seen from *sarîtar* the comparative of the same. [It is doubtful whether it is identical with the Arab. شَرّ 'wickedness' to which the Hebr. סָר 'obstinate, sour, sullen', may be added, as it is not to be traced to a verbum ע"ע, but to one ל"ה, or ל"א. The nearest approach to it is Chald. סַרְיָא, Syr. ܣܪܝܐ 'stinking, of bad smell'. As regards the affinity of the ideas 'to stink' and 'to be bad', compare the Hebr. בָּאַשׁ 'to stink', with the Chald. בְּיַשׁ, Syr. ܒܝܫ 'bad'.]

[*salyâ-bakht* 𐬯𐬀𐬍𐬌𐬀-𐬠𐬀𐬑𐬑 adj. I. 40, 4. of bad luck, unfortunate. Pers. بدبخت.]

[*sandâr* 𐬯𐬀𐬈𐬛𐬀𐬭 Z. 40, 2. I. 41, 6. master, chief, Pers. سردار.]

[*sanch* 𐬯𐬀𐬈𐬍 s. Z. 36, 5. 6. 7. 37, 4. a blow with a weapon. Z. *snatha* 'a blow'.]

[*sanchâ* 𐬯𐬀𐬈𐬍𐬀 s. Z. 34, 6. a weapon. It should be pronounced *snâsh*, Z. *snaithish*.]

sang 𐬯𐬀𐬙 s. 12, 5. a weight; value, worth, price; a stone (either precious or pebble). Pers. سنگ.

sapand, safand 𐬯𐬀𐬐𐬀𐬙 s. 23, 2. the name of the 13th Nosk *aṅhē-ush.* [It contained sixty chapters. Its contents are thus stated in the Dîn-i-vajarkart: *a*) on the value of knowledge for men; *b*) on good works which serve to benefit scholars and pious men; *c*) the history of Zoroaster who was born from the womb of Doghdî; *d*) for how many days during ten years each Destur and Mobed, as long as he is in the state of purity (which has been effected by the Barashnom ceremony), should repeat with a melodious voice this Nosk, by which means he may obtain the fulfilment of any wish for himself, or for others. — As regards the etymology of the word, it is no doubt, identical with the Zand *speñta* 'growing, wise, holy'.]

sapandomad 𐬯𐬀𐬐𐬀𐬙𐬌𐬨𐬀𐬴 s. 20, 3. 23, 10. the name of the 5th day in each month, also the name of the 12th month; name of a genius presiding over the earth, *ârmaiti.* Originally in Z. 𐬯𐬀𐬐𐬀𐬙𐬌𐬨𐬀𐬴 which is changed to *sapandomad* and *scpandârmad.*

sapar 𐬯𐬀𐬐𐬀𐬭 s. 10, 7. a shield, a buckler, a target. Pers. سپر.

sapar-jalîâ 𐬯𐬀𐬐𐬀𐬭𐬎𐬀𐬤𐬌𐬀 s. 3, 8. the quince fruit. Arabic. سفرجل.

[*sapâl* 𐬯𐬀𐬐𐬀𐬤 s. Z. 8, 2. the bridge of the nose. The Persian سِفال, سُفال 'a sherd, skin of a walnut', may be compared.]

[*sapârz* 𐬯𐬀𐬐𐬀𐬭𐬵 s. Z. 10, 11. the spleen. Z. *spereza.*]

sapetmăn, sapêtâmânu 𐬯𐬀𐬐𐬌𐬨𐬀𐬥 . 𐬯𐬀𐬐𐬌𐬨𐬀𐬥𐬀𐬥𐬎𐬎 adj. 23, 8. I. 32, 2. pure, hallowed; the name of the 9th grandfather of the great prophet Zoroaster, who is consequently called after this name, Zartosht of Sapetmân, just as Medyomâh of Arastan, etc. Z. 𐬯𐬀𐬐𐬀𐬙𐬌𐬨𐬀𐬴 .

[*sapojashnî* 𐬯𐬀𐬐𐬎𐬀𐬱𐬀𐬔𐬌 s. Z. 35, 7. stabbing.]

[*sapojêd* 𐬯𐬀𐬐𐬎𐬌𐬐 v. 3d pers. sg. pres. Z. 35, 8. 9. he stabs, pierces. Pers. سِپوختن, سُپوختن.]

sar 𐬯𐬀𐬭 s. 6, 10. 20, 2. the head; also used for the end, as *sar bahôd* 'it is at an end'. Pers. سر.

sarâêd 𐬯𐬀𐬭𐬀𐬎𐬐 v. 15, 10. Z. 31, 7. 3d sing. *sarâêm* 𐬯𐬀𐬭𐬀𐬎𐬨 v. 15, 10. 1st sg. pres. tense of *sarûdan*, q. v.

[*sardch* 𐬯𐬀𐬭𐬙 s. Z. 17, 3. kind, species. Pers. سرده.]

sarêshtan 𐬯𐬀𐬭𐬉𐬱𐬙𐬀𐬯 pres. 1. sing. *sarêshêm*, 3. sing. *sarêshêd* v. 15, 3. to mix, knead, leaven, to create a form. Pers. سرشتن.

[*sarînch* 𐬯𐬀𐬭𐬌𐬚 s. Z. 10, 12. the buttocks. Pers. سُرین.]

[*sarîshodch* 𐬯𐬀𐬭𐬌𐬱𐬌𐬙 num. Z. 1, 6. one-third. Z. *thrishva*.]

sarîtar 𐬯𐬀𐬭𐬌𐬙𐬀𐬭 adj. 19, 4. comparative of *salîâ*, pl. *sarîtarân* 𐬯𐬀𐬭𐬌𐬙𐬀𐬭𐬀𐬥 Z. 31, 1. very bad, very wicked, malignant, etc. Here the original form *sarîâ* is restored; see *salîâ*.

[*sarîtarî* 𐬯𐬀𐬭𐬌𐬙𐬀𐬭𐬌 s. Z. 2, 2. badness.]

sarîtônatan 𐬯𐬀𐬭𐬌𐬙𐬌𐬐𐬀𐬙𐬀𐬯 v. 15, 12. to embrace, copulate, to cohabit with a woman. [The word is, doubtless, of Semitic origin; but I cannot discover it in the Semitic dialects. סרי, in Chaldee means only 'to stink', but not 'to cohabit'. The nearest approach to *sarîtônatan*, as regards the meaning, appears to be Chald סלל 'to tickle, to titillate', which is used with respect to the gratification of lust.]

sarkôtâ 𐬯𐬀𐬭𐬴𐬐𐬀 s. 7, 5. a secret, a mystery. Arab. سِرّ. [The Burhân-i-qâti' assigns to it, besides this meaning, that of دار 'a piece of wood for the execution of slaves', but in the old Glossary itself, such a meaning seems to be unknown. Its etymology is uncertain. It is, perhaps, a corruption of the Latin *secretum*.]

[*saroba* 𐬯𐬀𐬭𐬅𐬀 s. 1) horn, a horny substance Z. 10, 5. Pers. سرو, Z. 𐬯𐬀𐬭𐬅𐬀𐬵. 2) word Z. 18, 1. 2. 3. 4. Z. 𐬯𐬀𐬭𐬅𐬀𐬵𐬚.]

[*sarosh* 𐬯𐬀𐬭𐬴𐬱 s. Z. 9, 4. It is the translation of the second part of the compound *deretô-sraoshem*, explained 'composed according to rule'. Accordingly it seems to mean, in this passage, 'order, rule'. Z. *sraosha* the genius presiding over the religion; obedience.]

sarûdan 𐬯𐬀𐬭𐬴𐬙𐬀𐬯 pres. 1. sing. *sarâêm*, 3. sing. *sarâêd*, v. 15, 10. to sing, to chant the Gâthâs; [past part. *sarûd* 𐬯𐬀𐬭𐬴𐬙 Z. 26, 6. sung, chanted.] Z. 𐬯𐬀𐬭𐬴𐬙𐬀𐬯𐬀𐬵𐬙𐬀𐬯𐬀𐬙. Pers. سرودن.

satar 𐬯𐬀𐬑𐬀𐬭 s. 24, 2. a star. Pers. ستاره. Z. *starc*. Sans. *stṛi*.

satâ 𐬯𐬀𐬑𐬀 s. 2, 2. Z. 2, 8. *sathâ* 𐬯𐬀𐬑𐬀𐬵 , *satyâ* 𐬯𐬀𐬑𐬀𐬌 2, 2. the world. These three words are nothing but different readings of the same word, but as they stand, I think they are mispronunciations for want of two dots on the top, with which they can be pronounced *getâ*, *gethâ*, *getihâ*; Z. 𐬌𐬀𐬑𐬀𐬵𐬌𐬀; Pers. گیتی; therefore I believe the correct pronunciation is *getâ*, etc. and not *satâ*, etc., though in Zand as an adjective of 𐬌𐬀𐬑𐬀𐬵𐬌𐬀 the word 𐬯𐬀𐬑𐬀𐬯𐬀𐬑𐬀 always occurs, but that is always translated by 𐬯𐬀𐬑𐬀𐬯𐬀𐬑𐬀𐬌𐬀𐬵𐬌𐬀 and not by 𐬯𐬀𐬑𐬀 , etc.; so it is *ge* 𐬜𐬌 and not 𐬯 *s* in all probability. [I cannot agree with these remarks of my learned friend. 𐬯𐬀𐬑𐬀 , 𐬯𐬀𐬑𐬀𐬵 , 𐬯𐬀𐬑𐬀𐬌 are to be read respectively *satâ*, *sathâ*, *satyâ* or *satî* and are identical with Z. 𐬯𐬀𐬑𐬀 'creation, world';] pl. *sathîhâ* 𐬯𐬀𐬑𐬀𐬵𐬀𐬌𐬀𐬵 2, 1. worldly things.

[*satâihâ* 𐬯𐬀𐬑𐬀𐬌𐬀𐬵 adv. Z. 34, 6. 39, 3. in reality, really.]

[*satâmch* 𐬯𐬀𐬑𐬀𐬨 s. Z. 39, 3. violence, injury. Pers. ستم.]

[*satch* 𐬯𐬀𐬑𐬨 s. Z. 40, 8. It is miswritten for 𐬯𐬀𐬑𐬀𐬌 'world'; see *satâ*.]

[*satîz* 𐬯𐬀𐬑𐬌 s. Z. 26, 4. a quarrel, anger, hatred. Pers. ستیز. Z. 𐬯𐬀𐬑𐬌𐬎𐬹 instrum. Yt. 10, 71.]

[*satîzad* 𐬯𐬀𐬑𐬌𐬎 adj. Z. 26, 4. quarrelsome, obstinate.]

satûdgar 𐬯𐬀𐬑𐬎𐬀𐬭 s. 22, 8. the name of the first Nosk, also called *stud yesht* = *yathâ* in the *yathâ-ahû-vairyô* prayer. [*Satûdgar* is not identical with *stud-yesht*, or *sctûd-yesht*; both are enumerated in all the lists I know, as two separate Nosks; only in respect to the place they occupy in them, and the orthography of *satûdgar*, there is some difference. In the Dîn-i-vajarkart and the Rivâyats, *stûd-yesht* is placed as the first, and *satûdgar* as the second Nosk; but in our Glossary and in a list of the Dînkart, where we find expressly remarked: 𐬵𐬀𐬭𐬀𐬯𐬀𐬑𐬀𐬭 𐬵𐬀𐬭𐬀 'and the beginning, i. e. the first, is the *sûtkar*' (VII. pag. 274, lin. 8 of my MS.), it is mentioned as the first, and the *stûd-yesht* as the twenty-first or last Nosk; for the 𐬵𐬀𐬭𐬀 23, 5. in this Glossary can be only the *stûd-yesht*,

the first word having been omitted. Instead of *satûdgar* the Dînkart has always 𐬯𐬀𐬙𐬎𐬀𐬵 *sûtkar* which is, I think, the correct form; it may be traced to a presupposed *sûtô-kara* 'the doing of useful things'. In the D. i. v. and the Rivâyats, it is said to have consisted of twenty-two chapters and treated of the following subjects: *a*) on giving advice to other people, on praying and almsgiving; *b*) on the performance of good actions, and on inducing others to practice good works; *c*) on marriages among relatives.]

[*satûrê, satûrî* 𐬯𐬀𐬙𐬎𐬀𐬵𐬌 s. I. 35, 5. 𐬯𐬀𐬙𐬎𐬀𐬵𐬌 𐬉𐬉 in lines, i. e. verses; thus the phrase is understood by the Desturs. That it means something referring to the composition of books, or to a list of books, follows with great probability from the context of the passage; whether the meaning in B. 80, 5. is the same, is doubtful. As regards the etymology it is probably of Semitic origin. If we trace it to an Iranian source, we should have to identify it with أُستُوار, سُتُوار, سْتُوار 'firm, stable; perfection, completeness'. The latter meaning may be applied to 𐬯𐬀𐬙𐬎𐬀𐬵𐬌 𐬉𐬉; the whole passage would then mean, that the *shapîr-dîn-nemûdârî*, i. e. the guide of the good religion (name of a work), comprised in its completeness about 1,000 chapters. But this meaning would not suit the context of the passage in the Bundehesh 80, 5. where it must mean 'line, lineage'; besides the form *satûr* does not exactly correspond with *sutvâr*, there being no *â*. I take the meaning 'line, lineage', as the correct one, and identify it with the Arab. سَطْر 'a line, principally one which is cut into something, a series, a set'; comp. سَتَرَ 'to write' (by making incisions); Hebr. Chald. שטר id.; Syr. ܣܛܪܐ, ܐܣܛܝܪ 'a letter'; Chald. שְׁטַר; 'a written contract'; Assyr. *satar* 'to write'; see Oppert, Exp. en Més. II, pag. 148. 49.]

[*sazashna* 𐬯𐬌𐬵𐬎 s. Z. 26, 3. 42, 3. decaying, ending; lapse. It is the translation of the Z. 𐬯𐬀𐬵𐬎𐬀𐬵 'passing off' from 𐬯𐬀𐬵 'to pass off'.]

[*sazâktar* 𐬯𐬀𐬵𐬎𐬀𐬵𐬌 adj. Z. 40, 10. capable. In the MS. D. H., it is correctly written 𐬯𐬀𐬵𐬌𐬎𐬀𐬵𐬌; it is comparat. of *sazâk* Pers. سزا 'fit, convenient'.]

[*sazd* 𐬯𐬀𐬵𐬎 s. I. 39, 6. strife, war. It is probably only miswritten, or mispronounced for *satîz*. Pers. ستیز.]

sazîtônatan 𐬯𐬀𐬰𐬌𐬎𐬀𐬎𐬙𐬀𐬯𐬀𐬰 v. 15, 13. to go, depart, elapse; to die, expire. [It is no doubt of Semitic origin, as is clearly indicated by the termination *îtôn* which is *never* found in Iranian verbs; but I am unable to discover it in the Semitic dialects. It is probably mispronounced; the 𐬰 may stand for 𐬛, as is the case with 𐬰𐬀𐬌𐬎𐬀𐬙𐬀𐬰 instead of 𐬛𐬀𐬌𐬎𐬀𐬙𐬀𐬰, both of which occur; thus we arrive at a root *sayai*, which may be a softening of *savai*, as *v* and *y* may interchange in the Semitic languages. The nearest approach is then the Ethiopic *sosava*, *ansosava* (instead of *savsava*) 'to walk'.]

sâl 𐬯𐬀𐬎𐬎 (sing.) *sâlân* 𐬯𐬀𐬎𐬎𐬀𐬙 (pl.) s. 19, 5. year. Pers. سال. Z. *saredha*.

sâlâr 𐬯𐬀𐬎𐬎𐬁𐬎 s. 9, 1. a head, a chief, a leader, a commander. Pers. سالار.

[*sâleh* 𐬯𐬀𐬎𐬎𐬭 s. Z. 5, 10. a year. Pers. ساله principally used after numerals.]

sâtônatan 𐬯𐬀𐬎𐬎𐬙𐬀𐬯𐬀𐬰 v. 15, 13. Z. 40, 3. to go. [3d pers. sg. pres. 𐬯𐬀𐬎𐬎𐬙𐬀𐬯𐬀𐬰𐬙 Z. 16, 9. 19, 4.; 𐬯𐬀𐬎𐬎𐬙𐬀𐬯𐬀𐬰𐬙 𐬰𐬌𐬎𐬀𐬎𐬙 Z. 2, 3. it goes together, i. e. is joined. Hebr. שׁוּט = שָׁטָה 'to turn away, to leave the right way'.]

sê 𐬯𐬀𐬎 num. 20, 5. 21, 2. 4. Z. 1, 5. 3, 5. three, 3. Pers. سه. Zand *thri*.

sêbrîd 𐬯𐬀𐬎𐬌𐬎𐬙𐬀𐬯𐬀 s. 5, 6.; see under *akbrîd*.

[*seng* 𐬯𐬀𐬎𐬎𐬙 s. Z. 35, 5. stone. Pers. سنگ.]

[*sênîv* 𐬯𐬀𐬎𐬌𐬰𐬙 adj. Z. 1, 6. threefold, triple.]

sepâs 𐬯𐬀𐬎𐬎𐬙𐬀𐬯𐬀𐬰 s. 19, 6. 22, 6. praise, thanks. Pers. سپاس.

sêraz 𐬯𐬀𐬎𐬎𐬙𐬀𐬰 . 𐬯𐬀𐬎𐬎𐬙𐬀𐬰 num. 20, 4. 9. Z. 31, 9. 37, 5.—300.

serkeh 𐬯𐬀𐬎𐬎𐬙𐬀𐬰𐬭 s. 4, 5. vinegar. Pers. سرکه.

sêsad 𐬯𐬀𐬎𐬎𐬙𐬀𐬯𐬀𐬛 num. 20, 9. three hundred. Pers. سصد.

setâdan 𐬯𐬀𐬎𐬎𐬙𐬀𐬯𐬀𐬛𐬀𐬯𐬀𐬰 16, 11.; see *josgônatan*.

setârch 𐬯𐬀𐬎𐬎𐬙𐬀𐬯𐬀𐬛𐬀𐬭 s. 1, 6. a star. Pers. ستاره.

sêv 𐬯𐬀𐬎𐬎𐬙 s. 3, 9. an apple. Pers. سیو and سیب.

sêzdahum ddddddd num. 9, 4. thirteenth. Pers. سیزدهم.

sî ddd . dd num. 20, 7. Z. 31, 9. 39, 10. thirty, 30. Pers. سی.

[*siâh* ddddd adj. Z. 6, 8. black. Pers. سیاه.]

sîk ddddd num. 20. 8. seventy, 70.

sîkônatan ddddddddd pres. 1. sing. *sîkônêm*, 3. sing. *sîkônêd* v. 13, 12. to tear, to lacerate.

sîm ddd s. 12, 3. silver; (see *asîm*). Pers. سیم.

[*sîna-masâ* ddddddd adj. Z. 39, 8. 9. having the length of a breast; see Z. 74, note 1. Pers. سینه. In D. H. it is ddddddd.]

sînch ddddd s. 21, 11. Z. 10, 10. the bosom, breast. Pers. سینه.

sîr ddd 4. 8. garlic. Pers. سیر.

[*sîstân* ddddddddd s. Z. 17, 4. nom. prop. Sejestân.]

[*sitâcshna* ddddddddd s. Z. 19, 1. prayer, praise. Pers. ستایش.]

sôbarâ ddddd s. 19, 3. an expectation, hope; realization of a hope. [Chald. סְבוּרָא hope, expectation; see *aiabârî* pag. 55.]

[*sobârcshnu* ddddddddd s. I. 34, 8. expectation, hope; hoping.]

[*sochashn* ddddddd s. I. 32, 10. burning ddddddddddd it came to burning, i. e. it was burnt. Pers. سوختن.]

sochrûnatan, *shochrûnatan* ddddddddd, ddddddddd v. 16, 12. to plunder, ravage, pillage, rifle; Pâz. *apôrdan*, q. v. [It is a Shaphel-form probably of the Chald. verb. עַצַר 'to press, to squeeze'; if 'squeezing' be taken in a metaphorical sense it means 'plundering'.]

[*softa* ddddd past part. Z. 7, 7. (with dd) pierced. Pers. سُفته.]

[*soft*, *supt* ddddd s. Z. 10, 7. shoulder. Pers. سُفت. Z. *supti*.]

[*sokht* ddddd v. 3d sing. imperf. I. 41, 1. he burnt. Pers. سُختن 'to burn'.]

[*sosh* ddddd s. Z. 10, 10. the lungs. Pers. شُش. Z. *sushi*.]

sosîâ, *sosyâ* ddddddd s. 5, 2. Z. 12, 2. 15, 10. a horse. In Burhân-i-qâti' *sosibâ* and *sosibâr*, in J. D. *sosyâr*. Chald. סוּסְיָא, Syr. ܣܘܣܝܐ.

sôsôbarbîtâ 𐬯𐬀𐬯𐬀𐬉𐬉𐬀𐬌𐬀𐬯𐬀 s. 6, 1. a swallow. [This is a compound of three words: *sôsô-bar-bîtâ; sôsô* is Hebr. סוּס, סִיס, Chald. סוּסְיָא 'a swallow'; *bar-bîtâ* is Chald. בַּר בֵּיתָא 'son of the house', i. e. domesticated; the whole simply means *hirundo domestica*, house-swallow, chimney-swallow.]

[*sôzêd* 𐬯𐬀𐬵𐬀𐬎 v. 3d sing. pres. Z. 27, 3. he burns. Pers. سوزد.]

srôbâ 𐬛𐬀𐬉𐬉𐬀𐬌 s. 11, 4. words; see *saroba.*

[*stârân* 𐬛𐬀𐬨𐬀𐬉𐬉𐬀𐬛 s. Z. 12, 9. pl. stars; see *satar.*]

[*storg* 𐬛𐬀𐬨𐬀𐬉𐬉 adj. Z. 26, 4. terrible, impudent; large. Pers. سُتُرگ. Z. *stakhra.*]

[*sûd* 𐬯𐬀𐬛 s. Z. 25, 10. 38, 3. benefit, profit, gain. Pers. سود.]

sûdâr 𐬯𐬀𐬛𐬀𐬉 s. 9, 1. Z. 31, 10. a chief, a head, a master, a general or chief, an officer of rank in any department. I think the word may be pronounced *sardâr* as well as *sûdâr* or *sandâr.* The change of *r* to *n* is obvious. The former is more suitable and better known than the latter. Pers. سردار. [*Sûdar* and *sandâr* are only mispronunciations for *sardâr.*]

[*sudârî* 𐬯𐬀𐬛𐬀𐬉𐬌 s. Z. 12, 3. 34, 2. chieftainship. Pers. سرداری.]

[*sûdgîk, sûdagîk* 𐬯𐬀𐬛𐬀𐬐𐬌𐬐 s. Z. 33, 4. wear and tear. Pers. سودگی id.]

[*sûd-homandîhâ* 𐬯𐬀𐬛𐬵𐬀𐬙𐬀𐬛𐬌𐬵𐬀 adv. Z. 9, 1. with useful (words).]

[*sûd-khâstâr* 𐬯𐬀𐬛𐬵𐬀𐬯𐬀𐬛𐬀𐬉 s. Z. 25, 10. one who desires a benefit.]

[*sukînêd* 𐬯𐬀𐬵𐬌𐬐𐬎 v. 3d sg. pres. Z. 26, 7. It is the translation of the Z. 𐬯𐬀𐬵𐬎, and rendered by Destur Hoshengji by 'he may or will benefit'. It is evidently a denominative of *saoka* which means in Z. 'advantage', but is generally personified there. If we adhere to this meaning, the Destur's translation may be correct. But in the modern Persian, from which we have to explain the Iranian part of the Pahlavî, the word سوك means 'an ear or spickle of barley', and سوگ 'mourning'.]

sûmâher 𐬯𐬀𐬙𐬀𐬵𐬀𐬉 adv. 19, 8. yesterday, *sû* + *mâher;* see *mâher.* [The second part of the word, *mâher*, is clearly Chald. מְחָר, Hebr. מָחָר,

Syr. ܡܚܫܐ 'to-morrow'; but the first *sû* is difficult to explain. *Mâher* in connection with *sû*, is used in the sense of 'yesterday', and not in that of 'to-morrow'. Its primitive meaning appears to have been 'before, formerly', as is shown by the Assyrian *maḫar* 'before', *maḫri* 'formerly, in former times'; *sû* is probably identical with the Assyrian *shuvâ* 'this', used in the phrase *in yumâ shuvâ* 'on this day'; *sûmâher* thus means 'before this day, i. e. yesterday'.]

[*sûst* 𐬯𐬀𐬵𐬙𐬀𐬴 adj. Z. 31, 8. lazy. Pers. سُست.]

sh 𐬱

shabâ 𐬱𐬀𐬚𐬀 num. 20, 6. seven. Arabic سَبْعَة. [Hebr. and Chald. שֶׁבַע, שִׁבְעָה.]

shabkônatan 𐬱𐬀𐬚𐬵𐬀𐬥𐬀𐬙𐬀𐬥 v. 16, 9. to give up, leave, relinquish. [Chald. שְׁבַקוּן from שְׁבַק 'to relinquish', Syr. ܫܒܩ.]

shadônatan 𐬱𐬀𐬛𐬵𐬀𐬥𐬀𐬙𐬀𐬥 v. 17, 5. to send. [I. 35, 7. *shadûnêt* 𐬱𐬀𐬛𐬵𐬀𐬥𐬉𐬙𐬉𐬥𐬀𐬙 3d sg. impf., I. 32, 7. *shadûnîtvu* 𐬱𐬀𐬛𐬵𐬀𐬥𐬀𐬙𐬉𐬥𐬀𐬙𐬎𐬵 3d sg. impf. (with *vu*) 'he sent'. Chald. שְׁדָא 'to pour out', and 'to throw'. In the meaning 'to send' it does not occur in the Chaldee, but in that of 'throwing' it is found in the inscriptions, as well as in the books, only in the form *shadîtun* B. 83, 5. 6.]

shagar 𐬱𐬀𐬜𐬀𐬭 21, 10. This word is translated in all MSS. by *apâr*, which means 'far extended', but I cannot trace it to words in cognate languages, nor have I ever met with it in Pahlavî books.

shaghâl 𐬱𐬀𐬜𐬀𐬵𐬀𐬩 s. 6, 7. a jackal. Pers. شغال, Sans. *s'ayâlu*.

shahahâ 𐬱𐬀𐬲𐬀𐬲𐬀 s. 22, 7. a demon, a devil, Satan. This word should be pronounced *shaêdâ* 𐬱𐬀𐬲𐬌𐬛𐬀 as in Chald. שֵׁדָא, שֵׁידָא. [Syr. ܫܝܕܐ. Sassan. Inscript. plur. 𐭱𐭩𐭣𐭭 *shêdân*, Pâi Kûli frag. III, 2.]

shahar 𐬱𐬀𐬲𐬀𐬭 s. 2, 3. a city, a large town. Pers. شهر. Z. *shôithra*.

shaheryâr 𐬱𐬀𐬲𐬀𐬭𐬌𐬭𐬀𐬭 s. 8, 9. a friend of the city; a potent monarch, emperor, king. Pers. شهریار.

shahrastân 𐬱𐬀𐬵𐬭𐬎𐬀𐬥 s. 2, 4. a large fortified city, a capital of a country. Pers. شهرستان.

shajrâ 𐬱𐬀𐬎𐬭𐬀 s. 3, 6. a plant, a tree; a bush, a shrub. Syr. ܫܓܪܐ 'a terebinth tree'. Arab. شَجَرَةٌ, pl. شَجَرٌ 'a plant, a tree'.

shak 𐬱𐬀𐬐 s. 3, 4. barley, a grain of barley; an alloy of four grains of silver in ninety-six of gold. [I cannot discover Semitic equivalents.]

[*shakamba* 𐬱𐬀𐬐𐬀𐬨 s. Z. 10, 7. the belly. Pers. شِكم, اِشكم.]

shakar 𐬱𐬀𐬐𐬭 s. 4, 6. sugar. Pers. شكر. [Sans. *s'arkarâ*. In 21, 8. it appears to be identical with *shakarâ*.]

shakarâ 𐬱𐬀𐬐𐬭𐬀 s. 4, 6. sugar in all MSS. In the glossary of Destur Jamshedji Burzorji of Surat, published with a Khordeh-avastâ, at Bombay in 1859, it is translated by انار ترش pomegranate tree'. From what source this meaning is taken could not be ascertained. Of course the word 𐬵𐬀𐬭 *khâr* can be read also *anâr*, but that is not sufficient, I think. According to the classification, 'pomegranate' is out of place here, and in all probability this word *shakarâ* means 'a drunkard, a tipsy man', as *khâr* signifies the same; comp. Arabic سَكِرَ 'to be drunk', Hebr. and Chald. שָׁכַר. Syr. ܫܟܪ. Ethiop. *sak'ra* id.

shakbahônatan 𐬱𐬀𐬐𐬚𐬀𐬵𐬀𐬙 v. 15, 11. to get, acquire, collect; to toil, labour. [Its Pâzand is *vandâdan*, to which the Parsi priests ascribe the above meanings. As to its origin, it is clearly Semitic; its nearest approach is Chald. שְׁכַב, Hebr. שָׁכַב 'to lie down'; this meaning appears to be confirmed by *shakbahônêd* 𐬱𐬀𐬐𐬚𐬀𐬵𐬌𐬙 Z. 25, 9. by which the Zand 𐬛𐬀𐬙𐬙 (probably for 𐬛𐬀𐬙𐬙𐬌) 'he lies down' is rendered. Destur Hoshengjî translates it by 'desired, wished, got', following the meanings ascribed to *vandâdan*. In this sense it cannot be traced to שָׁכַב but to שָׁכַח 'to find' which is however more commonly used in the Afel אַשְׁכַּח; see *askhahônatan*.]

[*shakeft* 𐬱𐬀𐬐𐬌𐬥𐬑 adj. Z. 26, 5. surprising. Pers. شگفت.]

shakitônatan 𐬱𐬀𐬐𐬌𐬵𐬀𐬙 v. 10, 6. in D. E. بستن 'to bind'. D. J. تیر را شست بستن 'to take arrows to their mark or aim'; the latter

will be more suitable, according to classification. [Hebr. שָׁבָה 'to wander', Ethiop. *sakucya* id. stand nearest; but the meaning does not suit.]

[*shaknâh* ܫܟܢܐ adj. Z. 20, 1. poor. It is probably to be read *shuknâsh*, or *shuknâish*, and to be taken as a Huzvâresh adverb; the termination of which is generally read *îhâ* (see ZPG. pag. XXVII) to be derived from Arab. سَكُنَ 'to be poor', comp. مَسْكِينٌ, مِسْكِينٌ 'poor'; Chald. מַשְׁכֵּן 'to pawn, mortgage'; as one whose property is mortgaged, is regarded as poor, the Arabic and Chaldee meanings can be reconciled. *shuknâish* can mean 'through poverty', or 'mortgaging'.]

sham ܫܡ s. 21, 6. 22, 6. 23, 9. 24, 1. 4. Z. 1, 1. 36, 7. 8. 37, 4. 7. 42, 4. 5. a name, Arabic اِسْمٌ. [Hebr. and Chald. שֵׁם, Assyr. *shum*.]

shamag- ܫܡܓ s. 3, 5, rape-seed, sesame; in B. q. it is شِمَشك. [Chald. שוּמְשְׁמָא id.]

shamhâ ܫܡܗܐ 1, 4.; see *shamyâ*.

shamîtônatan ܫܡܝܬܘܢܬܢ pres. 1. sing. *shamîtônēm*, 3. sing. *shamîtônēd* v. 14, 3. to stitch, or sew, to quilt in an ornamental way.

shamshdar ܫܡܫܕܪ s. 4, 8. an onion. [It is probably no Persian word, as it is explained by پیاز 'onion', and as there is no word of cognate sound which has this meaning; شُمْشِير is 'cardamom'.]

shamsyâ ܫܡܣܝܐ s. 1, 5. the sun. In B. q. it is translated 'lustre, light, splendor'. Hebr. שֶׁמֶשׁ, Chald. stat. emphat. שִׁמְשָׁא, Syr. ܫܡܫܐ, Arab. شَمْسٌ. [Assyr. *shamshu*.]

shamyâ ܫܡܝܐ s. 1, 4. the heaven, celestial orb. [Chald. and Syr. stat. emphat. pl. שְׁמַיָּא, ܫܡܝܐ, Hebr. שָׁמַיִם, Arab. سَمَآءٌ, pl. سَمَوَاتٌ.]

shanat ܫܢܬ s. 19, 5. 20, 4. Z. 16, 3. [I. 39, 2.] pl. *shanatân* 19, 5. a year. [Chald. שְׁנָא, emphat. שַׁתָּא, pl. שְׁנִין, שְׁנָת, Syr. ܫܢܬ, emph. ܫܢܬܐ, Phenician שנת, Hebr. שָׁנָה, Arab. سَنَةٌ 'a year'.]

shanâ ܫܢܐ s. 7, 4. the tongue. [It is probably a corruption of Chald. לְשָׁנָא 'tongue'.]

[*shanâinashna* 𐬱𐬀𐬥𐬀𐬌𐬀𐬐𐬀𐬥𐬱𐬀 s. Z. 30, 4. a meaning, a commentary. From Pers. شناختن.]

[*shanâkhtan* 𐬱𐬀𐬥𐬀𐬐𐬱𐬀 v. Z. 1, 2. to know, to understand. Pers. شناختن.]

[*shanâs* 𐬱𐬀𐬥𐬀𐬱 part. act. Z. 9, 6. knowing. Pers. شناس.]

[*shanâsagî* 𐬱𐬀𐬥𐬀𐬱𐬀𐬴𐬌 s. Z. 8, 6. meaning, explanation.]

[*shantch* 𐬱𐬀𐬥𐬚 s. Z. 5, 9. 10. a year. Chald. שְׁנָא, stat. emphat. שַׁתָּא for שַׁנְתָּא.]

[*Shapânu* 𐬱𐬀𐬯𐬀𐬥𐬎 s. I. 33, 6. 𐬱𐬀𐬯𐬀𐬥𐬎 𐬵𐬀𐬎 'the treasury of Shapân', name of the place where one of the original copies of the Avesta-Zand was deposited. The name is also written 𐬱𐬀𐬯𐬀𐬥𐬀𐬱 I. 32, 6. 11.; see I. 36, note 2. and I. 37, note 2.]

[*shapîr* 𐬱𐬀𐬯𐬌𐬭 adj. Z. 9, 7. 23, 2. 40, 4. I. 32, 1. 34, 1. 35, 3. 5. 12. pl. *shapîrân* 𐬱𐬀𐬯𐬌𐬭𐬀𐬥 24, 5. good, exalted, better. Chald. שַׁפִּיר.]

[*shapîrî* 𐬱𐬀𐬯𐬌𐬭𐬌 s. Z. 2, 2. goodness.]

shaptînâ 𐬱𐬀𐬯𐬵𐬌𐬥𐬀 s. 7, 3. a lip. Arab. شفت, pl. شفتين. [Chald. שְׂפָה stat. emphat. שִׂפְתָּא.]

sharîtônatan 𐬱𐬀𐬭𐬌𐬵𐬎𐬀𐬐𐬀𐬥 v. 16, 10. to open, to free. [Chald. שְׁרָה, שְׁרָא 'to dissolve'.]

[*Shaspikân* 𐬱𐬀𐬯𐬵𐬌𐬐𐬀𐬥 s. I. 32, 6. 11.; see *Shapânu*.]

shash 𐬱𐬀𐬯 num. 20, 6. Z. 1, 8. six, 6. Z. 𐬱𐬀𐬯𐬀𐬵𐬀 Pers. شش. Sans. *shaṭ*.

shashraz 𐬱𐬀𐬯𐬱𐬭𐬀𐬟 num. 20. 10. — 600.

shashsad 𐬱𐬀𐬯𐬱𐬀𐬛𐬐𐬀𐬥 num. 20, 10. six hundred. [Pers. ششصد.]

shashum 𐬱𐬀𐬯𐬱𐬌𐬥 num. 4, 7. Z. 1, 8. sixth. [Pers. ششم.]

shast 𐬱𐬀𐬯𐬛𐬐𐬀𐬥 num. 20, 8. sixty. Pers. شصت.

shast-o-panj 𐬱𐬀𐬯 𐬵 𐬯𐬀𐬥𐬚 num. 20, 4. sixty-five, 65.

shatan 𐬱𐬀𐬵𐬀𐬥 s. 2, 3. a city, a large town. [I. 32, 9. 39, 6. Should be read *shathru*. Z. *shôitra*. Sass. Inscr. 𐭱𐭲𐭮𐭭 *shatarî*.]

shatanyâr 𐬱𐬀𐬑𐬀𐬀𐬌𐬱 s. 8, 9. a potent monarch, a king. Pers. شهریار. [Should be pronounced *shatruyâr*.]

shatâ 𐬱𐬀𐬑 num. 20, 6. six. Arabic سِتَّة. [Chald. שֵׁת, שִׁית, שְׁתָא, Syr. ܫܬ.]

shatman 𐬱𐬀𐬑𐬨 s. 7, 10. Z. 11, 2. the backside, the back. [Syr. ܐܸܬܡܶܐ. Arab. سَتٌ, إِسْتٌ.]

shatmatâ 𐬱𐬀𐬑𐬨𐬀𐬙 s. 3, 1. a canal, an aqueduct.

shatnâ 𐬱𐬀𐬑𐬀𐬈 s. 2, 5. It is explained by *khalâ*; see about it in pag. 144.

shatônatan 𐬱𐬀𐬑𐬀𐬌𐬀𐬈𐬱 v. 17, 6. to adore, to worship.

shav 𐬱𐬎 s. 19, 7. night. Pronounced also *shap*, Z. 𐬱𐬀𐬐. Old Pers. *khshapa*, Pers. شب; [pl. *shapân* 𐬱𐬀𐬐𐬀𐬥 Z. 42, 3. 43, 2.]

shavshîr 𐬱𐬎𐬯𐬀𐬑 s. 10, 6. a sword. Pers. شمشیر.

shazdâ 𐬱𐬋𐬰𐬀 s. 9, 10. a criminal, an accused (of a crime), a sinner, a wicked person.

[*shâdî* 𐬱𐬀𐬛𐬀 s. Z. 18, 12. marriage, festivity. Pers. شادی.]

[*shâêd* 𐬱𐬀𐬉𐬛 v. 3d pers. sg. pres. Z. 36. 9. it becomes, it is necessary. Pers. شایستن.]

shâêgân 𐬱𐬀𐬉𐬐𐬀𐬥 adj. 2, 6. Pers. شاهگان and شایگان royal, princely; see *manâ*.

shâh 𐬱𐬀𐬴 s. 8, 10. a king, a ruler. Pers. شاه. Z. 𐬱𐬀𐬐𐬨𐬀𐬴. Sans. *kshi* 'to rule'. [Z. *khshathra*, S. *kshatra*.]

shârman 𐬱𐬀𐬨𐬀 s. 7, 1. 4. hair, hair locks, hair curls. [Hebr. שְׂעָר, Chald. שַׂעַר, Arab. شَعْر, Syr. ܫܥܪ, Ethiop. *sc'cret*.]

[*shâtî* 𐬱𐬀𐬑𐬀 s. Z. 44, 1.; see *shâdî*.]

shâzdahum 𐬱𐬀𐬰𐬛𐬀𐬵 num. 11, 1. sixteenth. Pers. شانزدهم.

[*shêd* 𐬱𐬋 s. Z. 18, 11. splendor (according to the Pahlavî translation). *Z. khshaêta*. The proper meaning is, however, 'ruler'.]

shekam 𐬱𐬋𐬏 s. 7, 10. the belly. Pers. شِکم and اِشکم.

[*shckast* 𐬱𐬵𐬐𐬑𐬀𐬯𐬀𐬙 s. Z. 26, 1. a break, a defect.]

shekastan 𐬱𐬵𐬐𐬑𐬀𐬯𐬀𐬙𐬌𐬀𐬥 v. 16, 9. to break; destroy, to ruin, defeat. Pers. شکستن.

shêr 𐬱𐬵𐬉𐬭 s. 6, 5. a tiger, a lion. Pers. شیر.

shîkônatan 𐬱𐬵𐬉𐬐𐬀𐬥𐬌𐬀𐬥 v. 16, 9. to let fall, leave, dismiss; to hang, suspend.

[*shîn* 𐬱𐬵𐬉𐬥 s. Z. 19, 3. lamentation.]

shîr 𐬱𐬵𐬉𐬭 s. 5, 6. 21, 9. milk. Pers. شیر.

[*shîrînî* 𐬱𐬵𐬉𐬭𐬀𐬥𐬉 s. Z. 18, 13. sweetness. Pers. شیرینی.]

[*shnâvar* 𐬱𐬵𐬥𐬀𐬯𐬭 s. Z. 26, 6. a bow and arrow, a bow-string. Z. 𐬱𐬵𐬥𐬀𐬯𐬭.]

shochrûnatan 𐬱𐬵𐬎𐬭𐬀𐬥𐬌𐬀𐬥 v. 16, 12.; see *sochrûnatan.*

shodan 𐬱𐬵𐬎𐬙𐬀𐬥 v. 16, 2. to be, to become, to go. Pers. شدن.

[*shoc* 𐬱𐬵𐬎𐬐 s. Z. 5, 1. 2 7. 8. a husband. 𐬱𐬵𐬎𐬐 𐬱𐬵𐬎𐬐 𐬱𐬵𐬀 to give in marriage. Pers. شوی.]

shôkâ 𐬱𐬵𐬌𐬐𐬀 s. 2, 5. market, public square, forum. Arabic سُوق. [Chald. שׁוּקָא, Hebr. שׁוּק.]

shôlman 𐬱𐬵𐬌𐬭𐬙𐬀𐬥 s. 2, 8. hell. [Hébr. שְׁאוֹל.]

shóman 𐬱𐬵𐬍𐬙𐬀𐬥 s. 7, 1. the forehead, front, face.

shomârman 𐬱𐬵𐬎𐬙𐬀𐬭𐬙𐬀𐬥 s. 6, 5. a cat.

[*shopân* 𐬱𐬵𐬎𐬀𐬯𐬀𐬥 s. Z. 40, 2. a shepherd. Pers. شوبان, شوان.]

[*shosar* 𐬱𐬵𐬎𐬐𐬀𐬭 s. Z. 11, 2. semen. Z. *khshudra.*]

shôstan 𐬱𐬵𐬌𐬐𐬙𐬀𐬥 pres. 1. sing. *shóêm*, 3. sing. *shôêd*, v. 15, 1. to wash, to cleanse, to clear. Pers. شُستن.

shrarâ 𐬱𐬵𐬭𐬀𐬭𐬀 s. 9, 9. an artizan, a skilful man in any art or profession.

shrîtâ 𐬱𐬵𐬭𐬉𐬙𐬀 s. 8, 9. the king. [Chald. שַׁלִּיטָא.]

shtâr 𐬱𐬵𐬙𐬀𐬭 s. 2, 6. shore, coast; harbour; a border.

shtînâ 𐬱𐬵𐬙𐬀𐬌𐬀 s. 7, 2. a laugh.

[*shud* 𐬱𐬵𐬛 s. Z. 19, 3. hunger. Z. *shudhem.* Sans. *kshudh.*]

[*shukuptu* 𐬱𐬵𐬐𐬵𐬙𐬎 part. pass. I. 34, 2. I rather prefer reading 𐬱𐬵𐬐𐬵𐬋𐬙𐬎 *shukuftan*, taking it as infinitive in the sense 'to admire'.]

shum 𐬱𐬵𐬹 s. 19, 4. benediction, joy, mercy, praise, thanks. I think the word is misread for *shanm* from *shanâ* or *shanâish.* Z. 𐬱𐬀𐬥𐬀𐬹, Pâz 𐬱𐬀𐬥𐬀𐬌 and Pahlavi 𐬱𐬀𐬥𐬀𐬹. [It appears to be Semitic.]

[*shûm* 𐬱𐬵𐬌𐬹 s. Z. 44, 1.; see *shum.*]

[*shumaj* 𐬱𐬵𐬹𐬎 s. Z. 19, 2. land prepared for sowing.]

shumâ 𐬱𐬵𐬹𐬀 pron. 18, 1. you. Pers. شما. Z. 𐬱𐬵𐬹𐬀𐬥𐬀. Sans. *yushma.*

shumâr 𐬱𐬵𐬹𐬀𐬭 s. 19, 10. 22, 2. number, numeration, reckoning, computation. Pers. شمار.

shûn 𐬱𐬵𐬌𐬈 s. 4, 8. garlick. [Chald. שׁוּם.]

shupkâ 𐬱𐬵𐬐𐬵𐬀 s. 11, 6. a weaver; a quiver. [Comp. Arab. شَبَكَةٌ 'a network'.]

t 𐬙

tablônastan 𐬙𐬀𐬨𐬀𐬌𐬱𐬙 v. 16, 9. to break, destroy. [*tabrûnast* 𐬙𐬀𐬨𐬵𐬌𐬱𐬙 3d sg. pret. I. 41, 4. he destroyed. Chald. תִּבְרוֹן from תְּבַר 'to break', Hebr. שָׁבַר.]

tabnâ 𐬙𐬀𐬨𐬀 s. 3, 5. grass, straw, hay. [Chald. תִּבְנָא.]

tag 𐬙𐬎 s. 4, 4. a date.

tag 𐬙𐬎 s. 9, 10 24, 2. a champion, a hero, a brave, bold personage; *tagîk*, one possessed of some physical heroism; the angel Serosh has this epithet. [Z. *tañjishta.*]

[*tagîktûm* 𐬙𐬀𐬜𐬌𐬵𐬹 adj. Z. 29, 2. very strong. Superlat. of *tagîk.*]

tahônatan 𐬙𐬀𐬵𐬌𐬀𐬙 pres. 1. sing. *tahônēm*, 3. sing. *tahônēd.* v.

15, 2. to grind. [Chald. טְחַן, Hebr. טָחַן, Syr. ܛܚܢ, Arab. طَحَنَ. It ought to be written 𐬙𐬀𐬎𐬀𐬐𐬀𐬐𐬀𐬎 *tahanônatan*, as the first 𐬐 is radical.]

[*taj* 𐬙𐬀𐬎 s. Z. 29, 1. flow. Z. *tacha*.]

[*tajar* 𐬙𐬀𐬎𐬉 s. Z. 41, 10. a kind of measure.]

[*tajârêd* 𐬙𐬀𐬎𐬉𐬀𐬙 v. Z. 36, 8. The reading is doubtful. My old MS. has 𐬙𐬀𐬎𐬉𐬀𐬐, Pers. گذرد from گذشتن 'to pass, to pass by'.]

[*tajêd* 𐬙𐬀𐬎𐬙 v. 3d pers. sg. pres. Z. 35, 3. he leads. It appears to be identical with the Persian تزیدن 'to extract, to bring out', but the meaning seems here to be different. The passage 𐬞𐬌𐬎 𐬎𐬀𐬭𐬌𐬎 𐬛 𐬙𐬀𐬎𐬙 𐬛 𐬎𐬀𐬭𐬌𐬎 can hardly be otherwise translated than 'if one leads another to a wrong way', i. e. if one misleads another. It may be traced to *tach* 'to go' in a causative sense 'he makes go'.]

[*takâêd* 𐬙𐬀𐬎𐬀𐬙 v. 3d pers. sg. pres. Z. 33, 2. It occurs in the phrase: 𐬙𐬀𐬎𐬀𐬙 𐬀𐬱𐬎𐬉𐬀𐬎𐬛 which seems to mean 'he casts a look'. Pers. تکیدن 'to run hither and thither'.]

takrônatan 𐬙𐬀𐬎𐬱𐬀𐬐𐬀𐬐𐬀𐬎 pres. 1. sing. *takrônêm*, 3. sing. *takrônêd*, v. 14, 12. to weigh; to draw; to be twisted; to turn hard. [It should be pronounced *taklônatan*. Chald. תְּקַל 'to weigh', Hebr. שָׁקַל, Assyr. *shaqal*. Only the meaning 'to weigh' appears to be attached to it.]

talbâ 𐬞𐬀𐬎𐬭𐬀 adj. 5, 6. fat, grease, tallow. [Should be pronounced *tarbâ*. Chald. תַּרְבָּא.]

taltâ 𐬞𐬀𐬎𐬞𐬀 num. 20, 5. three. Arabic ثَلَثَة. [Chald. תְּלָתָא, Syr. ܬܠܬܐ, ܬܠܬܵ.]

[*taluk* 𐬞𐬀𐬎𐬱 adj. Z. 10, 9. high, upper.]

tamaman 𐬞𐬀𐬨𐬀𐬨 adv. 18, 5. Z. 12, 11. 13, 1. 2. 4. 21, 10. there, in that place, thither; commonly also applied to heaven or the invisible world, as *ratmaman* is to this world. [Sassan. Inscript. 𐭬𐭬𐭮 *tamman*. Bund. pag. 83, lin. 9. Chald. תַּמָּן.]

tamăm 𐬞𐬀𐬨𐬌𐬨 pron. 22, 3. all, whole, entire, everything. Arab. تمام.

[*tammanach* 𐬙𐬀𐬨𐬨𐬀𐬌𐬐 adv. I. 32, 7. there, in that place; see *tamaman.*]

[*tan* 𐬙𐬀𐬥 s. Z. 11, 10. 38, 2. 40, 4. 43, 10. the body. Z. *tanu*, Sans. *tanu*, Pers. تن.]

tanak 𐬙𐬀𐬥𐬉 s. 11, 3. an order, a correspondence, a proclamation. D. E. pronounces it *tók;* this appears to be correct, as the same word occurs again, 17, 8. where in all MSS. the pronunciation is *tôk.*

[*tanâvanâl* 𐬙𐬀𐬥𐬀𐬯𐬀𐬥𐬀𐬤 Z. 38, 1. otherwise read *tanâvanâr*; see *tanâvanâr.*]

[*tanâvanâr* 𐬙𐬀𐬥𐬀𐬯𐬀𐬥𐬀𐬭 Z. 7, 7. 12. 24, 8. 37, 5. 6. 7. a sinner. The correct pronunciation is *tanâpuhr*, or *tanâfuhr*, and is a translation of the Z. *tanuperetha*, or *peshôtanush.* On the meaning of the word, see my pamphlet 'Ueber den gegenwärtigen Stand der Zendphilologie', pagg. 34. 35. 39.]

tandbârhâ 𐬙𐬀𐬥𐬛𐬀𐬭𐬵𐬀 s. pl. 6, 4. beasts of prey. Pers. تندبار.

tan-dorastî 𐬙𐬀𐬥-𐬛𐬭𐬀𐬎𐬀𐬯𐬉 s. 24, 5. health. Pers. تندرستی.

[*tanfarmân* 𐬙𐬀𐬥𐬯𐬀𐬭𐬨𐬀𐬥 s. Z. 29, 4. one having his body under control, an active, obedient person. Pers. تن + فرمان.]

tangûn 𐬙𐬀𐬜𐬵𐬥 s. 4, 2. a fig, *ficus.* Apparently it is a mispronunciation for 𐬙𐬀𐬌 *tîn*, as we have the same word in Arabic تِين, and in Chald. תְּאֵנָא.

tangûrîâ 𐬙𐬀𐬜𐬵𐬭𐬌𐬀 s. 15, 6. broth, mincemeat, eatable; game? [The Pâzand is *khordih*, and the first three meanings are derived from an identification of this with the Persian خوردی; but it may also be identified with the Persian خُردهی 'a kind of bird', which combined with the idea conveyed by the preceding Pâzand verb *breshtan*, suggests the last meaning. — If this last identification be correct, *tangûrîâ* is identical with the next word.]

tangûryâ 𐬙𐬀𐬜𐬵𐬭𐬌𐬀 s. 5, 9. a bird, a winged animal. [Chald. תַּרְנְגוֹלָא, see *tarnâvaryâ.*]

[*tani* 𐬙𐬀𐬌 num. I. 41, 4. 6. the second, the other; see *dod.* Chald. תִּנְיָנָא.]

tanvâr 𐬙𐬀𐬯𐬀𐬭 s. 7, 9. the belly.

tar ܬܪ 18, 11. [The meaning is uncertain; see *rachat.*]

[*taraft* ܬܪܦ past. part. Z. 39, 4. hidden, fled. Thus it is rendered by Destur Hoshengji, but I do not know on what authority. As the subst. ܬܪܦܬܓܝ *taraftagî* means 'force, violence', the meaning 'seized, taken' would be perhaps more appropriate. The etymology is uncertain.]

[*taraptagî*, *taraftagî* ܬܪܦܬܓܝ s. I. 34, 12. force, violence.]

[*tarâz* ܬܪܙ s. Z. 18, 6. silk. Pers. ترز.]

tarâzûk ܬܪܙܘܟ s. 15, 1. a balance, scale, weight. Pers. ترازو.

tarch ܬܪܟ s. 4, 8. pl. *tarîhâ* ܬܪܝܗܐ 4, 7. a vegetable, a garden herb in general. Pers. ترہ and ترکاری.

[*tarest* ܬܪܣܬ adv. Z. 6, 4. across. Z. ܬܪܐܣܬ.]

tarnâvaryâ ܬܪܢܐܒܪܝܐ s. 6, 1. a dunghill cock; see *tangûryâ.* [Chald. תַּרְנְגוֹלָא.]

tarsîdan ܬܪܣܝܕܢ v. 16, 8. to fear, to dread. Pers. ترسیدن.

[*tarvînîdâr* ܬܪܒܝܢܝܕܐܪ s. Z. 29, 4. a destroyer.]

tasâ ܬܫܥ num. 20, 7. nine. Arab. تِسْعَةٌ. [Chald. תִּשַׁע; Syr. ܫܬܥ.]

[*tash* ܬܫ s. Z. 16, 9. It is the translation of the Z. ܘܣܐܬ which seems to mean 'cutting', or 'a blade'. The Pers. تش means 'an axe'.]

tasî ܬܣܝ s. 11, 6. a garment, a kind of iron armour, a robe used by nobility.

tasubrîd ܬܣܒܪܝܕ s. 5, 5. see *akbrîd.*

tasûm ܬܣܘܡ num. 22, 4. fourth.

tatarâ ܬܬܪܐ s. 19, 9. summer, hot weather.

[*tatch* ܬܬܟ s. Z. 24, 1. leather-clothes. It is evidently derived from ܕܒ 'a wild beast'; ܕܒܐ means in Pers. the same.]

tatmaman ܬܬܡܡܢ s. 6, 6. a jackal.

tatmatâ ܬܬܡܬܐ s. 6, 6. a bear.

tatrûnatan 𐬞𐬀𐬗𐬭𐬎𐬀𐬙𐬀𐬙 v. 1, 7. to rain. Perhaps this word should be written *matrûnatan*, as connected with *matrâ*, 'rain'.

tavânîk 𐬞𐬀𐬯𐬀𐬚𐬌𐬐 adj. 9, 1. powerful, mighty, able, authoritative; see *tobânîk* and *tupânîk*. Pers. توانا.

tâ 𐬙𐬁 prep. 18, 7. to, unto, until, as far as; whilst, even. Pers. تا; Pâz. 𐬀𐬚𐬁 *andâ*.

tâbâ 𐬙𐬁𐬥𐬁 s. 12, 3. gold; see *dâbâ*. The correct pronunciation is *dahbâ*.

[*tâk* 𐬙𐬁𐬐 s. Z. 16, 8. a twig. Pers. تاك 'a vine-tendril'.]

[*tâkî* 𐬙𐬁𐬐𐬌 s. Z. 2, 1. singleness, unity, the singular number. Pers. تای.]

tâlman 𐬙𐬁𐬤𐬀 s. 6, 6. a fox. [Chald. תַּעְלָא, תְּעָלָא.]

tâlman 𐬙𐬁𐬤𐬀 s. 7, 3. the nose.

[*târ* 𐬙𐬁𐬭 Z. 21, 6. the Pahlavî equivalent of the Zand *taraé*, in the compound *âtare-taraê-naêmâd*.]

târîk 𐬙𐬁𐬭𐬌𐬐 adj. 21, 10. [dark, obscure. Pers. تاريك.]

[*tâshîd* 𐬙𐬁𐬱𐬌𐬛 pret. 3d sing. Z. 29. 4. he cut out, formed, made, created. Z. *tash*; Pers. تراشيدن.]

[*tâvân* 𐬞𐬁𐬯𐬀𐬚 s. Z. 36, 9. a fine, retaliation, punishment. Pers. تاوان. The reading of the passage is, however, uncertain.]

[*Tâzîgânu* 𐬞𐬁𐬵𐬌𐬐𐬀𐬚𐬎 pr. n. pl. I. 33, 8. the Arabs. Pers. تازی, pl. تازيان.]

têz 𐬞𐬌𐬵 adj. 10, 7. sharp, acute, cutting, pointed; bold, impetuous, vehement, swift; tart, acrid; see *tîz*. Pers. تيز.

tîbâ 𐬞𐬌𐬥𐬁 s. 5, 6. a deer, roe, gazelle; doe. Arab. ظَبْيٌ, pl. ظِبَاءٌ; Syr. ܛܒܝܐ; Heb. צְבִי. [Chald. טַבְיָא.]

tînâ 𐬞𐬌𐬚𐬁 s. 2, 3. clay, mud. Arab. طِينٌ; Syr. ܛܝܢܐ. [Chald. טִינָא.]

tîr 𐬞𐬌𐬭 s. 10, 5. *a*) an arrow, a bullet. *b*) the planet Mercury; the angel *Tishtrya*. Pers. تير; Z. 𐬞𐬌𐬭𐬎𐬀𐬙𐬀.

[*tîz* 𐬉𐬌𐬎 adj. Z. 10, 8. 20, 5. 25, 2. sharp; swift; see *tēz*. Pers. تیز.]

tô 𐬎𐬀 18, 1. thou. Z. 𐬞𐬀𐬎; Sans. *tva*; Pers. تو.

[*tobān* 𐬎𐬁𐬥𐬀𐬎 adj. Z. 30, 1. 38, 10. able, mighty, powerful. Pers. توان.]

[*tobānîk* 𐬎𐬁𐬥𐬀𐬎𐬌𐬐 adj. Z. 14, 9. able, powerful; see *tavānîk*.]

[*toeshna* 𐬎𐬵𐬌𐬱𐬀 Z. 38, 3. heat, warmth. Pers. تَبِش and تَوِش.]

[*tojand* 𐬎𐬵𐬐𐬀 pres. 3d pl. Z. 7, 9. *tojēd* 𐬎𐬵𐬐𐬒 3d sing. Z. 3, 4. of the verb *tôkhtan* to punish, to suffer punishment. Pers. توختن 'to pay a debt'.]

[*tojashna* 𐬎𐬵𐬱𐬀𐬐 s. Z. 3, 4. 14, 5. 29, 6. 37, 1. 39, 6. punishment.]

[*tojashnîk* 𐬎𐬵𐬱𐬀𐬐𐬌𐬐 s. Z. 3, 3. punishment; pl. *tojashnîgîhâ* 𐬎𐬵𐬱𐬀𐬐𐬌𐬌𐬵𐬀 Z. 7, 9.]

[*tojînad* 𐬎𐬵𐬌𐬀𐬐 pres. 3d sg. Z. 7, 13. *tojînyen* 𐬎𐬵𐬌𐬀𐬐𐬌𐬉𐬆𐬀 optat. 3d pl. Z. 3, 5. 6. to suffer punishment. As to their form, they appear to be the causal of *toj* but without change in the meaning; see *tojand*. They are the translation of the Z. *chikayaṭ*, *chikayatô*, *chikaén*.]

tôk 𐬎𐬀 s. 17, 8. an order, a proclamation; see *tanak*, *jutâ* and *madēt*.

tokhm 𐬎𐬴 s. 3, 5. Z. 29, 6. seed, grain for sowing or other agricultural purposes, stone-fruit; sperm, progeny. Pers. تخم.

[*tokhshâk* 𐬎𐬴𐬱𐬀𐬐 s. Z. 15, 5. 6. an energetic person. Pers. تخشا.]

tomanîâ 𐬎𐬥𐬀𐬌𐬀 num. 20, 7. eight. Arab. ثَمَانٍ. [Heb. שְׁמֹנֶה; Chald. תְּמָנֵי; Syr. ܬܡܳܢ.]

tônâ 𐬎𐬁𐬀 s. 5, 2. Z. 12, 4. l. 40, 2. an ox, a cow. Some pronounce it also *torâ*. Arab. ثَوْر. [This appears to be an old way of writing *tôrâ*, q. v.]

tôpâ 𐬎𐬵𐬀 s. 3, 8. an apple. [Chald. and Heb. תַּפּוּחַ; Arab. تُفَّاح.]

tôpâ ۱۴۱۱۴ s. 11, 7. a dress, clothes. [Chald. תּוּבָא, Arab. ثَوْبٌ.]

[*topâh* ۱۴۱۱۴ s. Z. 32, 9. 33, 3. 34, 9. ruin, destruction, injury, mischief. Pers. تباه and تَوَا.]

tôrâ ۱۴۱۱ s. 5, 2. Z. 39, 6. an ox, a cow. Arab. ثَوْرٌ. [Also written ۱۴۱۱ Chald. תּוֹר; Heb. שׁוֹר; Syr. ܬܘܪܐ.]

[*tosht* ۱۴۱۱۴ s. Z. 29, 3. a spade, a hoe. Pers. تَوشَت.]

[*Tosre* ۱۴۱۱۴ pr. n. I. 33, 3. the name of a priest who collected the Zoroastrian writings in the time of Ardeshîr Bâbegân.]

tôtâ, *tûtâ* ۱۴۱۴ s. 11, 2. 17, 8.; see *jutâ* and *madêt*.

tûm ۱۴۴ 21, 10. Z. 8, 8. dark, obscure. [Pers. تم 'a veil, cover', Z. *temô*, Sans. *tamas*.]

tumâ ۱۴۴ s. 4, 8. garlic. [Chald. תּוּמָא; Heb. שׁוּם; Syr. ܣܘܡܐ.]

tupânîk ۱۴۱۱۴ adj. 9, 1. powerful; see *tavânîk*. [Also written *tobânîk* ۱۴۱۱۴.]

tûrch ۱۴۱ s. 6, 6. a jackal. [Pers. تورگ.]

tutâ ۱۴۱۴ s. 11, 2.; see *tôtâ*.

u ۱۰۳

u ۱ conj. 22, 8. 23, 6. [I. 33, 3. 8. etc.] and; see *va*. Pers. و.

umêd ۱۴۴ s. 19, 3. hope, expectation. [Pers. اُمید and اومید.]

ustâd ۱۴۴ s. 9, 3. a teacher, a tutor, a master. [Pers. اُستاد and اوستاد.]

[*uzêd* ۱۴۴ v. pres. 3. sing. Z. 13, 3. ۱۴۴ 'it rises', used of the sun.]

[*uzîr* ۱۴۴ s. Z. 42, 4. 5. the latter half of the day, the afternoon; see Z. 75, note 6.]

[*uzîrîn* ۱۴۴ s. Z. 42, 5. the last quarter of the day, the evening till sunset; see Z. 75, note 6. Z. ۱۴۴.]

v 𐬬

va 𐬬 conj. *passim;* and; see *u.* [Heb. and Chald. וְ and וַ; Syr. ܘ; Arab. وَ.]

[*vach* 𐬬𐬎 s. I. 34, 9. a word, a saying. Z. 𐬬𐬎𐬱𐬀𐬎, Sans. *vachas.*]

[*vachîr* 𐬬𐬎𐬌𐬭 s. I. 32, 5. an answer, statement, decree. Pers. وچر.]

vad 𐬬𐬀𐬛 prep. 18, 7. 20, 1. 2. 3. to, unto, until, as far as, whilst, even. Chald. and Heb. עַד. It may be remarked that the Semitic ע is often changed in Huzvârash into 𐬬 *v*, as in *vad*, Chald. עַד, and *varî-kônatan*, Chald. עֲרַק; and further the Pâzand 𐬬 is often changed in Persian into *b*, as *vahâr* and *bahâr, vahisht* and *bahisht.* [18, 7. = Pers. تا, to, up to; 20, 1. 2. 3. id.; Z. 12, 1. 𐬬𐬀𐬛 𐬯𐬀𐬱 = Zand 𐬯𐬀𐬱𐬌𐬯𐬀𐬱; 14, 12. 𐬯𐬀𐬱 𐬬𐬀𐬛 𐬯𐬀𐬱 for ever = Z. 𐬯𐬀𐬱𐬌𐬯𐬀𐬱; 17, 6. 𐬯𐬀𐬱 𐬬𐬀𐬛 for ever = Z. 𐬯𐬀𐬱𐬌𐬯𐬀𐬱𐬯𐬀𐬱; 35, 8. 𐬐𐬐 𐬬𐬀𐬛 how far as; I. 39, 2. 𐬬𐬀𐬛𐬎𐬎𐬎 up to the completion. As regards the etymology I have traced it already in my pamphlet: Ueber die Pehlewisprache und den Bundehesch, pag. 20, to עַד. This explanation which is quite simple and natural, seems not to have found much favour. Spiegel reads it *nad*, and believes it to be of Aryan origin. But this is at the very outset most improbable; for it is in the Glossary among the proper Huzvâresh words which are generally of Semitic origin; its Iranian equivalent is تا. There exists, besides, in no Aryan language a word of the same, or a similar sound, which really conveys the meaning 'to, up to, as far as'; the Pâzand اند which has been adduced as identical with it, differs both as regards sound and meaning; if it be identical, how does it occur that the initial *a* is omitted? Or can one suppose that the Pahlavî, which is anterior to the Pazând, has preserved only the shorter, while the latter has the longer or more primitive form? Its meaning is 'as much as'; but what has that to do with 'to, up to, till, until', which is throughout the meaning of 𐬬𐬀𐬛? Very unfortunate is also the appeal to the Armenian language, in order to prove the Aryan origin of 𐬬𐬀𐬛. The preposition *ent*

of that language has been compared; but this never means 'to, up to, till', but 'for, with, towards', none of which meanings can be reconciled with the established ones of 𐬌𐬎. About the identity of 𐬌𐬎 with Chald. Hebr. עַד, Syr. ܥܕ there cannot be the slightest doubt. The Pahlavî 𐭩 is in other instances also the representative of ע, e. g. 𐭥𐭩 = עַל, [1]) and the meaning is in these languages the same.]

vad 𐬌𐬎 adj. 19, 4. bad. Pers. بد.

vadardan 𐬌𐬎𐬛𐬀𐬙𐬌𐬎 v. 17, 4. to die; to elapse, to go, pass, cross. Pers. گذریدن and گذشتن.

[*vadarg* 𐬌𐬎𐬛𐬀𐬐 s. Z. 14, 10. 24, 3. a bridge, way, path, channel. Pers. گذر.]

[*vadash* 𐬌𐬎𐬱 Z. 35, 6. 36, 2. prep. *vad* + Iranian suff. of 3d pers. sing. 'up to it'.]

[*vadâkht* 𐬌𐬎𐬀𐬵𐬀𐬌𐬎 past. part. Z. 19, 2. dissolved, melted. Pers. گداخته.]

vadnâ 𐬌𐬎𐬯 conj. 19, 8. but, unless, except, only; perhaps, by chance.

[*vadrûn, vatrûn* 𐬌𐬎𐬛𐬀𐬙𐬌𐬎 v. imperat. Z. 24, 4. protect, guard; see *vatrûnatan.*]

[*vadûnatagî* 𐬌𐬎𐬀𐬙𐬌𐬎𐬀𐬐𐬌𐬌𐬎 s. I. 34, 11. a deed, action, performance: from *vâdûnatan.*]

[*vafluk* 𐬌𐬎𐬀𐬞𐬀𐬐 s. Z. 22, 12. a fall. Should be read *nafluk;* from *vaflûnastan* = *naflûnastan.*]

vaflûnastan 𐬌𐬎𐬀𐬞𐬀𐬐𐬀𐬙𐬌𐬎 v. 16, 1. to fall. [Should be read *naflûnastan;* Chald. נְפַל from נָפַל. In the Sassanian Inscriptions at Hâjîâbâd, in the Chaldæo-Pahlaviversion, we find this verb in the form *napalt*, or *naflat;* see B. 84, 8.]

[*vafra* 𐬌𐬎𐬀𐬙 s. Z. 22, 3. snow. Z. وَفرَه, Pers. برف.]

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1) ע is very frequently used in the Punic inscriptions for the expression of dark vowels, such as *o, u, y;* see P. Schröder: Die Phönizische Sprache. Halle 1869, pag. 91. 93—96.

[*vaghdân* 𐬬𐬀𐬐𐬌𐬥𐬀𐬯 s. Z. 7, 5. 10, 1. 12, 9. the head. Z. 𐬬𐬀𐬐𐬌𐬥𐬀𐬯𐬵.]

[*vagûnatagî* 𐬬𐬀𐬐𐬌𐬥𐬀𐬯𐬵𐬀𐬐𐬀𐬌 s. I. 34, 11. taking, seizure; from *vâgûnatan*.]

vahâr 𐬬𐬀𐬵𐬀𐬭 s. 19, 9. Z. 22, 9. 23, 7. spring, the beginning of summer; a blossom. Pers. بهار.

vahî 𐬬𐬀𐬵𐬌 s. 5, 5. [The Pâzand name of a quadruped; in B. 13, 19. and elsewhere, it stands for the zodiacal sign Capricorn, and must therefore be some kind of goat. — It may perhaps be read *nahîk*, *nakhîk*, or *nâik*, but it is not safe to alter the pronunciation of the penultimate letter, as the diacritical dots occur in the oldest MS. Comp. Pers. بُزه and ذهاز.]

[*vahisht* 𐬬𐬀𐬵𐬌𐬯𐬐 s. Z. 14, 10. heaven. Pers. بِهِشت; Z. 𐬬𐬀𐬯𐬌𐬯𐬐𐬌𐬥𐬵 'best'.]

vahmân 𐬬𐬀𐬯𐬙 s. 9, 11. a certain person, such a one, so and so; any unknown or undefined person; also a child who dies before having a name, is called *vahmân;* one whose name may not be known. [Pers. بهمان.]

vahmûn 𐬬𐬀𐬯𐬙𐬌 s. 19, 9. the spring. Comp. Pers. بهامين.

[*vajârashn* 𐬬𐬀𐬔𐬀𐬭𐬱𐬯 s. Z. 35, 2. explanation, representation. Pers. گُذارِش.]

vajârdan 𐬬𐬀𐬔𐬀𐬭𐬐𐬀𐬯 v. 13, 11. pres 1st sing. *vajârêm* 𐬬𐬀𐬔𐬀𐬭𐬌𐬙 13, 11. 3d sing. *vajârêd* 𐬬𐬀𐬔𐬀𐬭𐬌𐬐 13, 11. Z. 37, 8. 42, 1. 43, 10. to pass, to cause to pass; to pay, to perform, to satisfy. Pers. گُذاردن.

[*vajîdan* 𐬬𐬀𐬔𐬌𐬐𐬀𐬯 v. Z. 40, 10. to speak. Z. *vach*.]

[*vajîdâr* 𐬬𐬀𐬔𐬌𐬐𐬀𐬭 s. Z. 23, 5. a reciter.]

vajôrg 𐬬𐬀𐬔𐬵𐬭𐬐 adj. 9, 1. great, grand, venerable. Pers. بُزُرگ.

vakad 𐬬𐬀𐬐 adj. 8, 3. 22, 1. female, feminine. This word is pronounced by many *nakad*, and that is more correct, as will be seen from the Hebrew synonym נְקֵבָה; from which also it appears that *d* sometimes interchanges with *b*, as may likewise be seen from *makbrûnatan* = *makdrûnatan*; see *nakad*.

vakhîn 𐬬𐬀𐬵𐬌𐬥𐬀𐬯 s. 9, 5. a servant,. [Probably *abdu* = Chald. עבד; see *vâdânatan*.]

[*vakhsh* 𐬬𐬀𐬵𐬰 s. Z. 40, 3. instalment. Thus it is translated by Destur Hoshengji; but I cannot explain it. وخش is 'beginning'; بخش 'lot, part'.]

[*vakhshînîdâr* 𐬬𐬀𐬵𐬰𐬌𐬥𐬌𐬥𐬀𐬭 s. Z. 21, 4. a kindler; the Pahlavî equivalent of the Zand 𐬬𐬀𐬵𐬰𐬌𐬥𐬌𐬥𐬀𐬭 in the compound *âtare-vakhshô*.]

[*vakhshâncshne* 𐬬𐬀𐬵𐬰𐬀𐬥𐬌𐬰𐬥𐬌 s. I. 32, 2. answering. From *vach, vakhsh* 'to speak'.]

[*vakhshâr* 𐬬𐬀𐬵𐬰𐬀𐬭 s. I. 32, 1. a prophet, an apostle. Pers. وخشور.]

[*van* 𐬬𐬀𐬯 s. Z. 22, 4. a tree, a forest. Z. 𐬬𐬀𐬥𐬀𐬯, Sans. *vana*.]

Vanand 𐬬𐬀𐬯𐬀𐬥 pr. n. 24, 2. [name of a star. Z. 𐬬𐬀𐬥𐬀𐬯𐬀𐬥𐬌𐬰𐬌𐬥.]

[*vanast* 𐬬𐬀𐬯𐬀𐬵𐬌 adj. Z. 21, 11. ugly, bad.]

vanâhkâr 𐬬𐬀𐬯𐬀𐬴𐬐𐬀𐬭 s. 9, 10. a criminal, a sinner, a wicked man. Pers. کُنهکار and کُناهکار.

[*vanâs* 𐬬𐬀𐬯𐬀𐬰 s. Z. 3, 3. 22, 8. 33, 4. 7. 34, 1. 37, 5. 7. crime, sin. Pers. کُناه and کُنه.]

[*vanâsashna* 𐬬𐬀𐬯𐬀𐬰𐬀𐬰𐬥𐬀 Z. 19, 6. destruction, decay.]

[*vanâsêd* 𐬬𐬀𐬯𐬀𐬰𐬌𐬙 Z. 33, 4. *vanâshêd* 𐬬𐬀𐬯𐬀𐬰𐬌𐬙 Z. 33, 2. This looks like a verb; but it is evidently the noun 𐬬𐬀𐬯𐬀𐬰 with 𐬙 'it is sin, there is sin'. The reading of the MSS. differ; see Z. 33, notes 2 and 5; *vanâsêd* is only a correction made by Destur Hoshengji.]

[*vanâskâr* 𐬬𐬀𐬯𐬀𐬰𐬐𐬀𐬭 s. Z. 7, 5. 11. 39, 5. a criminal, a sinner; pl. *vanâskârân* 𐬬𐬀𐬯𐬀𐬰𐬐𐬀𐬭𐬀𐬥 Z. 34, 2. sinners. Pers. کُناهکار; see *vanâhkâr*.]

[*vanâskârî* 𐬬𐬀𐬯𐬀𐬰𐬐𐬀𐬭𐬌 s. Z. 34, 7. 36, 7. sinfulness, viciousness, criminality. Pers. کُناهکاری.]

[*vandashna* 𐬬𐬀𐬥𐬌𐬰𐬥𐬀 s. Z. 23, 4. acquisition.]

vandâdan 𐬬𐬀𐬥𐬌𐬥𐬀𐬙 v. 15, 11. 16, 4. [to find, to obtain. Z. *viñd*, Sans. *vid*, 'to obtain'; *vanditu* 𐬬𐬀𐬥𐬌𐬥𐬌𐬎 past part. I. 34, 11. obtained.]

[*vandidâd* 𐬯𐬀𐬥𐬌𐬥𐬌𐬀𐬛 s. Z. 41, 4. the Pâzand name of one of the sacred books of the Pârsîs, which is still extant; see *jocd-shahahâdâd*. Z. *vî-daêvô-dâtô* = Pahl. *javîd-shêdâ-dât*, 'given against the Devas'.]

vankâ 𐬯𐬀𐬐𐬀 s. 12, 2. wealth, riches. [Comp. Ethiop. *varck* 'gold'.]

var 𐬠𐬀𐬭 prep. 10, 2. Z. 3, 9. 7, 2. 12, 1. 14, 4. 10. 17, 6. 34, 9. 35, 3. 8. 42, 6. a particle used before nouns to express the dative case, as *ôe* is used in Pâzand, e. g. *nasâ var gabna dubârêd;* it is like the Pers. بر. [It is a Semitic preposition meaning 'to, for, at'; and should be read *val*, or *ol;* Chald. עַל, where it is already sometimes used instead of 𐬉 the sign of the dative; Sass. Insc. 𐭥; see *ol*. This is one of the few words written with the peculiar 𐬠 *r*, or *l*, which appears to be a relic of the Sassanian 𐭥; the other words are 𐬠𐬀𐬤 *al* 'dont', 𐬠𐬀𐬵𐬀𐬵 *âkhar* 'after', 𐬠𐬀𐬰𐬀𐬐 *zakar* 'male', and their derivatives.]

var 𐬀𐬭 s. 7, 7. Z. 10, 7. the bosom, breast. Z. 𐬫𐬀𐬭𐬀𐬵, Sans. *uras*, Pers. ور and بر.

[*vâr* 𐬀𐬭 s. Z. 13, 12. a writing-board. Pers. ور.]

varas 𐬫𐬀𐬭𐬎 s. 7, 1. hair, hair-locks, curls. Z. 𐬫𐬀𐬭𐬀𐬎𐬎.

varashtmânsra 𐬫𐬀𐬭𐬎𐬙𐬹𐬥𐬀𐬯𐬎𐬭𐬀 s. 22, 8. name of the 2d Nosk, corresponding to the word *ahû* in the *Yathâ ahû vairyô* prayer. [In the Rivâyats and the Dîn-i-vajarkart it is the 3d in number, corresponding to the word *vairyô*, and there called *vahishta mânsar*. It is said to have consisted of 22 chapters. According to the Din-i-vajarkart, it treated of the following subjects: *a*) there should be no doubt entertained of the truth of the Zoroastrian religion; *b*) people should abstain (from bad actions), and think about the religion; *c*) the praise of Zoroaster's qualities; *d*) on all good works which have been performed *before* Zoroaster, and on those which will be performed *after* him down to the time of the resurrection, and on all the good things in the world.]

[*varân* 𐬫𐬀𐬭𐬀𐬯; s. Z. 22, 10. a cave, an excavation. Z. 𐬫𐬀𐬭𐬀𐬵.]

[*vardashna* 𐬫𐬀𐬭𐬙𐬀 s. Z. 23, 9. circle, surrounding, revolution. Pers. گردش.]

[*vardêd* 𐬫𐬀𐬭𐬙𐬌𐬥 v. pres. 3d sing. Z. 36, 6. turns; becomes. Pers. گردیدن.]

[*vardîn* 𐬯𐬀𐬭𐬌𐬥 Z. 23, 5. surrounding. It is the translation of Z. 𐬯𐬀𐬭𐬌𐬥𐬀𐬙𐬀𐬥 which is evidently a verbal form, 3d pers. sg. imperf. middle voice; 𐬯𐬀𐬭𐬌𐬥 looks, as to its form, like a 2d pers. sg. imperat. It has not the form of a noun.]

varch 𐬯𐬀𐬭𐬎 s. 5, 4. a lamb, a kid. Pers. برّه.

[*varg* 𐬯𐬀𐬭𐬐 s. Z. 22, 6. a leaf. Pers. برگ.]

[*varhomand* 𐬯𐬀𐬭𐬵𐬀𐬥𐬌𐬙 adj. Z. 5, 3. 43, 11. pregnant, fruitful; prosperous, wealthy, powerful. Pers. برومند.]

[*varhomandî* 𐬯𐬀𐬭𐬵𐬀𐬥𐬌𐬙𐬌 s. Z. 38, 9. increase, fruitfulness; prosperity. Pers. برومندی.]

[*varîda* 𐬯𐬀𐬭𐬌𐬙𐬀 adj. Z. 11, 7. fat, stout, obese. Z. 𐬯𐬀𐬭𐬌𐬙𐬀𐬵; comp. Pers. گُرد 'strong'.]

varîkônatan 𐬯𐬀𐬭𐬌𐬐𐬵𐬀𐬥 v. 16, 3. to fly, to flee, to run away. Chald. עָרַק.

varkôtâ 𐬯𐬀𐬭𐬐𐬵𐬀𐬙 s. 6, 9. a bone. Syr. ܥܶܨܡܳܐ. [Comp. Chald. עַרְקוּמָא.]

varman 𐬯𐬀𐬭𐬥 pron. 18, 3. 10. 24, 6. Z. 14, 8. 18, 1. 34, 9. 40, 10. pronoun of the 3d pers. sing. m. and f; he, him; she, her; and sometimes also of the neuter, it, for which however 𐬐𐬀𐬴 *zak* is generally used. [It is often a demonstrative pronoun; that, that one. Hebr. אַל, אֶל, אֵל, or הַל, Chald. אַל, Assyr. *ul*, Sass. Inscr. 𐭥𐭠𐭤 *valman*, or *ûlman*; see B. 83, 8. 16., Fland. Voy. en Perse vol. 4, pl. 181, l. 7. and pl. 190, l. 20, 21. and Thomas's Sass. Inscr. III. III. 5. and xiv. 5; see *olman*.]

varmanshãn 𐬯𐬀𐬭𐬥𐬀𐬯𐬀𐬁 pron. 18, 4. Z. 7, 9. 13. 12, 9. 15, 3. 9. they, them, their; those; pl. of *varman*. [Should be read *valmanshãn*, or *olmanshãn*, and is formed from *valman*, or *olman*, by adding the peculiar pronominal pl. suff. *shãn;* see also *amashãn*, and *ragômanshãn* = *lîûmanshãn*.]

[*varôishn* 𐬯𐬀𐬭𐬵𐬌𐬯𐬈 s. I. 41, 8. belief, creed, sect; see *varûstan*. Pers. گرویدن 'to believe'.]

[*varsak* 𐬯𐬀𐬭𐬯𐬀𐬐 s. Z. 23, 1. a small bag, or cloth, containing drugs. Pers. ورشك. The meaning here given, is that in the text, which

is very doubtful; but by identifying this word with the Pers. برش 'desire', we obtain a meaning more suitable to its Zand synonyme *varcina;* see Z. 63, note 1.]

vartâ 𐬯𐬀𐬭𐬙𐬀 s. 3, 7. a rose, a flower. Arab. وَرْدٌ. [Chald. וַרְדָּא; Pers. گُل.]

varûstan 𐬯𐬀𐬭𐬎𐬙𐬀𐬯 v. pres. 1st sing. *varôêm* 𐬯𐬀𐬭𐬎𐬎 3d sing. *varôêd* 𐬯𐬀𐬭𐬎𐬎 13, 4. to follow; admire, obey, adore; believe, confide in. [Pers. گرویدن.]

[*varzashna* 𐬯𐬀𐬭𐬵𐬀𐬱𐬈 s. Z. 23, 4. taking, adopting, laboring. Pers. ورزش.]

[*varzân* 𐬯𐬀𐬭𐬵𐬀𐬈 adj. Z. 22, 7. discriminating, discerning.]

vas 𐬯𐬀𐬎 adv. 18, 9. many, more, much; very, greatly. Pers. بس.

vas 𐬯𐬀𐬎 s. 21, 5. a measure, [probably less than a bushel, or half a Bombay *pharâ.* Hebr. and Chald. בַּת.]

vashâdan 𐬯𐬀𐬱𐬀𐬙𐬀𐬯 v. 16, 10. to open. Pers. گُشادن = گُشادن.

vashmamônatan 𐬯𐬀𐬱𐬨𐬀𐬨𐬀𐬙𐬀𐬯 v. 17, 7. to hear, listen, attend. [It must be traced to Chald. שְׁמַע 'to hear'; but it is difficult to say which form is represented by it. The initial *v* cannot be explained in any way except by taking it as the conjunction *v*; but this I think to be quite inadmissible. If 𐬨 be read *n,* we should obtain a Nifal form which is, however, used neither in Chaldee nor Syriac, the principal languages on which we must draw when explaining the Semitic words of the Pahlavi language, but in the Assyrian it is of frequent use. The duplication of 𐬀 seems to show a connection with a Pael (intensive) form. As the form stands it cannot be explained. I think it is a corruption of the Ithpeal אִשְׁתְּמַע which has a passive meaning 'it has been heard', and is of frequent occurrence in the Chaldee; 𐬨 takes then the place of א which is nothing very strange, if we consider that in some Semitic dialects, especially in that one to which we must trace the Semitic part of the Pahlavi, there is a great confusion of the guttural sounds, and we have 𐬨 as the exponent of ע in several instances, and also as that of א in 𐬀𐬨𐬌 *olman* (see

under *varman* and *vazrônatan*); the ת is omitted, and instead of it, the second radical מ, doubled. The primitive form to which we must trace it seems to have sounded like אַשְׁמַע.]

[*vasht* 𐬬𐬀𐬱𐬙 adj. Z. 23, 5. good, beautiful; danced. Pers. وشت]

vashtamônatan 𐬬𐬀𐬱𐬙𐬀𐬨𐬀𐬙𐬀𐬯 v. pres. 1st sing. *vashtamônēm*, 3d sing. *vashtamônēd* 15, 9. to eat. [It is to be traced to Chald. טְעַם 'to taste, to eat'; as to its form, it appears to be a kind of Shaphel which is very frequent in the Assyrian.]

[*vashuft* 𐬬𐬀𐬱𐬎𐬌𐬯𐬙 v. pret. 3d sing. I. 40, 1. opened, broke open; scattered, destroyed. Pers. کُشوفتن.]

[*vashûpashn, vashupeshnu* 𐬬𐬀𐬱𐬎𐬌𐬨𐬀𐬱𐬈 · 𐬬𐬀𐬱𐬎𐬌𐬨𐬉𐬱𐬈𐬌 s. I. 33, 8. 34, 5. scattering, dispersion, destruction. Pers. کُشوف.]

vaspûr 𐬬𐬀𐬯𐬊𐬹𐬯 s. 9, 1. a leader, a general, a chieftain.

[*vastagî* 𐬬𐬀𐬯𐬙𐬀𐬜𐬌 s. I. 34, 6. the state of being worn out (used of books). The etymology is uncertain.]

vastan 𐬬𐬀𐬯𐬙𐬀𐬯 v. 10, 6. [to bind, shut; to acquire, get, obtain. Pers. بستن.]

[*vastarg* 𐬬𐬀𐬯𐬙𐬀𐬭𐬜 s. Z. 2, 7. 6, 9. 18, 5. 22, 1. 39, 12. clothing. Z. 𐬬𐬀𐬯𐬙𐬀𐬭𐬜𐬎; Sans. *vastra;* Pers. بِستر, کُستر 'beddin '.]

vastarg-yedman 𐬬𐬀𐬯𐬙𐬀𐬭𐬜𐬌𐬵𐬙𐬀𐬯 s. 21, 3. a whole suit of wearing apparel; *vastarg* 'clothes' + *yedman* 'a hand'. [From the position of this phrase among a series of coins and values, it may be guessed to mean something of the same sort, e. g. a *khil'at*, or robe of honor, or perhaps a bag, or purse of money.]

[*vastartanu* 𐬬𐬀𐬯𐬙𐬀𐬭𐬙𐬀𐬯 v. I. 32, 6. to spread, diffuse, expand. Pers. کُستردن.]

vatar 𐬬𐬀𐬙 adj. 19, 4. worse, very bad; comparative of *vad*. [Pers. بدتر and بتر.]

vatrûnatan 𐬬𐬀𐬙𐬭𐬊𐬹𐬀𐬨𐬀𐬙𐬀𐬯 v. 16, 3. [imperat. *vatrûn* 𐬬𐬀𐬙𐬭𐬊𐬹𐬀𐬯 Z. 24, 4.] to guard, to protect; to be firm. [Read *natrûntan*, Chald. נְטַר 'to guard'.]

vaûn 𐬬𐬎𐬥 pron. 9, 10. a term for any unknown person; he, that man, such a one, so and so, a certain one.

[*vazand* 𐬯𐬀𐬰𐬛 s. I. 32, 9. 33, 8. damage, injury, loss, ruin. Pers. گزند.]

[*vazêd* 𐬯𐬀𐬰𐬌𐬛 s. I. 34, 12. aid, assistance. Pers. گزید.]

[*vazînîdâr* 𐬯𐬀𐬰𐬌𐬥𐬌𐬛𐬀𐬭 s. Z. 21, 5. a fan, a blower; the Pahlavî equivalent of the Zand 𐬯𐬀𐬰𐬌𐬥𐬌𐬛𐬀𐬭𐬀𐬵 in the compound term *âtare-vazanô*. Pers. وزیدن and بزیدن 'to blow'.]

[*vazrônashn* 𐬯𐬀𐬰𐬭𐬎𐬥𐬱 s. Z. 8, 3. going.]

vazrônatan 𐬯𐬀𐬰𐬭𐬎𐬥𐬀𐬙 v. 16, 2. to be, to become, to go. [I traced it, in my pamphlet 'Ueber den Bundehesch und die Pehlewisprache', pag. 13, to Arab. نَزَلَ 'to descend', and proposed to read it *nazrônatan*; but on subsequent researches into the Sassanian inscriptions, I found that the traditional reading *vazrônatan* was preferable to my emendation. In Naksh-i-Rejab (Flandin Voy. en Perse IV, pl. 190, lin. 19.) we read 𐭥𐭦𐭫𐭮𐭦 *vazlûnt* in the sentence 𐭥𐭦𐭫𐭮𐭦 𐭠𐭲𐭧𐭩𐭮𐭲𐭩 𐭫𐭲 *ol vahishti vazlûnt* 'he went to paradise', which if transcribed in the Pahlavî of the MSS. would be 𐬯𐬀𐬰𐬭𐬎𐬥𐬀𐬙 𐬛𐬀𐬵𐬱𐬌𐬛 𐬫𐬀; the same word occurs also in the Naksh-i-Rustam inscription (Flandin IV, pl. 181, lin 14; with *d* at the end instead of *t*, *vazlûnd*, pl.181 - bis, lin. 64; the 2d pers. *vazlûnî* in pl. 190, lin. 2. Accordingly we must read 𐬯𐬀𐬰𐬭𐬎𐬥𐬀𐬙 *vazlônatan*, or *vazlûnatan*. As regards the Semitic etymology of the word, we can only trace it to Chald. אָזַל 'to go', א (as well as ע) being sometimes represented by 𐬬; see *vashmamônatan*, and *vashtamônatan*.]

vâd 𐬬𐬀𐬛 s. 1, 7. Z. 22, 9. air, wind. Z. 𐬬𐬀𐬵𐬱; Sans. *vâta;* Pers. باد and واد.

vâdrang 𐬬𐬀𐬛𐬭𐬀𐬚 s. 3, 8. a species of cucumber, an orange. Pers. بادرنگ.

vâdûnatan 𐬬𐬀𐬛𐬎𐬥𐬀𐬙 v. 13, 9. pres. 1st sing. *vâdûnêm* 𐬬𐬀𐬛𐬎𐬥𐬌𐬙 13, 10. 3d sing. *vâdûnêd* 𐬬𐬀𐬛𐬎𐬥𐬌𐬛 13, 10. [opt. 3d pl. *vâdûnyen* 𐬬𐬀𐬛𐬎𐬥𐬌𐬎

Z. 13, 10. 33, 3. 35, 1. past part. *vâdûnad* 𐬯𐬁𐬛𐬎𐬐𐬀𐬛 Z. 14, 7. *vâdûnat* 𐬯𐬁𐬛𐬎𐬐𐬀𐬑 Z. 25, 2.] to make, to perform, to do. [To distinguish this verb from the similarly-written *vâgûnatan*, old MSS. (instead of using the circumflex) often add a tail like that of ع, ع, or ع, to the bottom of the loop of the 𐬐, which indicates that the medial د, in the compound 𐬐, is to be pronounced like ع. It must be traced, I think, to Chald. עֲבַד 'to make'; the two first consonants seem to have been changed to one; comp. the modern Syriac ܥܒܕ 'to make', which is pronounced *ôdî;* see Nœldeke, Grammatik der neusyrischen Sprache, pag. 49.; in the Phenician עבד is sometimes changed to וד; see Schröder, Phöniz. Sprache, pag. 114.]

[*vâfrîgăn* 𐬯𐬁𐬭𐬌𐬎𐬎𐬀𐬐 s. pl. Z. 24, 9. blessings. Z. *â-frî*, Pers. آفرین.]

vâgônatan, *vâgûnatan* 𐬯𐬁𐬐𐬎𐬐𐬀𐬑 v. 16, 5. [pres. 3d sing. *vâgûnēd* 𐬯𐬁𐬐𐬎𐬐𐬌𐬛 Z. 30, 10. 35, 5. opt. 3d pl. *vâgûnyen* 𐬯𐬁𐬐𐬎𐬐𐬌𐬉𐬌𐬙 Z. 5, 8. 36, 5. 39, 1. optat. 3d sing. *vâgûnchêd* 𐬯𐬁𐬐𐬎𐬐𐬌𐬵𐬌𐬛 Z. 37, 3.] to take, to hold, to seize. [It is not easy to find a corresponding Semitic equivalent. It is probably some corruption of the Chald. אֲחַד, Syr. ܐܚܕ 'to seize, to take', or of Hebr. לקח, Assyr. לקה (Oppert, Grammaire assyrienne, pag. 7.) 'to take'. If the first derivation be correct, we have to read it *vakhdônatan;* 𐬐 may be a representative of א; see *vazrônatan.*]

[*vâgûnashna* 𐬯𐬁𐬐𐬎𐬐𐬵𐬱𐬀 s. Z. 27, 8. 35, 1. 4. taking, holding; considering.]

[*vâj* 𐬯𐬁𐬎 s. Z. 1, 2. 44, 2. a word. Z. واسر, Sans. *vâch.*]

[*vânêd* 𐬯𐬁𐬈𐬌𐬛 v. pres. 3d sing. Z. 22, 4. it lessens, decreases; *vânshêd* 𐬯𐬁𐬈𐬵𐬌𐬛 Z. 14, 8. 3d sing. optat. 'it may destroy'. Z. *van.*]

văng 𐬯𐬈𐬀𐬒 s. 7, 5. Z. 8, 5. voice, sound, noise, cry, clamour. Pers. بانگ.

[*vânîdâr* 𐬯𐬁𐬈𐬌𐬛𐬁𐬙 s. Z. 22, 4. a diminisher.]

vârăn 𐬯𐬁𐬭𐬈 s. 1, 7. rain. Pers. باران.

[*vârêd* 𐬯𐬁𐬭𐬌𐬛 adj. Z. 22, 10. growing. Z. واردوس. Also see *vârîdan.*]

vârîdan 𐬯𐬁𐬭𐬌𐬙𐬀𐬥 v. 1, 7. [pres. 3d sing. *vârêd* 𐬯𐬁𐬭𐬌𐬙𐬌𐬙 Z. 22, 10.] to rain. Pers. باریدن.

vâzâr 𐬯𐬁𐬵𐬁𐬭 s. 2, 5. a market; [an old orthography for *bâzâr*. Pers. بازار.]

[*vâzârgânî* 𐬯𐬁𐬵𐬁𐬭𐬀𐬉𐬥𐬌 s. Z. 40, 4. trade, trading; merchandize. Pers. بازارگان 'a merchant'.]

veh 𐬯𐬉𐬞 adj. 19, 3. pl. *vehân* 𐬯𐬉𐬞𐬁𐬥 Z. 23, 7. good, better. Z. 𐬯𐬉𐬞𐬌𐬵, Pers. به.

[*veh-dînu* 𐬯𐬉𐬞-𐬙𐬌𐬥 s. I. 31, 1. 32, 3. the good religion, Zoroastrianism, or Mazdayasnianism; *veh* + *dîn*.]

vêkhtan 𐬯𐬌𐬑𐬀𐬥 v. 14, 9. 15, 3. pres. 1st sing. *vêzêm* 𐬯𐬌𐬟𐬌𐬨 14, 10. 3d sing. *vêzêd* 𐬯𐬌𐬟𐬌𐬙 14, 10. to twist, distort, bend, involve, wreathe, or coil. Pers. پیچیدن.

[*vêsh* 𐬯𐬌𐬱 adv. Z. 13, 8. 14, 3. 33, 1. 38, 2. I. 34, 9. much, many, more. Pers. بیش.]

[*vichârtvu* 𐬯𐬌𐬘𐬁𐬭𐬎𐬹 past part. I. 32, 12. translated.]

[*vidast* 𐬯𐬌𐬙𐬀𐬯𐬎 s. Z. 22, 3. a span. Z 𐬯𐬌𐬙𐬎𐬀𐬯𐬎, Sans. *vitasti*, Pers. بِدست.]

[*vîmâr* 𐬯𐬌𐬨𐬁𐬭 adj. Z. 28. 3. sick, unwell, ill. Pers. بیمار.]

[*vîn* 𐬯𐬌𐬥 s. Z. 8, 3. breath. In Z. 39, 7. 𐬯𐬌𐬥 is merely the termination of the word 𐬵𐬌𐬯𐬌𐬥 *hamoîn*, 'the same manner, thus'.]

[*vînashna* 𐬯𐬌𐬥𐬱𐬀 s. Z. 25, 10. looking, seeing. Pers. بین.]

[*vînâgîhâ* 𐬯𐬌𐬥𐬁𐬉𐬵𐬁 adv. Z. 32, 9. knowingly, wittingly, intentionally. From Pers. بینا 'seeing'.]

[*vînâk* 𐬯𐬌𐬥𐬁𐬴 s. Z. 25, 9. 28, 5. a looker on, a searcher. Pers. بینا.]

vînî, vînîk 𐬯𐬌𐬥𐬌, 𐬯𐬌𐬥𐬌𐬴 s. 7, 3. Z. 8, 1. 2. the nose. Pers. بینی.

vînûk 𐬯𐬌𐬥𐬫𐬴 s. 3, 5. a seed, grain for agricultural purposes.

[*vîr* 𐬯𐬌𐬭 s. Z. 5, 11. in the compound 𐬵𐬎𐬭-𐬯𐬌𐬭 *khup-vîr*. It is the translation of the second part of the Zand word 𐬵𐬎𐬯𐬎𐬯𐬌𐬭. Destur

Hoshengji translates the whole by 'good-looking'. It is identical with Z. *vîra* 'man, hero', and cannot be traced to *vaên*, Pers. بین 'to see'; the whole appears to mean 'manly, strong'.]

[*vîrâi* 𐬌𐬭𐬀𐬌 s. Z. 18, 7. This is the translation of the Z. which means 'arranging, preparing'.]

[*vîrâstaku* 𐬌𐬭𐬀𐬯𐬀𐬑 adj. I. 40, 2. prepared.]

[*vîrâstch* 𐬌𐬭𐬀𐬯𐬌𐬎 adj. Z. 28, 9. well-arranged, adorned.]

[*vîrûk-maz* 𐬌𐬭𐬎𐬀𐬵 s. Z. 16, 3. a deposit, pledge, or pawn of a human being. Z. .]

[*vîs* 𐬌𐬯 s. Z. 21, 11. street, abode. Z. .]

[*visastagî* 𐬌𐬯𐬀𐬯𐬑𐬌 s. I. 34, 5. brokenness, rupture, disruption, separation. Pers. گسسته 'broken'.]

vishtâspâd 𐬌𐬰𐬀𐬯𐬀𐬙 s. 23, 1. the name of the 10th Nosk, corresponding to the Zand word *dazdâ* in the *Yathâ ahû vairyô* prayer. [According to the Dîn-i-vajarkart and the Rivâyats it is the 11th Nosk. It consisted originally of sixty chapters; after the time of Alexander only ten were recovered. It treated of Kai-Gustâsp's accepting the Zoroastrian religion and spreading it in the world. It is still extant and published by Westergaard in his edition of the Zend-avesta pagg. 302—312; copies of it are rare in Europe; one of them is in my possession.]

[*visp* 𐬌𐬯𐬙 . 𐬌𐬯 adj. Z. 12, 1. I. 31, 2. all, every. Z. , Sans. *vis'va*.]

[*vistâr* 𐬌𐬯𐬀𐬵 s. Z. 20, 6. a wisher, a demander.]

[*vîveh* 𐬌𐬯𐬌 s. Z. 5, 3. a widow. Z , Sans. *vidhavâ*, Pers. بیوه, Lat. *vidua*.]

vo 𐬎 10, 2. to, for, at; see *var*. [It is probably only another (but unusual) orthography for 𐬍.]

[*vohu-parvartu* 𐬎𐬴𐬉𐬭𐬍𐬎 adj. I. 33, 9. well-educated, distinguished. Z. + Pers. پرورده.]

vrêkhtan 𐬯𐬭𐬌𐬵𐬀𐬥 v. 16, 3. to flee, to run away. Pers. گریختن

[*vugh* 𐬫𐬫𐬉 s. Z. 22, 12. a tyrant. It is probably only a corruption of Z. *vadhagha*, *vadhaghana*, the proper name of a tyrant; Vend. 19, 6.]

y 𐬌

yadman 𐬌𐬛𐬀𐬙 s. 7, 6. Z. 10. 3. I. 32, 11. a hand; see *ydman*. Chald. יַד, Arab. يَد, + suff. *man*. [Sass. Insc. 𐭩𐭣𐭭 *yadman*; see B. 83, 12. 16.]

[*yahbônashna* 𐬌𐬎𐬀𐬯𐬫𐬫𐬌𐬯 s. Z. 7, 8. giving, bestowal, grant.]

[*yahbónatan* v. pret. 3d sing. *yahbônad* 𐬌𐬎𐬀𐬯𐬫𐬌𐬛 Z. 13, 7. 10. imperat. *yahbûn* 𐬌𐬎𐬀𐬯𐬫𐬎 Z. 27, 2. past part. *yahbânatch* 𐬌𐬎𐬀𐬯𐬫𐬀𐬌𐬙 Z. 5, 1. to give, confer, bestow, grant; see *dâbônatan*, which should be read *yehabânatan;* Chald. יְהַבוֹן from יְהַב.]

[*yahvônatan* 𐬌𐬎𐬀𐬱𐬫𐬫𐬀𐬌𐬙 v. Z. 36, 9. pres. 3d sing. *yahvônēd* 𐬌𐬎𐬀𐬱𐬫𐬫𐬌𐬛 Z. 3, 8. 5, 6. 11, 13. 15, 6. 32, 9. 34, 3. 5. 7. 8. 35, 2. 5. 7. 36, 4. 6. 8. 37, 2. 38, 3. 39, 1, 2. 4. 40, 2. 3. 4. 5. 44, 2.; in 20, 5. and 32, 9. D. H. has more correctly 𐬌𐬎𐬀𐬱𐬫𐬫𐬌𐬛; pret. 3d sing., or past part. *yahvónad* 𐬌𐬎𐬀𐬱𐬫𐬫𐬌𐬛 Z. 5, 11. 15, 3. 20, 5. conj. 3d sing. *yahvônâd, yahvânâd* 𐬌𐬎𐬀𐬱𐬫𐬫𐬀𐬌𐬛 24, 3. Z. 1, 1. 28, 3. to be, to exist, to become; see *jânûnatan* and *yehavânatan*, Chald. יְהֲוֵן from הֲוָא; Sass. Insc. 𐭩𐭣𐭥𐭥𐭭 *yakhvân;* see B. 83, 9. 10. Fland. Voy. en Perse, vol. 4, pl. 190, l. 2. 6. 11. 13. 15. Thomas's Sass. Inscr. III. xvii. 5. xviii. 2. I have generally transliterated it by *yehavûnatan* (although the transliteration *yahvûntan* was available) on two grounds; first, as the modern Persian frequently dissolves a compound syllable into two; secondly, in the Chaldee there is the ה of הֲוָא if preceded by a letter provided with a short vowel, e. g. אֶהֱוֵי, (1st sg. imperf.), בְּמֶהֱוֹוֹן (inf. with suff. and preposition) 'as they were'. The 3d pers. plur. of the impf. which is the form we have to start from, was יֶהֱוֹוֹן *yehevôn* (for ן ends the 3d plur. imperf. of the verbs ל״א, sometimes ן). For *e* I substituted *a*, as the traditional reading shows an *a*, *jânûnatan*, *jânônatan*.]

[*yasânu*, *yasân* 𐬌𐬎𐬎𐬀𐬯 · 𐬌𐬎𐬎 s. I. 34, 8. 35, 7. 41, 7. God; pronunciation corrected from *yehăn*, see I. 31, note.]

yazad 𐬌𐬐𐬀𐬛, *yazdân* 𐬌𐬐𐬀𐬛𐬀𐬯 s. 1, 2. God; also applied to angels;

the original meaning of the word is 'one who is worthy of worship, respect or sacrifice', from the root *yaz* 'to worship'. Z. 𐬌𐬀𐬰𐬌𐬉𐬙𐬌𐬀, Sans. *yajata*, Pers. يزد and يزدان. [The second form is evidently the plural of the first, but is most commonly used for 'the Supreme Being', though sometimes for the inferior spirits collectively. — In the Sassanian Inscr. 𐭩𐭦𐭦𐭭𐭲 *yaztân*; see B. 83, 2. 4. and other inscriptions of the first two Sassanian kings; after their time, 𐭩𐭦𐭦𐭭𐭣 *yazdân*; see Fland. Voy. en Perse, vol. 4. pl. 190, l. 1. 3. 7. 9. 14. etc.]

[*yâbânatch* 𐬌𐬀𐬱𐬀𐬥𐬀𐬙 past part. Z. 5, 1. given; should be read *ychabânatah*; see *yahbónatan*.]

[*yâhvônâd* 𐬌𐬀𐬵𐬎𐬱𐬀𐬎 Z. 1, 1. should be *yahvônâd*.]

[*yân* 𐬌𐬀𐬥 s. Z. 16, 7. fortune, happiness. Z. *yâna*; see Z. 56, note 2.]

[*yât* 𐬌𐬀𐬎 Z. 37, 3. *yâtâ* 𐬌𐬀𐬎𐬀 s. Z. 37, 1. name of a crime, wounding seriously.]

[*yâv* 𐬌𐬀𐬯 Z. 34, 4. This is an incorrect reading.]

yâzdahum 𐬌𐬀𐬰𐬎𐬀𐬵𐬨𐬌 num. 8, 1. eleventh. [Pers. يازدهم.]

yedman 𐬌𐬉𐬨𐬀 s. 21, 3. 4, Z. 30, 1. 31, 1. a hand; see *yadman*.

[*ychavânatan*, v. pret. 3d sing. *ychavânad*, *ychavânt* 𐬌𐬙𐬀𐬱𐬀𐬎 I. 33, 3. 34, 4. 41, 7. past part. *ychavânt* 𐬌𐬙𐬀𐬱𐬀𐬎 I. 39, 3. *ychavântu* 𐬌𐬙𐬀𐬱𐬀𐬎𐬎𐬨 I. 33, 11. to be, exist, to become; corrected pronunciation for *yahvónatan* and *jânânatan*, q. v.]

[*ychavâneshn* 𐬌𐬙𐬀𐬱𐬀𐬰𐬵𐬥 s. I. 32, 3. 35, 9. being, existence.]

yehân 𐬌𐬉𐬵𐬀𐬥 s. 1, 2. God. This word can also be read *yajdân* = *yazdân*; [but is more probably *yasân*; see I. 31, note, and *yasân*.]

yek 𐬌𐬐 num. 20, 5. 21, 3. one. Z. 𐬌𐬐𐬰𐬀, Sans. *cka*, Pers. يك.

[*yekavîmânastan*, v. pres. 3d sing. *yekavîmânêt* 𐬌𐬐𐬀𐬯𐬌𐬀𐬥𐬀𐬵𐬎 I. 35, 7. opt. 3d sing. *yekavîmânât* 𐬌𐬐𐬀𐬯𐬌𐬀𐬥𐬀𐬎 I. 40, 4. to stand, to stay, to remain, to exist, to be; used for the auxiliary verb 'to be' with past participles in a passive sense; corrected pronunciation for *ckvîmonastan* and *jaknîmônastan*, q. v. Chald. Pael יְקַיֵּם for original יְקַוֵּם from קוּם. Sass. Inscr. 𐭩𐭪𐭢𐭥𐭲 *yakavîmânt*; see Fland. Voy. en Perse, vol. 4, pl.

181, l. 8, where it occurs in the phrase *napastî yakavîmûnt âîk*, 'it is written thus'.]

yek-hazâr 𐬌𐬐𐬵𐬀𐬎𐬀𐬭 . 𐬌𐬐 num. 20, 12. l. 35, 6. one thousand, 1000. Pers. يك هزار.

[*yemanûnatan*, or *yemananûnatan*, v. past part. *yemanûnad* 𐬌𐬨𐬀𐬥𐬀𐬔𐬀𐬌 l. 39, 1. to speak, to say; corrected pronunciation for *jamnônatan* and *jamananûnatan*, q. v. Chald. יְמַלְלוּן from מַלֵּל.]

[*yen* 𐬌𐬯 prep. Z. 2, 5. 7, 7. 8, 8. 33, 6. 7. 37, 7. 38, 9. 42, 10. 43, 2. 7. 8. 10. l. 32, 9. 33, 12. etc. in, into, within; see *dayen*. Assyr. אֵן.]

yesht 𐬌𐬯𐬱𐬙 s. 23, 5. the name of the 21st, or last, Nosk, *vâstârem*. [The full name is *setût yasht* 𐬱𐬀𐬵𐬛 𐬌𐬯𐬱𐬙 which may be traced to the Zand *stûiti-yêshti*. In the Dîn-i-vajarkart and in the Rivâyats it is mentioned as the first of the Nosks, but in the Dînkart and here it is put in the last place. In the Dîn-i-vajarkart and the Rivâyats it is stated to have contained thirty-three chapters. It treated of the praise and adoration of Ormazd and the Amshaspands; it was revealed by Ormazd that all men should make it their duty to learn it by heart. Each Destur has to repeat bóth the Avesta and Zand of it (وانـ ں ںںںںںو اکاذ); if he repeats it thrice without mistake (ـںںںںںذ ااں), the Amshaspands are most certainly expected to descend to him.]

yeshtan 𐬌𐬯𐬱𐬙𐬀𐬌 v. 15, 6. pres. 1st sing. *yezêm* 𐬌𐬨𐬵 3d sing. *yezêd* 𐬌𐬨𐬵𐬙 15, 7. to sacrifice, worship, invoke as a deity. Z. يسنى, Sans. *yaj*, Pers. يشتن.

[*yesht-frohâr* 𐬌𐬯𐬱𐬙-𐬌𐬯𐬭𐬀𐬵𐬭 l. 32, 3. *yeshtu-frohâr* 𐬌𐬯𐬱𐬙𐬎-𐬌𐬯𐬭𐬀𐬵𐬭 l. 32, 1. having a guardian-angel that should be worshipped. Pers. يشتة + فروهر.]

yêstâdan 𐬌𐬯𐬱𐬀𐬙𐬀𐬌 v. 15, 13. to stand, stay, remain, stop. Pers. ايستادن.

[*yetîbônast* 𐬌𐬱𐬌𐬀𐬥𐬀𐬱𐬙 v. pret. 3d sing. Z. 20, 6. he sat; from *yetîbûnastañ* = *yetîbûnatan*, which is the corrected pronunciation for *jatîbônatan*, Chald. יְתִיבוּן from יְתִיב.]

yezbahônatan 𐬌𐬨𐬵𐬡𐬀𐬥𐬀𐬔𐬀𐬌 v. 15, 6. pres. 1st sing. *yezbahônêm*,

3d sing. *yezbahônēd* 15, 7. to sacrifice, worship, invoke; also *yezbahônastan*. [Hebr. יִזְבַּחוֹן from זָבַח, Chald. דְּבַח, Syr. ܕܒܚ, Arab. ذَبَحَ. In the Phenician it was used in a more general sense than in Hebrew where it means 'to slaughter, to sacrifice an animal'; see P. Schröder, Die Phönizische Sprache, pag. 20.]

[*yojêst* 𐬌𐬎𐬎𐬀𐬐𐬌𐬎, *yojêstâ* 𐬌𐬎𐬎𐬀𐬐𐬌𐬎𐬀 Z. 41, 9. a kind of measure similar to the Sanskrit *yojana*. The second form is doubtful, as it is the same as the first in the old MS. D. H.; see I. 46—48, note, observing in I. 48, 33. that 'yojêst' is to be read for 'gâm' and 'the gâm' for 'it'. Z. *yijaiasti*.]

yôm 𐬌𐬎 s. 19, 7. 20, 1. 3. 4. 23, 10. 24, 1. Z. 39, 10. 42, 4. 43, 2. pl. *yômhâ* 𐬌𐬎𐬨𐬀 20, 1. a day, a date; the traditional pronunciation *jôm* is incorrect. Arab. يَوْم. [Hebr. and Chald. יוֹם, Syr. ܝܘܡ.]

[*Yûtnaîk* 𐬌𐬎𐬀𐬚𐬀𐬐 adj. I. 32, 11. Greek, Grecian. It is probably a mispronunciation of *Yavana*, Ἴονες.]

z 𐬎

zabâb 𐬎𐬀𐬚𐬀𐬚 s. 11, 3. a messenger, a courier; a message, an order. Pers. زباب. I found this word only in the margin of D. J., and it appears to be more suitable to the contents of this chapter than *zabâ* 𐬎𐬀𐬚, which is given in all the other glossaries.

zabzabâ 𐬎𐬀𐬚𐬎𐬀𐬚 s. 1, 5. the sun. [This is apparently a Semitic word, though it is not used in any of the Semitic languages as a name of the sun. The nearest approach is Chald. זִיו 'splendor', Syr. ܙܝܘ. As to its formation it is clearly a reduplication of a root *zab*, *zabab*, or *zava*. Vullers (Lexicon Persico-Latinum, II. pag. 1545) starts from the reading of the Burhân-i-qâti' زبزبا and explains it as ذات زیو 'magnus splendor'; but that reading is certainly only an orthographical mistake; and even if it were correct, the explanation by 'great splendor' would be against the genius of the Semitic languages, in which the adjectives qualifying a substantive must be placed after it.]

zadan 𐬎𐬀𐬐𐬀𐬥 v. 16, 9. 24, 7. Z. 32, 9. 33, 3. pret. 3d sing. *zad*

𐎶𐎭 31, 5. opt. 3d sing. *zanâd* 𐎶𐎭𐎼𐎭 Z. 31, 5. past part. *zad* 𐎶𐎭 Z. 32, 9. to strike, to injure, to kill. Pers. زدن, Z. 𐬰𐬀𐬎, Sans. *han*.

zadônatan 𐎶𐎭𐎼𐎭𐎼𐎰 v. 17, 1. to buy, to purchase. [The reading and pronunciation are hardly correct, as there is nowhere in the Semitic languages a root *zad, zada*, conveying such a meaning as 'buying'. It is probably to be written 𐎶𐎭𐎼𐎭𐎼𐎼𐎰 *zabanôntan* and to be traced to Chald. זְבַן 'to buy'.]

zagar 𐎶𐎢𐎼𐎭 adj. 19, 3. cheap, low-priced, of small value (opp. to *dagar*.)

[*zahabâ* 𐎶𐎰𐎱𐎰 s. I. 40, 3. gold; the correct pronunciation for *zâbâ*, q. v. Hebr. זָהָב, Chald. דְּהַב emph. דַּהֲבָא, Syr. ܕܗܒ.]

zahar 𐎶𐎰𐎼𐎭 s. 24, 1. [poison. Pers. زهر.]

[*zahch* 𐎶𐎰𐎼𐎪 adj. Z. 16, 11. sublime, excellent. Pers. زه, 'good, beautiful'.]

[*zahreh* 𐎶𐎰𐎼𐎱 s. Z. 10, 11. the gall-bladder, bile. Pers. زهره.]

[*zaiyân* 𐎶𐎰𐎹𐎼𐎰 s. Z. 35. 1. damage, injury, harm. Pers. زیان.]

zak 𐎶𐎪 pron. 10, 2. 18, 3. Z. 3, 6. 8. etc. 20, 6. 7. etc. (I. 32. 4. 7. 10. etc.) that, he; who, which. [Chald. דְּךָ; Hebr. זֶה; Arab. ذَاكَ; Ethiop. *zeku;* Sass. Insc. 𐭦𐭪 *zak*, see B. 83, 7. 9. 12. 13. 15. and other inscriptions.]

[*zakach, zakacha* 𐎶𐎪𐎼𐎠 Z. 12, 8. 29, 1. I. 34, 4. that also, he also, him also, it also; *zak* + *cha*.]

zakar 𐎶𐎢𐎼𐎭 adj. 8, 3. Z. 2, 6. 7. 12, 6 male, masculine. [Hebr. זָכָר, Chald. דְּכַר, Syr. ܕܟܪ, Arab. ذَكَرٌ.]

[*zakari* 𐎶𐎢𐎼𐎭𐎼𐎹 s. Z. 2, 1. the masculine gender.]

[*zakâi* 𐎶𐎢𐎼𐎱 adj. Z. 37, 5. another.]

[*zaktalântu* 𐎶𐎪𐎼𐎭𐎼𐎰𐎼𐎭 past part. I. 40, 1. killed, slain; should be pronounced *yektalântu*, being a corruption of 𐎹𐎪𐎼𐎭𐎼𐎰𐎼𐎭; see *jaktrânatan*.]

zakyâ 𐬰𐬐𐬌𐬀 s. 5. 7. dung, or skin of animals.

[*zamastân* 𐬰𐬙𐬥𐬀𐬯𐬀𐬙 s. Z. 42, 5. winter. Pers. زمستان, Z. *zima*, Sans. *hima*.]

zamân 𐬰𐬙𐬀 s. 19, 5. 9. Z. 13, 12. 14, 7. 30, 5. 42, 3. time, season; an age; a tense in grammar. Arab. زَمَانٌ. [Hebr. and Chald. זְמַן, Syr. ܙܒܢ, Ethiop. *zaman*. It is doubtful whether this word is of Iranian or Semitic origin. In Zend there is *zarvan* 'time' of which 𐬰𐬙 seems to be a corruption. In the Semitic languages it is not one of the primitive words for 'time' and seems to me to be, with several others, borrowed from the Iranian tongues.]

zamîk 𐬰𐬙𐬌 s. 2, 2. Z. 12, 7. 18, 9. 30, 4. 40, 6. 42, 1. earth, ground, land, soil; a region, a country. Z. 𐬰𐬆𐬵; Vedic Sans. *jma*; Pers. زمی and زمین.

zamlônatan 𐬰𐬙𐬀𐬇𐬀𐬙 v. pres. 1st sing. *zamlônêm* 𐬰𐬙𐬀𐬇𐬀𐬙𐬎 3d sg. *zamlônêd* 𐬰𐬙𐬀𐬇𐬀𐬙𐬍 15, 10. to sing, to chant. [Should be *zamarônatan*; Chald. זַמְּרוֹן from זַמֵּר, Hebr. זָמַר, Syr. ܙܡܪ, Arab. زَمَرَ.]

zan 𐬰𐬌 s. 8, 3. a wife, a woman, a female. Pers. زن.

[*zanashna* 𐬰𐬌𐬀𐬱𐬀 s. Z. 7, 7. 12. striking, a blow. From Pers. زدن, root زن.]

[*zanâd* 𐬰𐬌𐬀𐬛 v. opt. 3d sing. Z. 31, 5. may he destroy, injure; or kill; see *zadan*.]

zand 𐬰𐬛 s. 23, 6. a commentary, an explanation; in later times, the *Avastâ* was translated and interpreted in Pahlavî, and since then, the word Zand has been applied to the Pahlavî version of the Parsi scriptures. But though this word is often used in this sense, it is obvious, from the Serosh-yasht and Visparad, that formerly the *Zand*, or commentary, was also in the Avastâ language, and this still exists in certain places, as is clear from the passage 𐬌𐬎𐬱𐬌𐬎𐬥𐬀𐬯𐬀𐬙𐬀𐬌𐬎 Yasna 57, 8. ed. Westergaard; see Dr. Haug's lecture on an original speech of Zoroaster, Bombay 1865, pag. 2. [*a*) meaning; Z. 1, 3. 2, 5. 37, 5. *b*) the commentary on the Avestâ, or the translation of it which is held equally sacred with the original; I. 34, 1. 2. 40, 2. *c*) the Pahlavî language as the medium of

explaining the Avestâ language; Z. 3, 6. 12, 11. 13, 6. 8. The original form of the word must have been *zañti*, still preserved in *âzaiñti*, and is to be traced to the root *zan*, Sans. *jnâ*, Greek *γνω*, Lat. *gno* (in *agnosco cognosco*) meaning thus 'knowledge, science'.]

[*zang* 𐬰𐬀𐬯𐬌 s. Z. 11, 4. a leg. Z. 𐬰𐬀𐬯𐬌𐬵𐬀, Sans. *jañghâ*.]

zanglôtâ 𐬰𐬀𐬯𐬌𐬎𐬀𐬙𐬀 s. 6, 7. This word is translated 'elephant' in D. E., and پیلِ مَست 'furious elephant' in J. D. and D. J.; but according to some Persian dictionaries, its meanings are 'a male elephant, a large elephant'; see *zendpîl*.

zapar 𐬰𐬀𐬱𐬀𐬭 s. 24, 1. [the jaw, a jaw-bone. Pers. زفر.]

zar 𐬰𐬀𐬭 s. 12, 3. gold. Z. 𐬰𐬀𐬭𐬌𐬙𐬀, Pers. زر.

zarâ 𐬰𐬀𐬭𐬀, *zarah* 𐬰𐬀𐬭𐬋 s. 2, 10. the ocean, the sea, the mighty deep. Old Pers. *daraya*, Z. *zrayaṇh*, Sans. *jrayas*, Pers. دریا.

zarhônatan 𐬰𐬀𐬭𐬎𐬀𐬥𐬀𐬙𐬀𐬥 v. 17, 2. [pres. 3d sing. *zarhônêd* 𐬰𐬀𐬭𐬎𐬀𐬥𐬌𐬙 Z. 40, 11. past part. *zarhônada*, *zarhônate* 𐬰𐬀𐬭𐬎𐬀𐬥𐬀𐬙𐬀 Z. 20, 10. 30, 5. 44, 2.] to produce, or give birth to a child; to be born. Hebr. זָרַח 'to rise', Chald. דְּנַח, Syr. ܙܪܚ. The initial *z* ז is here retained in the Huzvâresh, and not changed to *d*; comp. the relative 𐬰𐬌 with דִּי, 𐬰𐬀𐬭𐬎𐬀𐬥𐬀𐬙𐬀𐬥 with דְּרָא, etc.]

zarîtônatan 𐬰𐬀𐬭𐬌𐬙𐬎𐬀𐬥𐬀𐬙𐬀𐬥 v. pres. 1st sing. *zarîtônêm* 𐬰𐬀𐬭𐬌𐬙𐬎𐬀𐬥𐬌𐬙𐬥 3d sg. *zarîtônêd* 𐬰𐬀𐬭𐬌𐬙𐬎𐬀𐬥𐬌𐬙 14, 7. to cultivate, to till, to sow. Arab. زَرَعَ. [Hebr. זָרָה 'to strew', Arab. ذَرَّا 'to sow on a land', Ethiop. *zaraya*, or *zarawa* 'to strew, scatter, disperse', Chald. דְּרָא, Syr. ܙܪܐ 'to strew, to diffuse'.]

[*zarmân* 𐬰𐬀𐬭𐬥𐬀𐬙 s. Z. 5, 9. a person fifty years old. Pers. زرمان, Z. 𐬰𐬀𐬭𐬥𐬀𐬙𐬀.]

[*zarmânî* 𐬰𐬀𐬭𐬥𐬀𐬙𐬌 s. Z. 30, 6. old age.]

zarpun 𐬰𐬀𐬭𐬱𐬎 s. 19, 9. winter.

Zartosht, *Zartohasht* 𐬰𐬀𐬭𐬙𐬎𐬀𐬯𐬙 pr. n. 23, 8. Zoroaster; the name or title of the chief teacher or reformer, of the Mazdayasnian religion; see *Zertohesht*. Z. 𐬰𐬀𐬭𐬙𐬎𐬀𐬯𐬙𐬀. Pers. زرتشت.

zazrâ 𐬰𐬰𐬉𐬁 s. 5, 5. [a kind of goat. Its Pâzand equivalent is وهيك *vahîk*, which Anquetil and others have identified with the Persian بهی 'goodness, excellence', overlooking its occurence in B. 13, 19. as the name of the zodiacal sign Capricornus, and not being aware of the classification of the glossary.]

zazrântyâ 𐬰𐬰𐬉𐬁𐬙𐬌𐬀 s. 5, 9. a bird, a winged animal.

zâbâ 𐬰𐬁𐬯𐬁 s. 12, 3. gold; see *dâbâ* and *zahabâ*, which latter is the correct pronunciation.

zâdan 𐬰𐬁𐬛𐬀𐬯 v. 17, 2. [pres. 3d sing. *zâêd* 𐬰𐬁𐬛𐬎𐬛 Z. 15, 4.] to produce, to give birth to a child; to be born. Z. 𐬰𐬁𐬛, Sans. *jan*, Pers. زادن.

zâhî 𐬰𐬁𐬵𐬌 s. 10, 4. an implement.

zânû, *zânûk* 𐬰𐬁𐬯𐬎𐬵 s. 7, 11. Z. 11, 3. the knee, the lap. Z. 𐬰𐬀𐬯𐬎𐬵, Sans. *jânu*, Pers. زانو, Gr. γόνυ, Lat. *genu*.

[*zêd* 𐬰𐬎𐬛 Z. 27, 9. asked.]

[*zend* 𐬰𐬌𐬛 adj. Z. 30, 9. great. The phrase is correctly written in D. H. 𐬰𐬌𐬛𐬁 𐬛𐬀𐬯𐬎𐬵 *zend jâdûk*, without the *idhâfat*. Pers. زند and زندة.]

zendân 𐬰𐬌𐬛𐬁𐬯 s. 12, 7. a prison, a jail. Pers. زندان.

zendpîl 𐬰𐬌𐬛𐬐𐬌𐬤 s. 6, 7. or *zandeh-pîl*, a male elephant, a large elephant; according to J. D. and D. J. 'a furious elephant'. [Pers. زنده پیل.]

[*Zertohesht* 𐬰𐬍𐬙𐬀𐬴𐬌𐬵 pr. n. I. 34, 3. 39, 1. *Zertoheshtu* 𐬰𐬍𐬙𐬀𐬴𐬌𐬵𐬎 I. 32, 2. Zarathushtra, or Zoroaster; see *Zartosht*. This is, I think, the most correct transliteration of 𐬰𐬍𐬙𐬀𐬴𐬌𐬵; it is confirmed by the orthography زارتُهشت, زاردُهشت, زردُهشت which may be easily pronounced *Zârtuhasht*, *Zârduhasht*, *Zarduhasht*.]

[*Zertoheshtânu* 𐬰𐬍𐬙𐬀𐬴𐬌𐬵𐬁𐬎 pr. n. I. 35, 11. son of Zertohesht.]

[*zêsh* 𐬰𐬎𐬴 pron. I. 33, 12. who; see *zîash*. It must be taken here in the sense of a pure relative, 𐬰𐬎𐬴 𐬫𐬀𐬯𐬌 being 'those who are (or were) at the residence'; the suffix 𐬎 has no proper meaning here.]

zêt کیوم s. 3, 5. an olive. Arab. زَيْت. [Chald. זֵיתָא, Syr. ܙܰܝܬܳܐ.]

zîam کیم pron. 18, 3. [that (is) of, to, for, by, or with me. The Semitic relative *zî* + the Persian enclitic ـم *am*. Chald. דִּי, Ethiop. *za*, Himyaritic ذ, Arab. الذى, Hebr. זֶה (generally used as a demonstrative, but sometimes as a relative too, for instance, Psalms 74, 2.; Is. 25, 9.) Sass. Inscr. زک *zî*; see Fland. Voy. en Perse, vol. 4, pl. 190, l. 27. 29. 30. etc.; in the Shâh-nâmeh ز, which appears to have degenerated into the modern Persian *idhâfat*; the latter does not now unite with the enclitic pronouns, but in Pâzand it is found so united, as *yam*, Minokh. II, 142; *yat*, ibid. II, 136. 178. 196. xl, 29; *yash*, ibid. II, 153. 160. etc.]

zîash کیوش pron. 18, 4. [that (is) of, to, for, by, or with him, her, or it; see *zêsh*. The Semitic relative *zî* + the Persian enclitic ـش *ash*; see *zîam*.]

zîgâ کیگا s. 1, 7. wind, air. [Chald. זִיקָא, Syr. ܙܺܝܥܳܐ.]

zîn کین adj. 8, 10. exalted, high, elevated, tall; a title given to the weapon of the angel Serosh.

[*zînîdar* کینیدر s. Z. 39, 2. a sort of offender, a law-breaker.]

zîsh کیش pron. 18, 4. see *zîash*. [This is probably miswritten for ـیش *êsh*, or *yash*, the Pâzand equivalent of *zîash*; comp. کیم . یم *zîam*, *êm*, in 18, 3. The similar pronominal form for the second person singular کیت . یت *zîat*, *êt*, which is given by Anquetil, is omitted in this glossary.]

[*zîsht* کیشت adj. Z. 30, 6. ugly, awkward, hideous. Pers. زشت.]

zîvandeh کیوندگ adj. and s. 8, 2. Z. 5, 7. 6, 10. 27, 7. alive, living; life. Z. *joâni*, *jvô*, Pers. زنده and زندگی.

zîvasînâ کیوسینا s. 24, 5. living, life.

[*zîvânand* کیوند v. 3d pl. pres. of the causal of *zîv* 'to live'; Z. 16, 6. they bring to life, animate, revive; see *zyoânad*. Z. یوذا. Sans. *jîv*, Pers. زیانیدن.]

[*zîvêd* کیوید v. pres. 3d sing. Z. 15, 1. he lives. Z یوذا, Sans. *jîv*, Pers. زید from زیستن.]

zkatîbônashêd, zkatîbônêhêd 𐬰𐬀𐬑𐬀𐬉𐬌𐬥𐬀𐬱𐬀𐬵𐬀𐬉𐬌𐬥 v. pass. pres. 3d sing. 24, 6. is written: see *jaktîbônatan.* [Should be read *yektîbûnîhêd.*]

zôbâ 𐬰𐬀𐬫𐬁 s. 9, 10. a thief, a robber, a rascal. [This word is misread, as we can only trace it to Chald. גַּנָּבָא 'a thief'. It is also written 𐬜𐬀𐬫𐬁 which may be read without difficulty *ganbâ, ganabâ.* As *d* and *z* frequently interchange in Pahlavi, 𐬜𐬀𐬫𐬁 being read *dôbâ*, became consequently *zôba;* comp. the name of the Nosk *dobâsrûjat* which treated of theft, cheating, etc.; see pagg. 111. 112.]

[*zofar* 𐬰𐬀𐬭𐬀𐬵 s. Z. 27, 7. a den, a cave, a ditch. Z. 𐬰𐬀𐬭𐬀𐬵𐬀 'deep'.]

zópamaman 𐬰𐬀𐬯𐬀𐬨𐬀𐬙 s. 12, 7. a debt, a loan. [The word is Semitic; it can be hardly traced to any other root than to Hebr. עָרַב 'to pledge', עֵרָבוֹן 'a pawn', though there is an apparent dissimilarity of sounds. That 𐬰 is occasionally put for a Semitic *g*, is proved by *zobâ* = *ganabâ*, q. v.; and the ע which is strange to the Iranian languages, as well as to the Greek, could be expressed by *g*, (as in the Septuagint, they transliterate עַזָּה by *Γάζα*, עֲמֹרָה by *Γόμορρα*); 𐬭 frequently represents *r*; and *b* and *p* can interchange, as is frequently the case in the Assyrian; thus the original form was probably *garban-man.*]

[*zôr* 𐬰𐬀𐬭 s. Z. 30, 4. strength, power, force. Pers. زور.]

[*zôrbordâr* 𐬰𐬀𐬭𐬉𐬥𐬀𐬉𐬭𐬀𐬵 s. Z. 30, 8. strength-sustaining, influential. Pers. زور + بردار.]

[*zosar* 𐬰𐬀𐬱𐬀𐬵 s. Z. 17, 1. 6. 30, 4. holy water. Z. 𐬰𐬱𐬀𐬵𐬀.]

zôzan 𐬰𐬀𐬰𐬁 s. 12, 3. a *diram*, or *dirham*, a coin of the value of about two pence sterling; specie, money, coin; see *jôjan.* Chald. זוּזָא, Syr. ܙܘܙܐ.

[*zrâptaku* 𐬰𐬭𐬀𐬵𐬀𐬐𐬀𐬴𐬀𐬐𐬀𐬫𐬀 adj. I. 34, 10. worn out.]

[*zyoânad* 𐬰𐬌𐬭𐬀𐬱𐬀𐬙 v. pres. 3d sing. Z. 30, 7. is wakeful, watchful. Should be read *zinânad.*

On the transliteration of Pahlavî,

by E. W. West.

As no uniform plan of transliterating Pahlavî words has been adopted in preparing this glossary, and as the editor has deferred the publication of the system he proposes, till a future time, there is some risk that the various readings, contained in this work, will tend still further to perplex the Pahlavî student, already sufficiently bewildered between the traditional readings of the Parsis, which are often absurd and inconsistent, on the one hand, and the altered readings advocated by Prof. Spiegel, which are often hazardous and not very happy guesses, on the other hand. This perplexity is likely to be especially felt by Parsi students of Pahlavî, who are not acquainted with any Semitic language, excepting Arabic, and cannot therefore form any very correct opinion regarding the etymologies of Huzvâresh words, suggested in this glossary.

For the convenience of such students, two lists of traditional readings proposed to be altered, are given further on; one containing all the traditional readings that can now be amended with certainty, the other containing those of which the suggested alterations are less certain to be correct. Before giving these lists, it seems desirable to suggest a few general rules tending to systematize and simplify the pronunciation of Pahlavî words, and their transliteration into the Roman character.

1. The traditional readings should be strictly adhered to, unless an amended reading can be clearly proved to be correct from similar words in the cognate languages; this adherence need not however prevent the reduction of the vowels to one system of representation.

2. With regard to the vowels, there exists much unnecessary confusion in the use of all but *â*; thus *a* and ¢; *i*, *î*, *e*, *ē*, *ê* and *y*; *u*, *û*, *o*, *ô* and *v* appear to be used without much discrimination. This confusion is, no doubt, greatly owing to the careless transliterations into the Zand character made, during the last three or four centuries, by the writers of Pâzand MSS., who disregarded all uniformity of orthography; these writers appear to have had a special partiality for the vowels ع, ו and ה, which are more easily pronounced by Indians than Persians; for according to Sir W. Ouseley, the modern Persians are hardly able to pronounce the vowels *ê* and *ô*, in their own country, and it is therefore rather hazardous to introduce them into old Persian words, without better authority than the conflicting evidence of Pâzand MSS. often written with a strong Indian bias in favor of *ê* and *ô*. As there are only three vowels expressed in Pahlavî, namely, 𐭠, 𐭣 and 𐭩, and at least one other must be understood, it would appear, at first sight, that the latter would be best expressed by *a*, and the former by *â*, *i* and *u*, or (to prevent probable mispronunciation) by *â*, *î* and *û*; if to this we add, that the unexpressed vowel *a* should be introduced only where absolutely necessary for pronunciation, we obtain the simplest possible rule for transliterating the Pahlavî vowels. This strict rule may however be modified, under certain circumstances, with more or less advantage. Thus, the vowel 𐭠 at the beginning of a word, like ا and א in the cognate languages, had no doubt the short sound *a* in most cases, there being no other mode of representing that sound in such a position; therefore, when an initial 𐭠 does not represent the consonants *h*, or *kh*, it should be transliterated into *a*, except when it represents the lengthened sound *â* of آ and א in the cognate languages. Again, when an initial 𐭣 does not represent the consonants *g*, *d*, or *j*, and when an initial 𐭩 does not represent the consonants *l*, *n*, or *r*, and they are not followed by any of the expressed vowels 𐭠, 𐭣, or 𐭩, they should be transliterated into *ya*, or *ye*, and *va*, or *ve*; if they are followed by any of the expressed vowels, when occurring in any part of a word, they are generally best transliterated into *y* and *v* (which orientalists prefer to *w*, for reasons not obvious to Englishmen,

Persians, or Arabs); this rule prevents the accumulation of too many vowels in one place. Further modifications of the rules may be made, when the derivation of a word is known; thus, in many words, where no vowel is expressed in Pahlavî, the vowel *i*, *î*, *e*, or *ê* occurs in the cognate languages, and in such cases the unexpressed vowel is better re-represented by *e* than by *a;* similarly, the unexpressed vowel may be represented by *o*, if it happen to correspond to *u*, *û*, or *ô* in the cognate languages. On the other hand, the vowel ◌ً often occurs in Pahlavî (as in the personal terminations of the present tense), where only the short vowel *a* is used in the cognate languages, and in such cases it is convenient to represent the ◌ً by *ê* (so that in the 3d pers. sing. of verbs from the Persian, ending in *îdan*, the present tense may be distinguished from the preterit); similarly, if the Pahlavî vowel ◌ٗ ever correspond to *a* in the cognate languages, it may be represented by *ô;* and further it may be convenient to use *ê* and *ô* for ◌ً and ◌ٗ, whenever those letters correspond to any other vowels but *i*, *î* and *u*, *û* in the cognate languages. So far it will be observed, this system would make the circumflex always indicate that the vowel is expressed in the Pahlavî character, except in the case of an initial ا; but it may also be convenient to use the short vowels *i* and *u*, to represent ◌ً and ◌ٗ, when the latter correspond to those short vowels in the cognate languages. When the cognate languages do not agree, that one should be followed which corresponds most closely to the Pahlavî orthography. The following summary of the rules, here proposed, for representing the vowels and semi-vowels, may be useful:

When ا ◌ً and ◌ٗ are vowels:

a = ا initial, or any medial vowel unexpressed in Pahlavî; except in those cases when *â*, *e*, or *o* is to be used.

â = ا medial, or final; also any initial ا corresponding to ا, اا, or ا.

e, or *o* = any unexpressed vowel which corresponds to *e*, *ê*, *i*, *î*, or *o*, *ô*, *u*, *û*, in the cognate languages.

ê, or *ô* = ◌ً, or ◌ٗ, medial before a consonant, or final, and corresponding to any vowel but *i*, *î*, or *u*, *û*, in the cognate languages.

i, or *u* = 𐭩, or 𐭥, medial before a consonant, or final, and corresponding to *i*, or *u*, in the cognate languages.

î, or *û* = 𐭩, or 𐭥, medial before a consonant, or final, except when *ê*, *i*, or *ô*, *u*, are to be used.

y, or *v* = 𐭩, or 𐭥, when followed by one of the vowels 𐭠, 𐭩, or 𐭥.

ya, *ye*, *yo*, or *va*, *ve*, *vo* = 𐭩, or 𐭥, initial and followed by the unexpressed vowel *a*, *e*, *o*.

aî, *âi*, or *aû* = 𐭠𐭩, 𐭱, or 𐭳 initial.

In applying these rules, it will be safer to disregard the sounds *e*, *ê* and *ô*, in Persian words, as although they no doubt existed in old Persian, it is difficult to discover in what words they occurred; the Pâzand MSS. differ among themselves too much, as regards the vowels, to allow of their being taken as authorities; and the Indian pronunciation of Persian is too partial to the *majhûl* sounds, to be trusted.

3. Every final 𐭥 which the traditional reading leaves silent, or pronounces *a* or *e*, should be represented by *u*, which appears to have been its original pronunciation.

4. A final 𐭪 should always be represented by *k*, which must have been the original pronunciation; the traditional practice of leaving it silent, or representing it by *h*, is a corruption in imitation of the modern Persian. When the plural suffix is added, 𐭪𐭥𐭲 *kânu* has often been altered to 𐭲𐭥𐭲 *gânu*, but this is probably only another way of writing *kânu*, as we often have 𐭦𐭪 for 𐭪𐭥 *zak*, and the syllable 𐭠𐭪 for 𐭪𐭥 *îk*, *yek*; and in the inscriptions, where 𐭤 *g* is a rare letter, we have 𐭪𐭫𐭲𐭫𐭪𐭲 = 𐭪𐭫𐭲𐭤𐭫𐭲 *kartakân*, Pers. کردگان.

5. With regard to 𐭬 *t*, which is often traditionally read *d*, it is difficult to follow any stricter rule than the Sasanian kings have done in their inscriptions, where we find both *yaztân* and *yazdân*, *vaslânt* and *vaslând*, *havînt* and *havînd*, *hatîmânt* and *hatîmând*, etc.; they must, therefore, either have used *t* and *d* almost indifferently for the same sound, especially when final, or they must have pronounced them nearly alike, as the Germans and Welsh do. In MSS. 𐭬 is sometimes written

with a circumflex, and in such cases must be read *d*; also in words where it sometimes interchanges with 𐭣, the reading must be *d;* and in the terminations of the 3d pers. sing. and past participle, perhaps *d* is the better reading, as the inscriptions use both *t* and *d*. On the other hand, the inscriptions always use *t* in *kart* = Pers. كرد, and its derivatives.

6. Although the Sasanians used only one letter 𐭯 to represent the sounds expressed by the Pahlavî 𐭯, it is reasonable to suppose that they must often have read it *f* as well as *p*, especially when followed by *r* in words derived from the Zand; in such cases, and frequently when the traditional reading is *v*, it will be better to use *f* instead of *p*.

7. The representation of the sounds *l*, *r* and *v* was in great confusion in Sasanian times; unless we were to suppose the old Persians incapable of distinguishing between the sounds of these letters, we must assume that they at first represented all three by the same character 2, as appears from the earlier Sasanian coins; that afterwards they adopted the character 𐭫 for *l*, but often used it also for *r*, while they still used 2 for both *r* and *v*, the transfer of *r* from 2 to 𐭫 being progressive, as we find in the rock inscriptions; and that finally they used 𐭫 for both *l* and *r*, and 2 for *v*, as on the later coins; but in the mean time the forms of the letters were changing, 𐭫 was becoming 𐭣, and 2 was becoming 𐭥, while to increase the confusion, 𐭭 *n* was also becoming 𐭥. Hence it follows that the Pahlavî 𐭥, besides being the representative of 2 *v*, and 𐭭 *n*, frequently stands for 2 *r*, or *l*, as in 𐭪𐭫𐭯 *kart*, 𐭪𐭫𐭯𐭩𐭪 *karfak*, 𐭩𐭫𐭥𐭭 *barman*, etc.; so that 𐭥 may be read *r*, whenever the etymology requires it; but whether the sound *l* may be admitted for 𐭥, or whether a phonetic change to *n* must be assumed, is still a matter of doubt, which the inscriptions do not settle, thus for Behrâm they give indifferently *Varahrân*, *Valahlân*, or *Vanahlân;* therefore when etymology suggests *l* for 𐭥, it may still be better to adhere to *r*, as in 𐭪𐭥𐭭 *konâ*, 𐭩𐭥𐭲 *menyâ*, etc. To etymology we must trust entirely for distinguishing between *r* and *l* for the letter 𐭣, as the inscriptions will be found to use 2 and 𐭫 indifferently, in most of the doubtful words which occur.

The above rules, with the following lists of amended readings, will probably give all the assistance, in reading Pahlavi words, that can be offered to students, in the present state of our knowledge of the language. How far the rules may be worthy of adoption, must be determined by each scholar for himself; they are offered here, merely as an attempt to introduce some order and regularity into the present scene of confusion which Pahlavî readings present. The words given as examples of the powers of the Pahlavî letters in Appendix V., and the Pahlavî passages appended to the introductory essay, will afford examples of the application of the system of transliteration here proposed.

I.

Traditional readings of Pahlavî words, which may be amended with certainty as here proposed. The words marked with an asterisk, are amended in accordance with their forms in the Sasanian Inscriptions, in which they occur.

admûnastan = hîmchûnstanu.
adûk, advak, ayok = khaduk.
aiabârî = asbâryâ.
alyâ = haldâ, for *halbâ.*
amlâ, amnâ = khamrâ.
anâ = hanâ.
**anâtônatan = hankhetûntanu.*
anîtônatan = khavîtûntanu.
arpônatan = alpûntanu.
**at, ad, ât = hat.*
**atîmônatan = hat'mûntanu*
**âtyâ = khetyâ.*
ayôman = aînman.
**az'tônatan = khezîtûntanu.*
azorâ = khazûrâ.
azrônatan = khefarûntanu.
âdâ = khayâ.
âgh = aîgh.
âstônatan = khedîtûntanu.
**âsûn, agîn = adîn.*
**banâ, benâ = barâ.*
bashrônatan = beshalûntanu.
**benmen, bômau = barman.*
bentmen, bônteman = beratman.
bîlâ = bîrâ.
**bopashman = benefshman.*
**chasûn, chayin = chigûn.*
dayen = yîn.
dâbâ = dahabâ.
dâbônatan = yehabûntanu.
dâsonatan, see *jâsonatan.*
**doshân, doshakh = dushakhu.*

châ̂n, *ihâ̂n*, see *yehâ̂n*.
gabnâ = *gabrâ*.
gôbashyâ = *dûbshyâ*.
gôman = *denman*.
gopkônatan = *danpekûntanu*.
ghan = *ghû*.
**hēd*, *hît* = *aît*.
hupman = *anepman*.
**jaknîmônastan* = *yekavîmûnstanu*.
**jaktîbônatan* = *yektêbûntanu*.
jaktrûnatan = *yektelûntanu*.
jalkâ = *yarkâ*.
jamîtônatan = *yemîtûntanu*.
jamlônatan = *yemrûntanu*.
jamnônatan = *yemanenûntanu*.
jatîbônatan = *yetîbûntanu*.
javam = *yôm*.
jâîdgônatan = *yâîtyûntanu*.
jâîtônatan = *yâîtûntanu*.
jâmtônatan = *yâmtûntanu*.
jânâk = *dânâk*.
**jânûnatan* = *yehevûntanu*.
jâsônatan = *yakhsenûntanu*.
jâtônatan = *yâtûntanu*.
josgônatan = *yansegûntanu*.
kadrônatan = *kîlûntanu*.
kalmâ = *karmâ*.
kandan, 'to do' = *kartanu*.
kanîtônatan = *kerîtûntanu*.
kantak = *kartak*.
khalûjî = *âlûchîk*.
**lamkâ* = *ramkâ*.
lâmâ = *lakhmâ*.
magartâ = *mageltâ*.
mavan = *mûn*.
mâîtônatan = *mekhîtûntanu*.
môdâ, *mandâ* = *menya*, or *melyâ*.
nabrûnatan = *vabarûntanu*.
panâj = *frâz*.
**ra* = *le*.
rabmaman = *lebamman*.
ragôman = *lîûman*.
ragômanshân = *lîûmanshân*.
rak, 'thee' = *lak*.
rakhâr, *rânâr* = *lakhâr*, or *lakhvâr*.
rakûm = *lekûm*.
ratmaman = *letamman*.
rîcha, *rîch* = *lîcha*.
rîshônatan = *lîshûntanu*.
**rôman* = *lanman*.
rotman = *levatman*.
salyâ = *saryâ*.
sandâr, *sudâr* = *sardâr*.
**shahahâ* = *shêdâ*.
shav = *shap*.
shrîtâ = *shalîtâ*.
tablônastan = *tebarûnstanu*.
tahônatan = *tehanontanu*.
takrônatan = *tekalûntanu*.
talbâ = *tarbâ*.
tâbâ = *tahabâ*, or *dahabâ*.
**vaflûnastan* = *nepalûnstanu*.
vakad = *nakad*.
**var*, 'to' = *val*.
**varman* = *valman*.
varmanshân = *valmanshân*.
**vazrônatan* = *vazalûntanu*
yehân = *yajdân*, or *yasân*.
zaktîbônatan = *yektêbûntanu*.
zamlônatan = *zamerûntanu*.
zâbâ = *zahabâ*.
zôbâ for *dôbâ* = *ganabâ*.

II.

Traditional readings of Pahlavî words, with proposed amendments which are more doubtful, but some of them only slightly less certain than those in the other list.

admat = *aîmat.*
adôv, adof, ayov = *ayûf.*
adûduneh = *hadenînûk.*
advarz, adoraz = *khadvaraj.*
Aharman = *âkharman.*
aharmok = *yasharmok.*
ahlâêsh = *yashrâîsh.*
ahlob = *yashrubu.*
**anhomâ* = *auharmâ.*
apman = *khapman.*
arkônatan = *khelakûntanu.*
âdas = *aîsh*, see B. 72, 14. 73, 3. 17. 19. 75, 15.
âidgônatan = *âityûntanu.*
ârmônatan = *khelamûntanu.*
âsyâ = *khadiyâ.*
bakhin, s. = *bâdûn*, see *vâdûnatan.*
bînâ = *bednâ.*
dod = *tanî.*
goptâ = *ganaptâ.*
jâtan = *yâtan.*
kanâ, kenâ = *kolâ*, or *konâ.*
kanâras = *kavâras.*
madonad = *mînvad.*
manashyâ = *mavashyâ.*
marbôyâ = *malbanyâ.*
Matûn = *Metru.*
mônâ = *maranâ.*
môntâ = *marantâ.*
panashyâ = *parashyâ.*
pang, 'half' = *pelag*, or *penag.*
parbâ = *palbâ.*
**raglaman* = *legelman.*
rakîtâ = *lakîtâ.*
rap,hâ = *rapêyâ.*
**rôîn* = *lûîn*, or *levîn.*
rorman = *levalman.*
shamhâ = *shamiyâ.*
**shatan, shatun* = *shatru.*
shatanyâr = *shatruyâr.*
tangûn, tîn = *tvînu.*
tônâ = *tôrâ.*
vakhîn = *vâdûn.*
vâgônatan = *vakhdûntanu.*
zôpamaman for *dôpamaman* = *garpamman.*

Comparison of the Glossary with Anquetil's vocabulary.

by E. W. West.

The Pahlavi-Pâzand-French vocabulary published by Anquetil Duperron (A. D. 1771) in his Zend-Avesta, vol. III. pag. 476—526, appears to have been his transliteration and translation (with a few omissions) of a vocabulary prepared for him, by Destur Dârâb, from a MS. containing the text of this Glossary. In that vocabulary the words are so far alphabetically arranged, that their initial letters follow the order of the Persian alphabet. With a few exceptions, it contains all the words found in the text of this glossary, but their meanings sometimes differ, either from Anquetil's confounding one Pâzand word with another, as in Glos. pag. 5. lin. 6. he translates *shîr* 'milk', by 'lion', or from Destur Dârâb's tracing the meaning to a wrong Pâzand word, as in 5, 5—6. *akbrîd* and the four following words are all connected with *khûk;* in other words, he omitted, or transposed, some of the stops given in this edition. Destur Dârâb's vocabulary also contains a considerable number of additional words, not found in the text of this glossary, and which were probably supplied by him from other sources, as they are usually found, under each initial letter, after the words occurring in the glossary.

The following pages contain a summary of all the noticeable variations in Anquetil's vocabulary, and also an alphabetical list of all the additional words he gives, which are not already fully noticed in the index to this edition. Some of the extra words inserted among the variations, may not have been derived from the glossary, but from other sources. And in the list of additional words, neither the readings nor meanings of many of the words, can be safely adopted without confirmation.

Variations of Anquetil's vocabulary from Destur Hoshengji's edition of the glossary, so far as they indicate differences in the Pahlavî text.

The numbers indicate successively the pages, lines and words in this edition; and Anquetil's orthography is reduced to the system generally adopted by the Destur.

Pag. 1. lin. 3. w. 5—6. omit. *gârôtmăn, grotmăn.* — 4, 1—4. *venâdân, bayăn, kheroh. gadman, nûr.* — 5, 2. *kheroh.* — 6, 1. om. *ayem.* 2. *aisham* explained by 4. *băm.* 6. *bakhtan.* — 7, 2. *bârăn.* 4. *bârîdan.* 6. *bâd.* 8. *nîrâ.*

Pag. 2, 4, 4—5. om. *rudastâ, rustâ.* — 5, 3—4. om. *shatnâ, khalâ.* 6. om. *vâzâr;* add *alkâ.* — 6, 6. *kâh,* 'straw'. 8. *kenâr.* — 7, 9. *bâgh.* — 8, 1. add *pagûn, sîrâ, kasrâ,* all explained by 2. *kôshak.* 4. om. *dôshăn.* — 10, 4. om. *zarah.* 7. om. *damdamyăn.*

Pag. 3, 1, 1. *daryâ.* 7. om. *joê.* 8. *naodân.* — 2, 1. *bîlâî.* 5. *kanârâ.* — 4, 1. *agh.* 3—9. *shag, jô. pagh, gaoras. mîjûn, nukhud.* — 5, 1—4. *yînîh, bazrî. zânâ, tokhm.* 7. *kashmag.* 9. add *batyâ, râmê.* — 7, 2. *mugh.* — 8, 3—4. *birbôshch, bâdrang.* — 9, 1. *sêb.* 5. add *ramônâ.* 8. *halûî,* 'sweet'.

Pag. 4, 1, 1—2. om. *pang, halû.* 4. add *halîk, halûjû.* — 2, 1. *tîn.* — 4, 3. *anbôman;* add *torûn.* 7—8. explained by 5, 2. — 5, 7—8. *alyâ, sag.* — 6, 1. *atîr.* 6. *angabîn.* — 8, 1. explained by *torb,* 'radish'. 2. *bakrâ.* — 9, 3—4. om. *kozbartâ, gashnîz.*

Pag. 5, 3, 3. om. *amlâ.* — 4, 4. add *pâjîn, shabtarâ.* 5. *barch.* 8. *angôtân* and with 9, explained by 5, 4. — 5, 1—2. om. *az, gâv.* 3. *azê.* 7—6. 2. explained by 6, 3. — 6, 9. *shîr,* 'lion'. — 7, 1. *mashah.* 4. *gohtâ.* — 9, 3. *murâ, parandch.* 4. *charûnatshyâ.* 6. add *simurgh.*

Pag. 6, 1, 1. *tarvarîâ.* 4—7. *neang, gorg;* om. *lokâ* and *karg.* — 2, 1. add *prastan, sag.* 3. add *sag,* or *sang.* 4—5. om. *râmg, prag.* 6—7. *bazkonatan, parestan.* — 3, 2. *malch,* 'salt'. — 5, 5. add

asdaman, shêv. — 6, 3. *rôbâ.* 4. *tatmotâ.* 8. om. *tûreh.* — 9, 2. *chehreh.* 8. *ostokhân.* — 10, 2. *azrâ, babar.*

Pag. 7, 1, 2. *berovars,* 'wool'. 6. add *gebâtâ.* — 2, 2. om. *naksar.* 4. *nekâ.* — 3, 1. om. *hômaman.* 3. add *vîrman.* 4. *bînî.* 8. *lab.* — 4, 2. add *abrû.* 7. *hezvân, lesân, zabân.* 8. *advyâv.* — 5, 5. *băng.* 8. *radkâ.* — 6, 2. om. *kîbâ.* 8. *garîbân.* — 7, 2. add *sherbâ.* 4. add *robshyâ.* — 8, 3. *rabbamaman.* 5—7. *garazdaman, dushman. kardeshman, ashkam. heshman, shekam.* — 9, 1. *hîrch.* 4. om. *bachûchyâ.* 5. explained by 7. 6. *mejmejyâ.* 8—10, 3. all explained by 10, 4. — 10, 1. *shakmaṇ.* 2. om. *dôbar.* 5—8. all explained by 11, 1. 7. *hûnûî.* — 11, 2—3. om. *armê, răn.*

Pag. 8, 2, 3. add *parbâî.* 4. *zendagî.* 5. *âdush.* — 3, 3. add *zakeô.* — 4, 2. om. *brâd.* 6. add *khâtmanar, khâhar.* 7. add *srit.* — 5, 2—4. *pesar. bontaman, dokhtar.* — 6, 1. *rîjîtâ.* — 7, 2—3. substituted for 7, 5. — 9, 3. omit *shatanyâr.* 4. add to 10, 1.

Pag. 9, 1, 4. *bazôrg.* 6. add *sâlâr.* 7. explained by 2, 2. 8. om. *tavănîk.* — 2, 4. *arsîn.* 6—7. *môtâ, bânûî.* 8—3, 1. om. *malkôtâ, bănbôshne.* — 5, 4. om. *hâvēsht.* 5. explained by *mard dânâ.* 6—7. explained by 6, 2. *móbed.* — 6, 3—5. *ahlôbûn, ashôî. marashyâ.* — 7, 1. add *sôbar.* — 8, 1. *shâgerd.* — 9, 3. add to 6. — 10, 3. *vîn.* 8—11, 1. om. *vaûn, vahmăn.*

Pag. 10, 2, 1—11. om.; being repeated, except *var, vô, ôe,* in pag. 18—19. — 2, 12. 3, 1. 5, 1—3. with *atvâr, advâr, der,* all explained by 5, 4. *asvâr.* — 5, 7. *koshtâ.* — 6, 5. *shamshîr.* — 7, 1. add to 5, 5. 2. om. *tēz.* 3. add *rapîn.* 5. *rasîn.* 8. om. *mashkâr; masnâ,* or *masân,* being explained as سنگ سبز رنگ که کارد بدان تیز کنند و سودهٔ آن سفیدی در چشم سود دارد.

Pag. 11, 2, 1—2. om. *oesh, paspûk.* 3—4. *dafînch, dabîr.* 6. *jâmeh.* 7—3, 2. *jutâ, tutâ, zbâ, tûn, tan.* — 3, 3. with *zebâ, ketâ, jutâ,* all explained by 3, 6. 8. add *tâzagî.* — 4, 1. prefix *geshotâ,* and explain 1—2. by 4. 5. *srôb.* — 6, 1—4. with *shupkyâ,* all explained by *jûlah,* 'saddle-cloth'. 4. add *anjard, dasîk,* 'thread'. 5—7, 1. all explained by 7, 2.

Pag. 12, 2, 1. *vandâ*. 6. prefix *kasparaz*. — 3, 5. *kîpâ*. 6. om. *asîm*. — 4, 2. add *zaz*. 9. *dîpâ*, — 5, 4. *âftâb*. — 7, 2. prefix *pâdîmâr*, and add *vâm*. 3—4. *garôb*, *garô*. 5. add *garbûn*. 7, 7. 8, 2. (*pakdîn*) 3—5. all explained by 9, 1. — 8, 1. om. *dastgarôk*. 6. om. *pâdefrâs*. — *partan*, *oshtâv*, are repeated with the meaning 'pure'.

Pag. 13, 2, 2. *shâcstan*. 4. *shâêd*. — 4, 2. *rûîstan*. 4. *rûyêd*. 6. *rûyêm*. — 5, 3. *jamlalônatan*, *kôbîdan*. 5. explained by *gôyêd*. 6. *jamlalônêd*. — 6, 1. *kóbêd*. 2. explained by *gôyêm*. 3—4. *jamlalônêm*, *kôbêm*. — 7, 1. add *kandan*, *kheshtan*. *saparhônatan*. 4. add *kanêd*. 5. *saparhônêd*. — 8, 1. add *kanêm*. 2. *saparhônêm*. — 9, 1. *âmôkhtêd*. 3. *âmôkhtêm*. 4. *vâgûnatan*. 5. om. *bahûnatan*. — 10, 1—6. om.

Pag. 14, 1, 1—4. om. 5—2, 3. *aflônatan*, *kandîdan*. *aflônêd*, *kandêd*. *aflônêm*, *kandêm*. 5. *tukhtan*, *tâkhtan*. 7. *tukhtêd*. — 3, 2. *tukhtêm*. 3—4, 2. om. *shamîtônatan*, *nakandan*. — 4, 4. *gevârdan*, *khâîdan*. 6. *gevârêd*. — 5, 2. *gevârêm*. 3. *kîhônastan*, add *dadmônastan*, *nabtônatan*. 5. *kîhônêd*. — 6, 1. *kîhônêm*. 6. *drûnêd*. — 7, 1. *drûnêm*. — 9, 5. add *vadan*. — 10, 4. add *apashtan*. — 11, 1. *apashêd*. 3. *apashêm*. 4. add *gadrônatan*. — 12, 7. add *sanjîdan*. — 13, 3. add *sazêd*. 5. add *sazêm*. 6. om. *mazônâ*.

Pag. 15, 1, 2. add *shrarônatan*. 4. add *shrarônêd*. 6. add *shrarônêm*. — 2, 7. *aîtônaṭan*. — 3, 1. *bêkhtan*. 2. om. *nasbahônatan*. 5. om. — 4, 2. om. — 5, 6. *broshtan*. — 6, 1. *broshêd*. 3. *broshêm*. 4—5. om. *tangûrîâ*, *khordih*. — 7, 5—6. om. *nasîm*, *nemâz*. — 8, 2—3. *nasîdman*, *namâz*. — 10, 2. *zamrarônatan*. 4. *zamrarônêd*. 6. *zamrarônêm*. — 11, 4. *satâdan*. — 13, 1. *khesîdan*.

Pag. 16, 1, 5. *oftâdan*. — 2, 1. om. *jâîtônatan*. 3. *rapòmamônîdan*. — 3, 6. *rêkhtan*. — 4, 2. *vadâdan*. — 5, 1—2. om. *vâgônatan*, *areftan*. — 6, 1. om. *jâîtônatan*. 2—5. *jâîtôgônatan*, *âvardan*. *asgônatan*, *anandan*. — 7, 1. *nâîdan*. 3. om. *grîstan*; 2 and 4. both explained by 5. — 9, 4—5. *shigônatan*, *guzashtan*. — 10, 1. add *guzashtan*. 3. add *koshâdan*. — 11, 5. add *josbônatan*, *îstâdan*. — 12, 4—5. *jânjrûnatan*, *âvardan*.

Pag. 17, 1, 1. *bavîhônastan.* — 2, 1. *mazdarônatan.* — 3, 4. *ozadan.* — 4, 1. add *brarûnatan, zabrûnatan.* 2. *vadordan.* 3—7. om. — 7, 2. *hoshmordan.* — 8, 4—5. om. *tôtâ, tôk.* 7. *jâmch.*

Pag. 18, 1, 6. *mâ.* — 2, 8. *ôm.* — 3, 1. *ôshân.* 3. *ôm;* add *zît, ôt.* 8. *jak.* 10. add *homan.* — 4, 3. add *aôbosh.* 6. *ôsh.* — 6, 1. after 2. 3. om. 4. *chagîn;* add *agîn.* 8—10. *aîtûn, aîdûn. angûn, âînch. adûdan, âîn.* — 7, 2. *yâ.* 5. add *asîn.* 7—8. *aknîn, ânjâh.* — 8, 3—4. *kohobûn, kohne.* 7—8. *jânvar, jâr, jândâr.* 10. *în.* — 9, 1. add *naz.* 5—6. om. *ag, agnîn.* — 10, 2—3. *nesang, nehang.* — 11, 1. *judâ.* 3. *bâ.* 7. *nâ.* 8—9. om. *al, mâ.* 11. om. *bakhin.*

Pag. 19, 1, 2. add *renê.* 4—5. om. *hôbîn, aezîn.* — 2, 4—5. om. *îzad, avash.* 7. add *hes.* — 4, 4—5. *sareh, bad.* 7. *badtar.* — 5, 1—3. om. *hangâm, bôrîn, zamân.* 6—7. om. — 7, 6—9. *shab. parîr, rôz guzashteh. asîvar, parîrôz. mâhô.* — 8, 2. *batmâher.* 6. explained by 9, 1.; 7. om. *magar.* — 9, 2—3. *bahmîn, bahâr.* 5. add *tâbestân.* 7. add *khazân.* 8. *zarpîn, zamastân.* — 10, 1. explained by 3. 7—8. *amâr, shamâr.*

Pag. 20, 1, 1—5, 2. om. — 5, 5—7, 5. om. — 7, 6. prefix *das.* 9. *rag.* — 8, 1—9, 3. om. — 9, 4. *raz.* 6—11, 6. om. — 12, 1—2. *ragh, hazâr.* 3. prefix *das ragh, patenas.*

Pag. 21, 1, 1—5, 1. om. — 5, 2. *nâ.* — 7, 3. *jôv, chôp,* and with 4. 5. 7. all explained by 8. 6. om. *hangâm.* 7. add *avâm.* — 8, 1—2. *mâstar, dâd.* 3—4. om. *pîreh, biveh.* 5—8. *nasobâr, shîrâ, khâr,* 'thorn'; om. *nakhvâr.* — 9, 1—2. *rôbâ, ravâ,* 'current'. 3—4. om. *lobanâ, shîr.* 7. *gurg.* 8. *sarbâ.* — 10, 1—4. om. 7—10. om. — 11, 1. add *avrâs.* 5. *asparash.* 7. add *gobâl, goâl.* 8. *zavâl.*

Pag. 22, 1, 3—4. om. *vakad, mâdeh.* 7. *pâdeshâr.* — 2, 1—4. *tôg, hamâr, shamâr.* 8. *bâkhî,* 'remainder'. — 3, 2. add *hâzer.* 3. add *tâm, akâ, yokhardâ.* 5—6. *punsîdan, pursîdan.* 8. *pasem.* — 4, 1—5. om. 6. *ahreman,* or *hareman.* — 5, 2—5. om.

Appendix III. IV. are additions, made by Destur Hoshengji, from other sources.

Alphabetical list of additional words in Anquetil's Pahlavi-Pâzand vocabulary, not already explained in the index, and including the extra words inserted in the variations given above. Anquetil's orthography being modified to correspond with that generally adopted by Destur Hoshengji.

abrâ = سرو a cypress tree.

adnyá, 1) = *otân*, to you.
2) = یا or.

advar = بر on, upon.

advâr = اسوار a horseman.

agîn = چون since, when.

ahbad = یاد memory.

ahebasceshne = آسایش ease, repose.

ahebâr = یاره helping.

akâ = تمام complete, all.

akbyâ = ببر a tiger.

aknagîn = اکنون now.

alkâ = بازار a market.

amandad = امرداد 5th month and 7th day of the month.

andô = باید it is necessary.

anegre = انیران 30th day of the month.

angîn = آیین mode, manner.

angûn, 1) = *angîn*. 2) = آن that.

ann = آن that.

antevahesht = اردبهشت 2d month and 3d day of the month.

anyâ = یا or.

aobosh, 1) = *osh*, to him.
2) = خویش himself.

apashtan = افشاندن to scatter.

ard = ارشنگ the 25th day of the month.

argûr = کهن old, worn.

asbâcshne = *ahebasceshne*.

asdaman = شیر a lion.

asgûnatan = *anandan*, 'it is, or to bring'.

ashtâd = اشتاد the 26th day of the month.

asîn = اگر if.

astoban = ستوه weak, helpless.

astobân = استوان firm, strong.

astobâr = استوار strong.

atûn = آذر 9th month and 9th day of the month.

atvâr = اسوار a horseman.

atyâ = تیر 4th month and 13th day of the month. [A translation of *tîr*, 'arrow'.]

aûn = او he.

avakeh = یاری و باز داشتن help and restraint.

avan = *ann*.

avdej = نزدیک near.

avei = این this.

avras = سینه the breast.

avvalâ = *fardum*, first.

azdaman = ازدها a serpent, or ازده, زنگ کرده rusted, or ازدمی name of an animal.

azra = ببر a tiger.

bad = بُن root, foundation.

balesit = جای سر summit.

barhenid = پیدا کرد created.

bâsîm = رام 21st day of the month. [A translation of *râm* by *basim*, 'pleasant'.]

batyâ = کُنبجید sesame.

bân = اندرون آن in that.

bê = بُن root, foundation.

bêsh zîvâ = دیر زیوشن living long.

boshâsp = خواب sleep, sloth.

brarûnatan = *vadordan*, to die.

bûnd = *band*, 'completed'.

dadul = گُل a flower.

dadmûnastan = رُستن to grow.

dakakûnatan = کُفتن to beat, to pound.

dambar = *kûf*, 'buffoonery; skin'.

damîkâd = زمیاد 28th day of the month. [A translation of *zamîâd* by *damîk* 'earth', + *âd*.]

dang = میوه fruit.

der = اسوار a horseman.

dîn = دین 24th day of the month.

dîn pavan atûn = دیپادر 8th day of the month.

dîn pavan dîn = دیپدین 23d day of the month.

dîn pavan matûn = دیپمهر 15th day of the month.

dobârd = گُوارد he digests.

dwînâ = دویم second.

gebâtâ = پیشانی the forehead.

gedrûnatan = پیمودن to measure.

gerbon = زِندان a prison.

geshôta = پَیغام rumor, a message.

goâl = زَوال departed, removed.

gobâl, id.

habagateh = یاد memory, or 'enemy'.

halik = خربوزه a melon.

halobân farûar = فروردین 19th day of the month.

halûjû = خربوزه a melon.

hashtan = گُذشتن to pass.

hes = پس after; behind.

heshman = شِکم the belly.

hiâ = مار a serpent.

hoboîn = *hu-dîn*, the good faith.

homan = او him.

homanté = ها یعنی جمع the plural suffix.

homanat = *ot*, thou art, thee.

homanâd = *hâd*, he is. [may be.]

jakhônatan = 1) ریختن to pour. 2) رستن 'to grow', [to twist.]

jaknônatan, *jakrônatan* = کُفتن to beat, pound.

jânvar = جار یعنی جاندار living.

josbônatan = ایستادن to stand.

jotâ = 1) تن the body. 2) نامه a book.

kadman = *khamist* [*kâmist?*] 'he asks, desires'.

kaprûnatan = اُستردن 'to clean, purify'; [to shave.]

kardeshman = اشکم the belly.

karrûnatan = *shoftan* [سُفتن?] to bore, perforate.

kashbâ = دوش last night.

kasparaz = گوهر a pearl.

kasrâ = کُشك an upper chamber, or floor.

kân = خیز rise! leap! get up!

ketâ = نامه a book, treatise.

kezd = هاس یعنی بیم و هشن fear, dread, or care.

khâtmanar = خواهر a sister.

khondad ۳۱۳ = خوردات the 3d month and 5th day of the month.

kimûnatan = اراستن to arrange.

kokâ = ماه 12th day of the month. [A translation of *mâh*, 'the moon'.]

kopâ = پالان a pack-saddle.

kon[illegible] = پس ماند he remains behind.

kûst = سوی side, direction.

lesân = زبان the tongue.

manhost = *vehî*, goodness.

maruchînâ = تبه کُنا ruining, destroying.

masnâ = محل a mansion, a house.

matûn ۱۱۳۷ = مِهر the 7th month and 16th day of the month.

matûnaspand = *mehcresfand*, the 29th day of the month. [Should be ۳۶۳ = ماراسفند.]

mavîr = مور an ant.

mîâhân = آبان the 8th month and 10th day of the month. [A translation of *âb*, 'water' + *ân*.]

mîtâ = کفش a shoe.

nabtûnatan = رُستن to grow.

nafchûnatan = اُفشُردن to press, squeeze.

nakbân = دُنبه a tail.

naknâ = *vâdâm*, 'a creature', an almond.

naksyâ = جای a place.

narafsed = فرسوده worn out, rotten.

naz = هر every, all.

nâ = کفیز a grain measure. [Another reading of ناو *vas*.]

nemrâ = پلنگ a leopard, a tiger.

nesang = نِهنگ a crocodile.

neshak = شُکر praise, thanks.

padmûnatan = پَیمودن to measure.

pagûn = کُشك an upper chamber, or floor.

palog = پلنگ a leopard, a tiger.

pânâj پاناج = فراز. [See *frâz*, index, pag. 117.]

parbâî = زندگی life. [See *parbâ*, index, pag. 175.]

parnamam = *zarî kunam*, 'I make go, I accomplish'.

partan = *oshtâv*, 'pure'.

pashmagonad = چیزی باشد که آنرا ابریشم کنند و مابین پشت شتور و تنگبار گذارند a silken cloth placed between the back of an animal and its load.

patenas = بیور ten thousand.

pâdimâr = آوام یعنی خرجدار debt, expenditure, hire.

pâjin = بره a lamb; 'a young animal'.

pîân = *had*, 'measure'.

prastan = سگ a dog.

ramê = کنجید sesame.

ramônâ = انار a pomegranate.

ranjobar = رنجور afflicted, grieved.

rarâ = گوش the 14th day of the month. [A translation of *gôsh*, 'an ear'.]

rashnê-radkâ = رشن راست the 18th day of the month.

râh = آسیا a mill.

renê = *avâj*, anew, behind.

robshyâ = ور the breast, chest.

rustan = *verastan*, to make level, smooth, make grow.

sajrûnatan = سپردن to entrust, deliver to.

saparhûnatan = خواستن to wish, ask.

sarbâ = دوست a friend.

sarej = اژدهه a sin.

sarosh = سروش the 17th day of the month.

satûn = ستوه poor, weak; active.

shabhâ = سیاه black.

shabterâ = بره a lamb; 'a young animal'.

shakhûnatan = تافتن to inflame, heat, glitter.

shakman = کون the backside.

shalbâ / *shalpûî* = آواز پای که به هنگام راه رفتن به گوش آید the noise of footsteps.

shamyâ = آسمان the 27th day of the month. [A translation of *âsmân*, 'the sky'.]

sharbâ = انگشت a finger.

sharkûnatan = اندودن to plaster, smear.

shatârmî = تیز quick; sharp.

shatevîn = شهریور the 6th month and 4th day of the month.

shatûn = پیری old age.

shâh = دیو a demon. [See *shakahâ*; index, pag. 209.]

shêv = شیر a lion.

shirâ = خار a thorn.

shokûnatan = نوشیدن to drink.

shrarûnatan = شستن to wash.

shuvar = سیر satiated, or سیرو a hedgehog.

sîmûnatan = انگاشتن to think.

sirâ = کُشك an upper chamber.

sîrtâ = سیوم third.

sobar = دستور a *destur*.

sokrûnatan = ۱۱۴۴ to die; pass.

srît = فرزند a child.

tak = پهلوان a hero, a warrior.

takhshâ = کوشش effort, endeavour.

tareron = ناف the navel.

tatûnatan = یافتن to find, obtain.

tog = شُمار reckoning, computation.

torûn = انگور a grape.

tûg = دود smoke; 'he runs'.

tûm = تمام complete.

tûn = تن the body. [Another reading of ۱۱۴۰.]

vahuman = بهمن the 11th month and 2d day of the month.

vakhshînâ = افزونی abundance.

vanzd = کُفت he beat, pounded.

vebâ = وراع timid, modest; 'desert'.

vedâ = به good.

verârân = بهرام the 20th day of the month.

vîrman = بینی the nose.

vîzest = لُغات words, phrases.

yokardhê = تمام complete.

zabrûnatan = ۱۱۴۴ to die.

zabzabâ = خورشید the 11th day of the month. [A translation of *khûrshîd*, 'the sun'.]

zakpehûnatan = افراشتن to exalt.

zaktûnatan = ۱۱۴۴ to strike.

zaz = وزد a small weight.

zebâ = نامه a book, a treatise.

zîgâ = باد the 22d day of the month. [A translation of *bâd*, 'wind'.]

zît = ۴۴ *ot*, thou, thee.

Corrections and Additions to the Index.

The references in parentheses are to the lines of explanation to each word in the index.

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admat (l. 1. insert) 18, 6.

adôv (l. 5. read) 𐭩𐭥𐭥. 𐭥𐭩𐭥, or 𐭥𐭩𐭩.

aêdar (l. 1. read) in this place, here; (also used for *this world*).

aêt (l. 2. read) Z. 4, 1. etc. (l. 3. add) Sas. Insc. N. Raj. l. 18. 𐭠𐭩𐭲𐭠 *âîtî* = 𐭩𐭥𐭥.

afzâr (l. 4. read) B. 2, 12. 13.

afzârhumand (read) I. 41, 2.

ahlâesha (l. 1. read) 24, 1.

aimâr (l. 5. read) See *amâr*.

airân (add) Sass. Insc. *passim* 𐭠𐭩𐭲𐭠 and 𐭠𐭩𐭲.

akhar (add) Sas. Insc. Hâj. A. l. 11. 14. N. Raj. l. 9. 26 𐭠𐭱𐭠 *âkhar*.

akhoe (add) Sas. Insc. N. Raj. 5. 8. 18. 19. in the compound 𐭠𐭱𐭠𐭥𐭥𐭣 *dûsh-âkhvî*, 'the evil life or world, hell'.

amâvandî (read) 𐭠𐭩𐭥𐭥𐭩𐭭.

anâtônatan (l. 2—3. read) *anâtônad* 3 sg. pres. Z. 36, 7.; *anakhtûnt* past part. I. 40, 4.

andâeshna (l. 1. read) 𐭠𐭭𐭣𐭩𐭱.

andâzeh (insert) Z. 2, 4. 13, 7.

anhomâ (add). In the Sasanian Inscriptions, the orthography of this word is 𐭠𐭣𐭥𐭱𐭠𐭲𐭠 *auharmâzdî*, see N. Raj. l. 28. 29. 30. N. Rust. l. 5. 9. and others; it appears, therefore, that the correct pronunciation of 𐭠𐭥𐭩𐭲𐭭 is *auharmâ;* whether the final syllable 𐭭 *mâ* was intended

as a contraction, or whether it is merely a corruption of 𐭬𐭣𐭪, or 𐭬𐭣𐭩, *majd*, for *mâzd*, remains uncertain. We find the word clearly written, in the two oldest cursive-Pahlavî records known to be extant, one being a Parsi inscription of the end of the tenth century, at Kanheri (see introduction, pag. 79—80), and the other, a copper-plate grant of the ninth century (see introd. pag. 80—81); and in both these documents, the final syllable of 𐭬𐭣𐭲𐭩𐭬 is merely a cursive form of 𐭬𐭣𐭪 which can scarcely be read 𐭬𐭣𐭩 *majd;* therefore, if there has been a corruption of 𐭬𐭣𐭪 into 𐭬𐭣𐭪, in this word, it must have taken place more than a thousand years ago.

apatyâragî (l. 1. read) 𐭠𐭯𐭲𐭩𐭠𐭫𐭪𐭲𐭩; (l. 3. read) 𐭠𐭯𐭲𐭩𐭠𐭫𐭪𐭲𐭩𐭥 𐭩 𐭫𐭪𐭲𐭩𐭠𐭫𐭪𐭲𐭩 𐭥𐭩 𐭫𐭪𐭲𐭩𐭠𐭫𐭪𐭲𐭩 𐭩 𐭫𐭪𐭲𐭩𐭠𐭫𐭪𐭲𐭩.

arbâ (l. 1. read) 20, 6.

arkônatan (add). The meanings of this verb seem to be more correctly: to destine, to ordain, to allot, to apportion; see *bakhtân*; and these agree better with those of the Chald. חֲלַק.

arzan (read) 𐭠𐭫𐭩.

asar (read) Z. 20, 1.

asûân va madmân 𐭠𐭲𐭥𐭠𐭭 𐭥𐭠𐭣𐭥𐭠𐭭 (add) This heading looks as though it should be read *adînânu va madamânu*, 'the *adîns* and *madams*', or 'the *thens* and *ons*', i. e. the adverbs and prepositions; see *âsûn* and *madam*, in the index. It was probably the original heading to all the particles in pag. 18—19, from which the few in pag. 10 have been separated by some copyist, who has corrected his mistake by repeating nearly all of them in the longer list.

at (add) Sas. Insc. Inj. A. l. 6. 𐭠𐭲 *hat.*

atîmônatan (add) The correct meaning of this verb is probably: to complete, to finish, to perfect; it should be read *hatîmûntan*. Heb. תָּמַם. Hifil of הָתַם (see introd. pag. 71); Sas. Insc. N. Rust. l. 5 𐭣𐭲𐭩𐭬𐭥𐭲𐭠𐭲 *hatîmân*, l. 18. 𐭣𐭲𐭩𐭬𐭥𐭲𐭠𐭲 *hatîmûnd*, l. 32. 𐭩𐭣𐭲𐭩𐭬𐭥𐭲𐭠𐭲 *hatîmûnt*, N. Raj. l. 24. 𐭣𐭲𐭩𐭬𐭥𐭲𐭠𐭲 *hatîmûd.*

atyâ (l. 1. read) 10, 5. Z. 20, 6. (l. 2. add) Sas. Insc. Hâj. A. l. 5. 7. 8. 13. 15. 𐬀𐬙𐬌𐬎𐬀 *hatyâ*.

avarâ (insert) 2, 3. Z. 24, 8.

avash (add) Further research has shown that *av* must be traced to a Semitic source, Chald אַף 'also'; and *avash* must mean 'also by, to, or of him, her, or it'. Sas. Insc. N. Raj. l. 21. P. K. 10, 3. 20, 4. 𐬀𐬯𐬀𐬱 *apash*, or *afash*.

avat (add) Literally 'also by, or to thee, also thy'. Chald. אַף + Pers. pron. suff. ـت.

avôm (add) Literally 'also by, or to me, also my'. Chald. אַף + Pers. pron. suff. ـم; Sas. Insc. N. Raj. l. 22. 24. etc 𐬀𐬯𐬀𐬨 *afam*.

avôt see *avat* above.

azbâ (add) Comp. Heb. זְאֵב 'a wolf'.

azîtônatan (add) Should he read *khezîṭûntanu;* Sas. Insc. N. Raj. l. 13, 26. 𐬵𐬀𐬎𐬌𐬙𐬎𐬀 *khazîtunt*.

âgâs (l. 1. insert) I. 41, 7.

âgâsî (l. 1. insert) I. 32, 3. 8. 12. 33, 7. 35, 10.

âhû (add) Pers. آهو.

âigh سه adv. I. 39, 1. that; see *âgh*. Sas. Insc. Hâj. A. l. 8. 9. etc. 𐬀𐬌𐬵 *âîk*.

âkhezad (add) In the old MS. D. H. 𐬵𐬀𐬎𐬙𐬀𐬴 *hakht*, or *âkht*. The meaning is uncertain.

âmat (add) Sas. Insc. Hâj. A. l. 5. 𐬀𐬨𐬀𐬙 *âmat*.

ânôe (read) there, in that place; (also used for) the other world. See *tamaman*.

âstârînêd (add) is used in the Vendidad in the sense of 'polluting'.

âstônatan (add) This might be read *khaṣtûntanu*, in accordance with the Chaldee; but the traditional reading appears to occur in Sas. Insc. N. Raj. l. 21. 𐬀𐬯𐬎𐬀𐬙𐬎𐬀 *âstûndî* = 𐭠𐭮𐭲𐭥𐭭𐭣𐭩.

âsûn (add) Sas. Insc. Hâj. l. 10. 𐬀𐬎𐬌𐬥 *âdîn*.

Atanu-frobâk 𐭠𐭲𐭭𐭥-𐭯𐭫𐭥𐭠𐭪 pr. n. I. 33, 9. the name of a Parsi priest.

Atanu-frobakânu 𐭠𐭲𐭭𐭥-𐭩𐭫𐭥𐭱𐭪𐭠𐭭𐭥 pr. n. l. 34, 4. ditto.

Atanu-pât 𐭠𐭲𐭭𐭥-𐭯𐭠𐭲 pr. n. l. 33, 9. 34, 7. ditto.

bakhtan (add) The usual meaning of this verb appears to be: to destine, to ordain, to allot, to apportion; see Minokhard 8, 6. 12, 2. 4. 6. 27, 11. 57, 12. 13. Comp. Pers. بخت 'fortune, destiny'.

banâ (add) Should be read *barâ*; Sas. Insc: Hâj. A. l. 8. 𐭥𐭫𐭠 *balâ*, B. l. 7. 9. *barâ*.

bâm (l. 1. read) s. 1, 6.

benafshman (add) Sas. Insc. P. K. 15, 5. 𐭠𐭲𐭯𐭱𐭧𐭥 *banapshman*.

benmen (l. 2. insert) Should be pronounced *barman*; Chald. בַּר; Sas. Insc. Hâj. A. l. 3. etc. 𐭠𐭲𐭥 *barman*.

bentmen (add) Should be pronounced *bartman*; Chald. בְּרַת.

bokht (add) Sas. Insc. N. Raj. l. 30. N. Rust. l. 33. 𐭥𐭲𐭧 *bûkht*.

bokhtak (add) Sas. Insc. N. Raj. l. 31. 𐭠𐭥𐭲𐭧 *bûkhtakî*.

chand (l. 2. read) etc. so much, as.

chasûn (add) Should be read *chigûn;* Sas. Insc. N. Raj. l. 22. 𐭧𐭢𐭲 *chigûn*.

chatar (add) Sas. Insc. Hâj. A. l. 2. 4. etc. 𐭠𐭲𐭧 *chitarî*, 'origin'.

dabhônastan (l. 1. read) to laugh. Should be read *yekhabkhûnstanu;* comp. יְחַוְחוֹן for Chald. יְחַיְכוֹן from חַיֵּךְ Pael of חוּךְ 'to laugh'.

dadîgar (add) Pers. دیگر.

dahyopat (l. 1. add) 41, 6.

davîr (add) Sas. Insc. N. Raj. l. 10, 24. 𐭣𐭥𐭩 *dabîr*.

dâd (read) [illegible] 17, 10. 18, 2. 4.

dânâk (l. 1. insert) Z. 9, 7.

dârronatan (add) Should be read *dekhalûntanu;* Chald. דְּחַלוֹן from דְּחַל 'to fear'. The 𐭤 is an old form of 𐭥 *lû*.

ekvîmonēd (l. 1. insert) 17, 1.

esk (add) 80 ought to be written 𐭮𐭮𐭮, or 𐭮𐭮; the former might be read *esg*, and the resemblance of this reading to *esk*, may have led to its being written 𐭮𐭮𐭮 which really represents 70.

gâs (l. 1. insert) 42, 12.

jaknîmônastan (add) Sas. Insc. N. Rust. l. 8. 𐭩𐭪𐭭𐭩𐭬𐭭𐭲 *yakvîmûnt.*

jaktîbônatan (add) Sas. Insc. N. Raj. l. 25. 𐭩𐭪𐭲𐭩𐭭 *yaktîbûn.*

jâmtônatan (add) Sas. Insc. N. Raj. l. 21. 𐭩𐭪𐭬𐭲𐭮𐭲 *yahmatûnt*, etc.

kamêst 𐭪𐭥𐭲𐭬 a doubtful reading: D. H. has 𐭪𐭥𐭲𐭬 𐭩𐭩 𐭪𐭥𐭲𐭬.

kandan, kantanu (l. 1. read) l. 35, 11. 39, 4.

korâsheh (add) A book, a volume, a chapter, a writing; Arab. كُرَّاسَةٌ; and used in this sense in the colophons of Pahlavî books.

khânch (omit) 𐭪𐭩𐭭.

madam (add) Sas. Insc. N. Raj. l. 12. 15. 𐭬𐭦𐭬 *madam.*

mahêst (insert) 34, 8.

man 𐭬 pron. 18, 1. I, myself. Pers. من.

manâ (add) Comp. Chald. מְלָא 'fullness, abundance'; Syr. ܡܠܐ.

mazdyasnî (add) Sas. Insc. Hâj. l. 1. 3. etc. 𐭬𐭦𐭩𐭲𐭮𐭲𐭬 *mazdayasn.*

nahân 𐭭𐭤𐭭 adj. 18, 10. hidden, secret; see *nêhân.*

napeshtan (add) Sas. Insc. N. Raj. l. 22. 31. etc. 𐭭𐭯𐭠𐭱𐭲𐭩𐭭 *napashtî.*

olmanbi (add) Should no doubt be read 𐭠𐭤𐭥𐭭𐭩 *olman-î-i*, 'that one who was'; 𐭩 being the Pahlavî numeral 1, used as a sign of unity, = ی the Persian اِضافتِ وحدة.

pasmâl (l. 1. read) a defendant; (l. 2. read) the plaintiff.

pasûm 𐭯𐭮𐭥𐭬 adj. 11, 3. aftermost, hindmost, latest, last; superlative of Pers. پس 'after'.

pêshmâl (l. 1. read) a plaintiff.

pêshupâi (l. 1. read) 34, 4. 7.

rachat (add) These Sasanian words are otherwise explained in the Introductory Essay, pag. 56—57.

rôeshman (l. 1. read) 7, 4. 9. 10, 9. 14, 1.

rotman (l. 1. add) 42, 2.

sakhûn (l. 1. read) 7, 5. 11, 4.

sazîtônatan (add) Sas. Insc. N. Raj. l. 20. 𐭮𐭩𐭦𐭲𐭩𐭭 *sazîtûnt.*

sâtônatan (l. 3. insert) past part. *sâtonad* 𐭮𐭤𐭲𐭥𐭭𐭣 Z. 19, 3.

Stakhr 𐬱𐬀𐬑𐬹𐬭𐬌 pr. n. I. 40, 3. Istikhar, or Persepolis. Pers. اِستِخر or سِتخر.

sûtak 𐬯𐬀𐬎𐬀𐬑 adj. I. 34, 10. rubbed, worn, torn, mouldering. Pers. سوده.

shakîtônatan (add) Probably a misreading for *shadîtônatan* 𐬱𐬀𐬛𐬌𐬎𐬀𐬑 to shoot arrows. Chald. שְׁדָא, Sas. Insc. Hâj. A. l. 5. 6. 14. 𐬱𐬀𐬛𐬌𐬎𐬀𐬑 *shadîtun.*

shatan (l. 1. add) 41, 2. 3. 5. (l. 2. read) *shatru.* Z. *shôithra.*

va (add) Sas. Insc. passim 𐬯𐬀 *va.*

vahisht (add) Sas. Insc. N. Raj. l. 4. 8. 12. 18. 𐬯𐬀𐬵𐬌𐬱𐬌𐬑 *vahîshtî.*

vastan (add) used in the sense of 'to shoot'.

zarîtônatan (l. 2. add) Z. 18, 8.

Postscript.

On the eve of publication, some remarks upon the probable age of this Glossary, have been received from Destur Hoshangji, and their substance may be briefly noticed.

He is of opinion that the glossary cannot be older than the eighth or ninth century A. D.: firstly, because in the MSS. the pronunciation of each Huzvâresh word is written under it, in the Zand character; secondly, because this pronunciation is often erroneous; and thirdly, because the meaning of each word is given in Pâzand, or mediæval Persian, and not in Pahlavî; from which facts, he concludes that the glossary was composed at a time when the Pahlavî language was no longer spoken, and was becoming forgotten.

This argument depends entirely on the assumption that the glossary has remained unaltered, from the time of its first compilation; but this is very doubtful, as it is more probable that the interlined pronunciations are a later addition to the original text; whether they existed in the time of the Muqaffa, does not appear very clearly from his remarks on *zevâ-rcsh* (see Introductory essay, pag. 38), but it does appear that the Parsis then read *lahmâ* for لَمبه 'bread', and not *lâmâ* as in the glossary, pag. 3. l. 6., which shows that there has been some change in the pronunciation, since his time.

All we really know regarding the age of this glossary is that Ibn Muqaffa, in the latter half of the eighth century A. D., quotes it as an old work of the Parsis (see introd. essay, pag. 38—40). It is not likely that it existed, in anything like its present state, in the middle of the third century A. D., as the language of the earlier Sasanian inscriptions differs from it, in several respects. But it may have been compiled, in nearly its present form, at any time during the four hundred years between the third and eighth century; the reigns of Shâpûr II. (A. D. 308—381) and Khosru Parvîz (A. D. 531—579) being the most likely periods, for the compilation of such a work.

The Destur also notices that a considerable number of the words explained in the glossary (about one-fifth of the whole), are of Aryan origin, and not Semitic. These words are old forms, differing from the Pahlavî orthography current at the time the glossary was compiled; they were, therefore, considered as Huzvâresh, that is, logograms, or symbolical representations of the Persian words then current. M. H.

Errata.

Mostly owing to type breaking in the press.

Pag. 1 l. 6 w. 6 read .

— 6 — 7 — 2 — .

— 7 — 4 — 5 — .

— 8 — 2 — 3 — .

— » — 4 — 5 — .

— 9 — 1 — 5 — .

— 10 — 3 — 3 — .

— 13 — 5 — 2 — .

Pag. 16 l. 1 w. 5 read .

— » — » — » — *hâpastan.*

— » — 2 — 5 — .

— » — 9 — 6 — .

— 18 — 1 — 8 — .

— 20 — 4 — 5 — *o shast.*

— 24 — 6 — 6 — *râi.*

— 32 — 25 — 1 — .

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